

THE NEW TESTAment of our Lord IESVS CHRIST, Translated out of Greeke by *Theod. Beza*:

With briefe Summaries and expositions vpon the hard places by the said Authour, *Ioac. Camer.* and *P. Loseler. Villerius.*

Englished by L. TOMSON.

Together with the Annotations of Fr. Iunius vpon the Reuelation of S. IOHN.

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THE PRINTER to the diligent Reader.



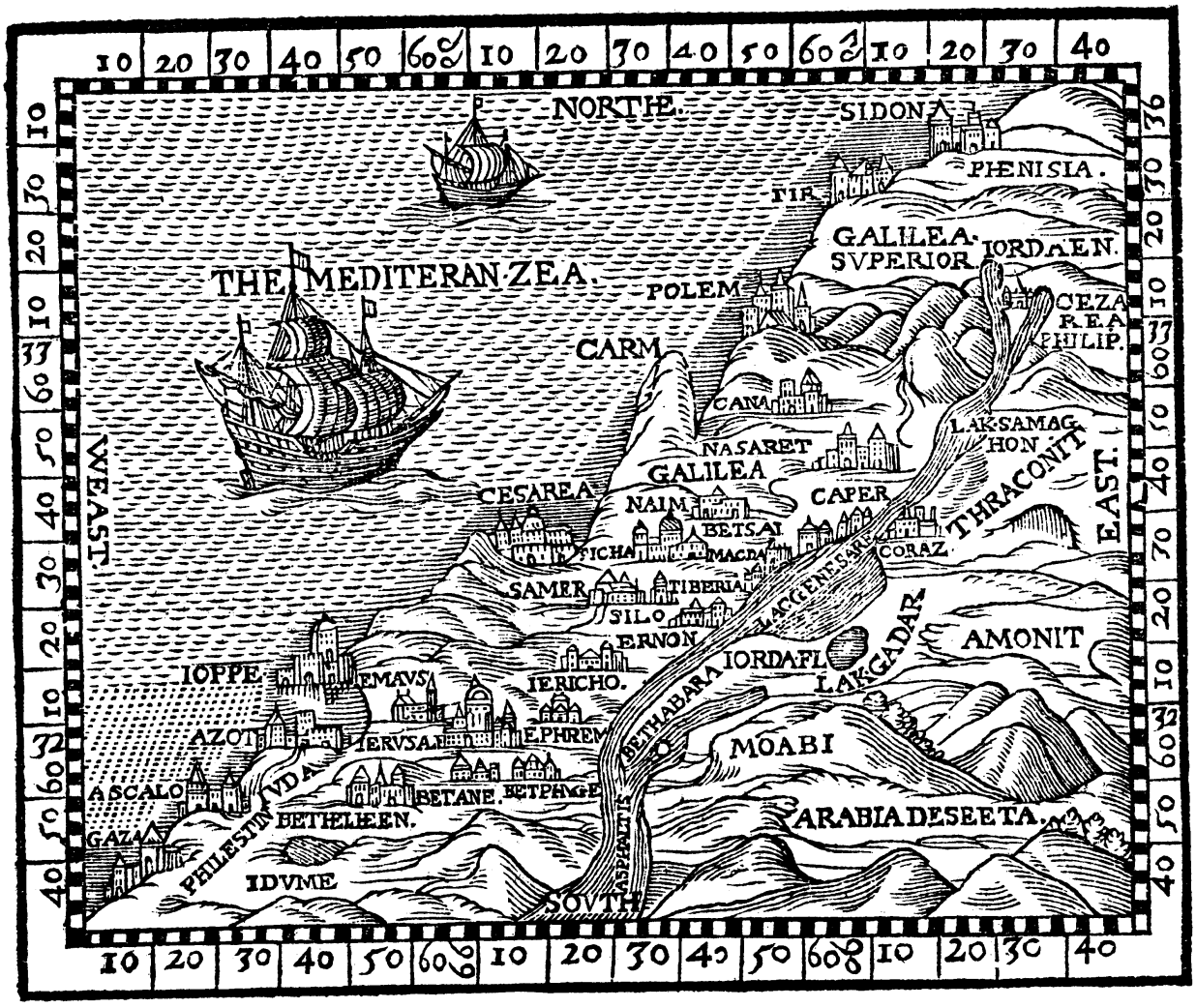
Eare Chriſtian Reader, to the intent that thou mighteſt the better enioy the benefit of theſe notes or expoſitions vpon the New Teſtament: I thought it not amiſſe to declare vnto thee the vſe of the ſame. And firſt, foraſmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phraſe or ſence, haue bene ſo placed, that none without great labour could finde out the text alledged, I haue made theſe ſixe ſeuerall figures or marks, * ** *** **** , and haue ſet them aſwel in the margent as in the text, ſo that thou mayeſt eaſily finde that which thou deſireſt. For example, in the firſt worde of the firſt Chapter of Matthew is placed this firſt marke *: looke out the like marke in the margent, and there thou ſhalt finde *Luke* 3.23. which place agreeth to this of Matthew: and ſo likewiſe thou ſhalt finde in the reſidue. But if many quotations belong to one place, word, or ſentence, the firſt is onely marked, and thoſe that follow vnmarked, appertaine to the ſame. And if it fall out that there be more then ſixe directions in one columne, then is the firſt repeated againe, and the reſidue following in order as at the beginning: as it appeareth in the firſt calumne of Matthew, where both in the text and margent alſo, they are all two times ſet downe, and the foure firſt repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thorowout the Euangeliſts and Acts, declare the effect or ſumme of the doctrine conteined betweene one of the ſayd figures, and the next that followeth: as for example, from the figure 1. in the firſt line and firſt worde of Matthew vnto the figure 2 in the 18 ℣. of the ſame chapter, the doctrine there gathered is ſet downe in the margent in this ſort: 1 *Ieſus came of Abraham of the tribe of Iuda, and of the ſtocke of Dauid as God promiſed.* And in the Epiſtles in like ſort they declare the methode and arte which the Apoſtles vſe, and how euery argument or reaſon dependeth one vpon another: theſe figures are begunne againe at the beginning of euery Chapter.

Laſtly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like anſwering vnto them in the margent, ſerue to expound and lighten the darke wordes and phraſes immediatly following them. As in the firſt line and ſecond worde, the letter, *a*, being referred vnto *a*, directly againſt him in the margent, ſheweth that this word, Booke, ſignifieth *A rehearſall as the Hebrewes vſe to ſpeake:* as Geneſ. 5. 1. *The booke of the generations.* Theſe letters beginne at the beginning of euery Chapter, continuing vnto ℨ. and ſo beginning againe with *a*, if there be ſo many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayſe to God.

The deſcription of the holy Land conteining the places mentioned in the foure Euangeliſts,

with other places about the ſea coaſts, wherein may be ſeene the wayes and iourneyes of Chriſt and his Apoſtles in Iudea, Samaria, and Galile: for into theſe three parts this Land is diuided.



The places ſpecified in the Mappe, with their ſituation by the obſeruation of the degrees concerning their length and breadth.

Aſcalon	65.24:31.32
Azor	65.35:32
Bethlehem	65.55.31.51
Bethphage	66.31.58
Bethſaida	66.51.32.29
Bethabara	66.34.32.1
Bethania	66.31.58
Cana of Galile	65.52:32 48
Capernaum	66.53:32.39
Carmel mount	66.31.32.50
Ceſarea Straton	66.16.32.25
Ceſarea Philippi	67.39.33.5
Coraſim	66.53.32.29
Dan, one of the Fountaines whence Iordan ſpringeth	67.25.33.8
Ennon	66.40.32.18
Emmaus	65.34.31.59
Ephen	66.8.32.
Gadara or Garaza	66.48.32.29
Gaza	65.10:31.40
Iericho	66:10.32.1
Ieruſalem	66.31.55.
Ioppe	65.40.32.5
Ior, the other fountaine whence Iordan ſpringeth	67.31.33.7
Magdalon, called alſo Dalmanutha	66.48.32:28
Naim	66 35.32.33
Nazareth	66.56.32,42
Ptolemais	66,50.32.58
Samaria the city	66.22.32.58
Sidon	67,15.33.30
Silo	66.27.32.19
Tyrus	67.33.20
Tiberias	66.44.32.26

THE

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1 That Iesus is that Messias, the Sauiour promised to the Fathers. 18 The nativitie of Christ.



THe ✠ 1 a booke of the b generation of Iesus Christ the sonne of Dauid, the c sonne of Abraham.

2 ✠ Abraham begate Isaac. ⁘ And Isaac begate Iacob. And ✠ Iacob begate Iudas and his brethren.

3 ✻ And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And ✠ Booz begate Obed of Ruth. And Obed begate Iesse.

6 And ✠ Iesse begate Dauid the King. And Dauid the King begate Salomon of her that was ⁘ *the vvife* of Urias.

7 And ✻ Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And ✻ Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And ✻ Iosias begate Iakim. And Iakim d begat Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, ✠ Iechonias begate Salathiel. And ✠ Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, ŷ is called Christ.

17 So e all the generations from Abraham to Dauid, *are* fourteene generations. And from Dauid vntill they were caried away into Babylon, fourteene generations: and after they were caried away into Babylon vntill Christ, fourteene generations.

18 ¶ Now the birth of 2 Iesus Christ was thus, When as his mother Mary was ⁘ betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to ✻ make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to f take Mary thy g wife: for that which is h conceiued in her, is of the holy Ghost.

21 And shee shall bring 3 foorth a sonne, and thou shalt ✠ call his name IESVS: for hee shall ✠ i saue his people from their sinnes.

22 And all this was done ŷ it might be fulfilled, which is spoken of the Lord by ŷ Prophet, saying,

23 ✠ Behold, a k virgine shall be with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, l till she had brought foorth her first borne sonne, and hee called his name IESVS.

✠ *Luke 3, 23.*
1 *Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.*
a *Rehearsal: As the Hebrewes vse to speake: as Gen. 5, 1. The booke of the generations.*
b *Of the ancestors of whom Christ came.*
c *Which Christ is also the sonne of Abraham.*
✠ *Gen. 21, 2.*
⁘ *Gen. 25, 24.*
✠ *Gen. 29, 35.*
✻ *Gen. 38, 27. 1. Chron. 2, 5. ruth 4, 18, 19.*
✠ *Ruth 4, 21.*
✠ *1. Sam. 16, 1. and 17, 12.*
⁘ *2. Sam. 12, 24.*
✻ *1. kings 11, 43. 2. Chron. 3, 10, 11.*
✻ *2. king. 20, 21. and 23. 11, 1. chron. 3, 13. 14, 15.*
✻ *2. king. 23, 34. and 24, 1, 6. 2. chr. 36, 4, 9.*
d *That is, the captiuity fell in the dayes of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuity.*
✠ *1. Chron. 3, 16.*
✠ *1. Chron. 3, 17. ezra. 3, 2. and 5, 2.*
e *All these which are reckoned vp in this pedegree of Dauids stocke, as they begate one another orderly in their degrees.*
2 *Christ is the true Emmanuel, and therefore, Iesus (that is, Sauiour) is conceiued in the Virgine by the holy Ghost, as it was foretold by the Prophets.*
⁘ *Luke 1, 72.*
✻ *Deut. 24, 1.*
f *Receiue her at her parents and kindsfolks hands.*
g *Which was promised, and made sure to thee to be thy wife.*
h *Of the mothers substance by the holy Ghost.*
3 *Christ is borne of the same Virgine which neuer knew man: and is called Iesus of God himselfe, by the Angel.* ✠ *Luke 2, 21.*

✠ *Act 4, 12.*
i *Deliuer, and this sheweth vs the meaning of this name Iesus.*
✠ *Esa. 7, 14.*
k *There is in the Hebrew and Greeke text, an article added, to point out the woman, and set her foorth plainely: as you would say, that Virgine, or a certaine virgine.*
l *This little word Till, in the Hebrew tongue, giueth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michol had no children Till her death day, 2 Sam. 6, 23. And in the last Chapter of this Euangelist: Behold, I am with you till the end of the world.*

CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 Ioseph fleed into Egypt with Iesus and his mother. 16 Herod slayeth the children.

WHen ⁘ 1 Iesus then was borne at Bethlehem in a Iudea, in the dayes of Herod the king, behold, there came b Wise men from the East to Hierusalem,

2 Saying, Where is the King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When king Herod heard *this*, he was c troubled, and all Hierusalem with him.

4 And gathering together all the d chiefe Priestes and e Scribes of the people, hee asked of them, where Christ should be borne.

5 And they sayd vnto him, At Bethlehem in Iudea: for so it is written by the Prophet,

6 ✠ And thou Bethlehem in the land of Iuda, art not the f least among the Princes of Iuda: for out of thee shall come the gouernour that g shall feede my people Israel.

7 Then Herod priuily called the Wise men, *and* diligently inquired of them the time of the starre that appeared,

8 And sent them to Bethlehem, saying, Goe, and search diligently for the babe: and when yee haue found him, bring me word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came and stood ouer *the place* where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and found the babe with Mary his mother, and h fell downe, and worshipped him, and opened their i treasures, and presented vnto him gifts, *euen* gold, and frankincense, and myrrhe.

12 And after they were k warned of God in a dreame, that they should not go againe to Herod, they returned into their countrey another way.

⁘ *Luke 2, 6.*
1 *Christ a poore child, layd downe in a crib, and nothing set by of his owne people, receiueth notwithstanding a noble witnesse of his diuinity from heauen, and of his kingly estate of strangers: which his owne also vnwittingly allowe of, although they doe not acknowledge him.*
a *For there was another in the tribe of Zabulon.*
b *Wise and learned men: It is a Persian word which they vse in good part.*
c *Was much moued, for hee was a stranger, and came to the kingdome by force: and the Iewes were troubled: for wickednesse is mad and raging.*
d *The chiefe priests, that is, such as were of Aarons family, which were diuided into foure and twenty orders, 1. Chron. 24, 5. and 2. Chron. 36, 14.*
e *They that expound the Law to the people, for the Hebrewe take this word of another, which signifieth as much as to expound and declare.*
✻ *Micha. 5, 2. iohn 7, 42.*
f *Though thou be a small towne, yet shalt thou be very famous and notable through the birth of the Messias, who shall be borne in thee.* g *That shall rule and gouerne: for Kings are fitly called feeders and shepheards of the people.* h *A kind of humble and lowly reuerence.*
i *The rich and costly presents, which they brought him.* k *God warned and told them of it, when as they asked it not.*

2 Christ being yet scarce borne, beginneth to be crucified for vs, both in him selfe, and also in his members.

13 ¶ 2 After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, & flee into Egypt, and be there till I bring thee word, for Herod will seeke the babe to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the ✣ Prophet, saying, Out of Egypt haue I called my sonne.

✣ *Hos.11.1.*

16 ¶ Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, & sent forth, and slew all the male children that were in Bethleem, and in all the coastes thereof from two yeere old and vnder, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which is spoken l by the Prophet Ieremias, saying,

l For God speaketh by the mouth of the Prophets.

18 ✣ In Rhama was m a voyce heard, mourning, and weeping, and great howling: n Rachel weeping for her children, and would not be comforted, because they were not.

✣ *Ier.31.15.*
m A voyce of lamenting, weeping, and howling.
n That is to say, All that compasse about Bethlehem: for Rachel Iacobs wife, who died in childebed, was buried in the way that leadeth to this towne, which is also called Ephrata, because of the fruitfulnesse of the soile, and plenty of corne.

19 3 And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea instead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile.

23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, *which was*, That he should be called a Nazarite.

3 Christ is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell and meate. 5 He baptizeth. 8 The fruits of repentance. 10 The axe at the roote of the trees. 12 The fanne and the chaffe. 13 Christ is baptized.

✣ *Mar.1.4. luk.3.3.*
a Not when Ioseph went to dwell at Nazareth, but a great while after, about the space of 15 yeeres: for in the 30 yeere of his age was Iesus baptized of Iohn: therefore by those daies is meant, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth.

A Nd ✣ in a those daies, 1 Iohn the Baptist came and preached in the b wildernes of Iudea,

1 Iohn, who through his singular holinesse and rare austeritie of life caused all mē to cast their eyes vpon him, prepareth the way for Christ following fast on his heeles, as the Prophet Esai foretold, and deliuereth the summe of the Gospel, which in short space after should be deliuered more fully.

2 And said, c Repent: for the d kingdome of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that crieth in the wildernes, Prepare ye the way of the Lord: e make his pathes streight.

4 ✣ And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes, his meate was also f locusts and wild hony.

5 * Then went out to him g Ierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, h confessing their sinnes.

7 2 Now when he saw many of the Pharises, and of the Sadduces come to his baptisme, he said vnto them, ✣ O generation of vipers, who hath forewarned you to flee from the anger to come?

8 3 Bring forth therefore fruit worthy amendment of life,

9 4 And i thinke not to say k with your selues, ✣ We haue Abraham to *our* father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the root of the trees: * therefore euery tree which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

11 * 5 Indeed I baptize you with water to l amendment of life, but he that commeth after me is mightier then I, whose shooes I am not worthy to beare, he will baptize you with the holy Gost, and with fire.

12 6 Which hath his fanne in his hand, and will m make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ✣ 7 Then came Iesus from Galile to Iordan vnto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue need to be baptized of thee, and commest thou to mee?

15 Then Iesus answering, said to him, Let be now: for thus it becommeth vs to fulfill n all righteousnesse. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto o him, and *Iohn* saw the Spirit of God descending like a doue, and lighting vpon him.

17 8 And loe, a voyce *came* from heauen, saying, * This is my beloued Sonne, in whom I am p well pleased.

b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there, Luke 1.40. and there was Ioabs house, 1. Kings 2,34. and besides these, Iehoshua maketh mention of sixe townes that were in the wildernes, chap. 15, 61.
c The word in the Greeke tongue signifieth a changing of our minds and heart from euill to better. d The kingdome of Messias, whose gouernment shalbe heauenly, and nothing but heauenly. * *Esa 40,3. Mar.1.3. Luk. 3.4. Iohn 1.23.* *e Make him a plaine and smooth way.* ✣ *Mar. 1. 6. f Locust were a kind of meate which certaine of the East people vse, which were therefore called deuourers of Locusts. Rust. in Od. 9.* * *Mar.1,5. Luk.1.7.* *g The people of Ierusalem.* *h Acknowledging that they were saued onely by free remission and forgiuenesse of their sinnes.* *2 There is nothing that stopped vp the way of mercy and saluation against vs so much as the opinion of our owne righteousnesse: he doeth,*

✣ *Chap.12.34.*
3 True repentance is an inward thing which hath it seate in the mind & heart.
4 The faith of the fathers auaileth ỹ vnbeleeuing children nothing at all: and yet for all that God playeth not the liar, nor dealeth vnfaithfully in his league which he made with the holy fathers.
i Thinke not that you haue any cause to be proud of Abraham.
k In your hearts.
✣ *Iohn 8, 39. Acts 13, 26.*
* *Chap. 7, 19.*
* *Marke 1,8. Luke 3,16. Ioh.1.26. act.1,5. and 2.4. and 8,17. and 19,4.*
5 We may neither dwell vpon the signes which God hath ordained as meanes to leade vs vnto our saluation, neither vpon them: but we must clime vp to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.
l The outward signe putteth vs in minde of this, that we must change our liues and become better, assuring vs as by a seale, that we are ingraffed into Christ, where by our old man dieth and the new man riseth vp. Rom.6. 6 The triumphs of the wicked shall end in euerlasting torment. *m Will cleanse it thorowly, and make a full riddance.* ✣ *Mar. 1,9. Luke 3,21.* 7 Christ sanctified our baptisme in himselfe. n All such things as it hath appointed vs to keepe. o To Iohn. 8 Christs full consecration and authorising to the office of the mediatourship, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost. * Col. 1,13. 2. Pet.1,17. *p The Greeke word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ onely is the man whom when he beholdeth, looke what opinion he had conceiued of vs, he layeth it cleane aside.*

CHAP. IV.

1 Christ is tempted. 4 Hee vanquisheth the deuill with Scripture. 11 The Angels minister vnto him. 12 He preacheth repentance, and that himselfe is come. 18 The calling of Peter, Andrew. 22 Iames and Iohn. 24 He preacheth the Gospel, and healeth the diseased.

✣ *Marke 1,12. Luke 4.1.*

T Hen ✣ was 1 Iesus led aside of the Spirit into the wilderneſſe, to be tempted of the deuill.

1 Christ was tempted all maner of wayes & still ouercommeth, that we also through his vertue may ouercome.

2 And when he had fasted a fourty daies, and forty nights, he was afterward hungry.

a Full forty daies.

3 Then came to him the tempter, and said, If thou be the Sonne of God, commaund that these stones be made bread.

4 But he answering, said, It is written, ✣ Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

✣ *Deut.8 3.*

5 Then the deuill tooke him vp into the holy city, and set him on a b pinacle of the Temple.

b The battlement wherewith the flat roofe of the temple was compassed about, that no man might fall downe: as was appointed by the Law, Deut. 22,8.

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe, for it is written, ✣ that he will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at any time thou shouldest dash thy foot against a stone.

✣ *Psal. 9,11.*

7 Iesus said vnto him, It it written againe, ✣ Thou shalt not c tempt the Lord thy God.

✣ *Deut.6,16.*
c Word for word, Thou shalt not goe on still in tempting.

8 Againe,

8 Againe the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoid Satan: for it is written, ✣ Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 ✣ Then the deuill lift him: and behold, the Angels came, and ministred vnto him.

12 ¶ ᵛ ᵃ And when Iesus had heard that Iohn was committed to prison, he returned into Galile,

13 And leauing Nazareth, went and dwelt in ᵈ Capernaum, which is neere the sea in the borders of Zabulon, and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 ❋ The lande of Zabulon, and the land of Nephthalim *by* the way of the ᵉ sea, beyond Iordan, ᶠ Galile of the Gentiles:

16 The people which sate in darkenesse, sawe great light: and to them which sate in the region and shadow of death, light is risen vp.

17 ✲ From that time Iesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at ᵍ hand.

18 ¶ ³ And Iesus walking by the sea of Galile saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 * And he said vnto them, Follow me, and I will make you fishers of men.

20 And they straightway leauing the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, Iames *the sonne* of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nettes, & he called them.

22 And they without tarrying, leauing the ship and their father, followed him.

23 So ⁴ Iesus went about all Galile, teaching in ʰ their ⁱ Synagogues, and preaching the Gospel of the ᵏ kingdome, and healing ˡ euery sickenesse, and euery ᵐ disease among the people.

24 And his fame spread abroad thorow all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases, & ⁿ torments, and them that were possessed with deuils, & those which were ᵒ lunatike, and those that had the ᵖ palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyond Iordan.

✣ Deut. 16, 13. and 10. 20.
✣ *Marke* 1, 13. *luke* 4. 13.
ᵛ *Mar.* 1, 14. *Luke* 3, 19. *iohn* 4. 43.
ᵃ When the Heraulds mouth is stopped, the Lord reuealeth himselfe, and bringeth full light into the darkenesse of this world, preaching free forgiuenesse of sinnes to them that repent.
ᵈ *Which was a towne a great deale more famous then Nazareth was.*
❋ *Esai.* 9, 1.
ᵉ *Of Tiberias, or because that countrey bended toward Tyrus, which standeth vpon the sea that cutteth the midst of the world.*
ᶠ *So called, because it bordered vpon Tyrus and Sidon, and because Salomon gaue the king of Tyrus twenty cities in that quarter,* 1. *King.* 9, 11.
✣ *Marke* 1, 15.
ᵍ *Is come to you.*
³ Christ thinking by time, that he should at length depart from vs, euen at the beginning of his preaching getteth him disciples after an heauenly sort, men indeed poore, and vtterly vnlearned, and therefore such as might be least suspected witnesses of the trueth of those things which they heard & saw.
❋ *Marke* 1, 16. 2. *cor.* 1, 27.
⁴ Christ assureth the hearts of the beleeuers of his spirituall and sauing vertue, by healing the diseases of the body.
ʰ *Their, that is, the Galileans.*
ⁱ *Synagogues, the Iewes Churches.* ᵏ *Of Messias.* ˡ *Diseases of all kindes, but not euery one: that is, as we say, some of euery one.* ᵐ *The word signifieth properly, the weakenesse of the stomacke: but here it is taken for those diseases which make men faint, and weare away, that haue them.* ⁿ *The word signifieth properly the stone wherewith gold is tried: and by a borrowed kinde of speech is applied to all kinde of examination by torture, when as by rough dealing and torments, wee goe about to drawe out the trueth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sickemen to great woe.* ᵒ *Which at euery full Moone, or other changes of the Moone, are shrewdly troubled & diseased.* ᵖ *Weake & feeble men, who haue the parts of their body loosed, & so weakened, that they are neither able to gather them vp together, nor put them out as they would.*

CHAP. V.

1 *Who are blessed.* 13 *The Apostles are the salt and light of the world.* 14 *The citie set on an hill.* 15 *The candle.* 16 *Good workes.* 19 *The fulfilling of Christs commandements.* 21 *What killing is.* 23 *Reconciliation is set before sacrifice.* 27 *Adultery.* 29 *The plucking out of the eye.* 30 *Cutting off of the hand.* 31 *The bill of diuorcement.* 33 *Not to sweare.* 38 *To loue our enemies.* 48 *Perfitnesse.*

AND when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 ¹ And he opened his mouth, & taught them, saying,

3 ✣ Blessed *are* the ᵃ poore in ᵇ spirit, for theirs is the kingdome of heauen.

4 ✣ Blessed *are* they that mourne: for they shallbe comforted.

5 ᵛ Blessed *are* the meeke: for they shall inherite the earth.

6 ❋ Blessed *are* they which hunger and thirst for righteousnesse: for they shallbe filled.

7 Blessed *are* the mercifull: for they shall obtaine mercie.

8 Blessed *are* the ✲ ᶜ pure in heart: for they shall see God.

9 Blessed *are* the peace makers: for they shall be called the children of God.

10 Blessed *are* they * which suffer persecution for righteousnesse sake; for theirs is the kingdome of heauen.

11 ✣ Blessed shall ye be when men reuile you, and persecute *you*, and say all maner of euill against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 ✣ Ye ᵃ are the salt of the ᵈ earth: but if the salt haue lost his sauour, wherewith shall it be ᵉ salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Ye are the ᶠ light of the world. A citie that is set on an hill, cannot be hid.

15 ᵛ Neither doe men light a candle, and put it vnder a bushel, but on a candle sticke, and it giueth light vnto all that are in the house.

16 ❋ Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

17 ³ Thinke not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to ᵍ fulfill them.

18 ✲ For truely I say vnto you, Till heauen and earth perish, one iote or one title of the Law shall not escape, till all things be fulfilled.

19 * ⁴ Whosoeuer therefore shall breake one of these least commandements, and teach men so, he shallbe called the ʰ least in the kingdome of heauen: but whosoeuer shall obserue and teach *them*, the same shallbe called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse ✣ exceede the *righteousnesse* of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 ⁵ Yee haue heard that it was said vnto them of the old time, ✣ Thou shalt not kill: for whosoeuer killeth shall be culpable of iudgement.

1 Christ teacheth that the greatest ioy and felicitie is not in the commodities and pleasures of this life, but is layd vp in heauen for them that willingly rest in the good will and pleasure of God, and endeuour to profite all men, although they be cruelly vexed, and troubled of the worldlings, because they will not fashion themselues to their maners.
✣ *Luke* 6, 20.
ᵃ *Vnder the name of pouertie are all such miseries meant, as are ioyned with pouerty.*
ᵇ *Whose mindes and spirits are brought vnder, and tamed, and obey God.*
✣ *Esai.* 61, 2, 3. *luke* 6, 21.
ᵛ *Psal.* 37, 11.
✲ *Esai.* 65, 13.
❋ *Psal.* 24, 4.
ᶜ *Fitly is this word Pure, ioyned with the heart, for as a bright and shining resemblance or image may be seene plainely in a cleare and pure looking glasse, euen so doeth the face (as it were) of the euerlasting God, shine forth and cleare appeare in a pure heart.*
* 1. *cor.* 14, 33. 1 *pet.* 3. 14.
✣ *Actes* 5, 41. 1. *pet.* 4, 14.
✣ *Marke* 9, 50. *luke* 14, 34.
2 The ministers of the word, especially (vnlesse they will be the most caitifes of all) must needs lead other both by word and deed to this greatest ioy and felicitie.
ᵈ *Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing vnsauorie and vaine.*
ᵉ *What shall you haue to salt withal? And so are fooles in the Latine tongue called saltlesse, as you would say, men that haue no salt, or sauour and taste in them.* ᶠ *To shine and giue light, by being made partakers of the true light.* ᵛ *Marke* 4. 21. *luke* 8, 16. *and* 11. 33. ❋ 1. *Pet.* 2. 12. 3 Christ came not to bring any new way of righteousnes & saluation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by deliuering men through grace from the curse of the Law: and moreouer to teach the true vse of obedience which the Lawe appointed, and to graue in our hearts the force of obedience. ᵍ *That the prophecies may be accomplished.* ✣ *Luke* 16. 17. * Iames 2. 10. 4 He beginneth with the true expounding of the Law, & setteth it against the olde (but yet false) gloses of the Scribes: So farre is he from abolishing the least commandement of his Father. ʰ *He shall haue no place in the Church.* ✣ *Luke* 11. 39. 5 The true meaning of the sixt commandement. ✣ *Exod.* 20. 13. *deut.* 5. 17.

22 But I say vnto you, whosoeuer is angry with his brother vnaduisedly, shall be i culpable k of iudgement. And whosoeuer saith vnto his brother, Raca, shall be worthy to be punished by the l Councill. And whosoeuer shall say, Foole, shall be worthy to be punished with m hell n fire.

23 6 If then thou bring thy gift to the o altar, and there remembrest that thy brother hath ought against thee.

24 Leaue there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 ✣ p Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast q payed the vtmost farthing.

27 ¶ 7 Ye haue heard that it was said to them of old time, ✣ Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 ⁘ Wherefore if thy r right eye cause thee s to offend, plucke it out and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath beene said also, ✱ Whosoeuer shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoeuer shall marrie her that is diuorced, committeth adulterie.

33 8 Againe, ye haue heard that it was sayd to them of old time, ✱ Thou shalt not forsweare thy selfe, but shalt performe thine oathes to the Lord.

34 But I say vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footstoole: neither by Hierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 ✣ But let your communication be t Yea, yea: Nay, nay. For whatsoeuer *is* more then these, commeth of u euill.

38 ¶ 9 Ye haue heard that it hath beene sayd, An ✣ eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ⁘ Resist not euill: but whosoeuer shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloake also.

41 And whosoeuer will compell thee *to goe* a mile, goe with him twaine.

42 ✱ Giue to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath bin said, ✣ Thou shalt loue thy neighbour, and hate thine enemie.

44 But I say vnto you, * Loue your enemies: blesse them that curse you: doe good to them that hate you, ✣ and pray for them which hurt you, and persecute you.

45 10 ✣ That yee may be the children of your father that is in heauen: for hee maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and vniust.

46 For if ye loue them, which loue you, what reward shall you haue? Doe not the Publicanes euen the same?

47 And if ye be friendly to your brethren onely, what singular thing doe yee? doe not euen the x Publicanes likewise?

48 Ye shall therefore be perfit, as your Father which is in heauen, is perfit.

i *He speaketh of the iudgement of God, and of the difference of sinnes, and therefore applieth his wordes to the forme of ciuill iudgements, which were then vsed.*
k *Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.*
l *By that iudgement which stood of 23. Iudges, who had the hearing and deciding of weighty affaires and matters of life and death: as the highest Iudges of all, were to the number of 72. which had the hearing of most waightie affaires, as the matter of a whole tribe or of an high Priests, or of a false prophet.*
m *Whereas we reade here, Hell, it is in the text it selfe, Gehenna, which is an Hebrew word made of two, and is as much to say, as the Valley of Hinnon, which otherwise the Ebrewes called Tophet: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in Ierem. 7. 31.*
n *The Iewes vsed foure kindes of punishments, before their gouernement was taken away by Herode, hanging, beading, stoning, and burning: this is it that Christ spoke of, because burning was the greatest punishment, therefore in that he maketh mention of a iudgement, a councill, and a fire, he sheweth that some sinnes are worse then other some, but yet they are all such that wee must giue account for them, and shall be punished for them.* 6 The couetous Pharises taught that God was appeased by the sacrifices appointed in the Law, which they themselues deuoured. But Christ on the contrary side denieth that God accepteth any mans offering, vnlesse he maketh satisfaction to his brother whom hee hath offended: and sayeth moreouer, that these stubburne and stiffe necked despisers of their brethren, shall neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren.
o *He applieth all this speech to the state of his time, when as there was an altar standing in Hierusalem, and therefore they are very foolish, that gather hereupon, that wee must build altars, and vse sacrifices: but they are more fooles, which drawe that to purgatorie, which is spoken of peace making and atonement one with another.* ✣ *Luke 12. 58.*
p *Cut off all cause of enimitie.*
q *Thou shalt be dealt withall to the vtmost extremitie.* 7 Hee is taken for an adulterer before God, whatsoeuer hee be, that coueteth a woman: and therefore we must keepe our eyes chaste, and all the members wee haue, yea, and wee must eschewe all occasions which might moouе vs to euill, howe deare soeuer it cost vs. ✣ *Exod. 20. 14. rom. 13. 9.* ⁘ *Chap. 28. 8, 9. marke 9. 47.*
r *Hee nameth the right eye and the right hande, because the partes of the right side of our bodie are the chiefest, and readiest to commit any wickednesse.*
s *Word for word, doe cause thee to offend: for sinnes are stumbling blockes as it were, that is to say, rockes which wee are cast vpon.* ✱ *Chap. 19. 7. deut. 24. 1. marke 10. 4. luke 16. 18. 1. cor. 7. 10.* 8 The meaning of the third commandement against the froward opinion and iudgement of the Scribes, which excused by oaths or indirect formes of sweating. ✣ *Exod. 20. 7. Lenit. 19. 12. Deut. 5. 11.*
t *Iames 5. 12.*
u *Whatsoeuer you vouch, vouch it barely, and whatsoeuer you denie, denie it barely without any moe words.*
u *From an euill conscience, or from the deuill.*
9 Hee sheweth cleane contrary to the doctrine of the Scribes, that the somme of the second table must be vnderstood, that we may in no wise render euill for euill, but rather suffer double iniurie, and doe well to them that are our deadly enemies.
✣ *Exod. 21. 24. leuit. 24. 20. deut. 19. 21.*
⁘ *Luke 6. 29. rom. 12 17. 1. cor. 6. 7.*
✱ *Deut. 15. 8.*
✣ *Leuit. 19. 18.*
✱ *Luke 6. 27.*
✣ *Luke 23. 34. actes 7. 60. 1. cor. 4. 13.*
10 A double reason: the one is taken of relatiues, that children must be like their father: the other is taken of comparison, The children of God must be better, then the children of this world. ✣ *Luke 6. 35.*
x *They that were the tolle masters, and had the ouersight of tributes and customes: a kind of men that the Iewes hated to death, both because they serued the Romanes in these offices, (whose yokefull bondage they could hardly away withall) and also because these tolle masters are for the most part giuen to couetousnesse*

CHAP. VI.

1 *Almes.* 5 *Prayer.* 14 *Forgiuing our brother.* 16 *Fasting.* 19 *Our treasure.* 20 *Wee must succour the poore.* 24 *God and riches.* 25 *Carefull seeking for meate and drinke, and apparell, forbidden.* 33 *The kingdome of God and his righteousnesse.*

TAke heed that ye giue not your a almes before men to be seene of them, or else ye shall haue no a reward of your Father which is in heauen.

2 ⁘ Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the b hypocrites do in the Synagogues and in the streets, to be praised of men. Verely I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 2 And when thou prayest, be not as the hypocrites: for they loue to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, & thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vse no c vaine repetitions as the Heathen: for they thinke to be heard for their much babling.

8 Be yee not like them therefore: for your Father

1 Ambition maketh almes vaine.
a *This word, Reward, is alwayes taken in the Scriptures for a free recompense, and therefore the schoolemen do fondly set it to be answerable to a deseruing, which they call merit.*
⁘ *Rom. 2. 8.*
b *Counterfeites, for Hypocrites were players that played apart in a play.*
2 He reprehendeth two foule faults in prayer, ambition, and vaine babling.
c *Long prayers are not condemned, but vaine needlesse, and superstitious.*

Father knoweth whereof ye haue need, before ye aske of him.

9 3 After this maner therefore pray ye, ✣ Our father which art in heauen, hallowed be thy name.

10 Thy kingdome come. Thy will be done euen in earth as *it is* in heauen.

11 Giue vs this day our d dailie bread.

12 And forgiue vs our debts, as we alſo forgiue our debters.

13 And leade vs not into temptation, but deliuer vs ✣ from e euill: for thine is the kingdome, and the power, and the glory for euer. Amen.

14 ❦ 4 For if ye doe forgiue men their treſpaſſes, your heauenlie Father will alſo forgiue you.

15 But if yee doe not forgiue men their treſpaſſes, no more will your father forgiue *you* your treſpaſſes.

16 5 Moreouer, when ye faſt, looke not ſowre as the hypocrites: for they f disfigure their faces, that they might ſeeme vnto men to faſt. Verely I ſay vnto you that they haue their reward.

17 But when thou faſteſt, anoint thine head, and waſh thy face,

18 That thou ſeeme not vnto men to faſt, but vnto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, will reward thee openly.

19 ¶ 6 Lay not vp treaſures for your ſelues vpon the earth, where the mothe and canker corrupt, and where theeues digge through and ſteale.

20 ✱ But lay vp treaſures for your ſelues in heauen, where neither the mothe nor canker corrupteth, and where theeues neither digge through nor ſteale.

21 For where your treaſure is, there will your heart be alſo.

22 ¶ ✣ 7 The light of the body is the eye: if then thine g eye be ſingle, thy whole body ſhalbe light.

23 But if thine eye be wicked, then all thy body ſhalbe darke. Wherefore if the light that is in thee, be darkeneſſe, how great is that darkeneſſe?

24 ✱ 8 No man can ſerue h two maſters: for either he ſhall hate the one, and loue the other, or els he ſhall leane to the one, and deſpiſe the other. Yee cannot ſerue God and i riches.

25 ✣ 9 Therefore I ſay vnto you, be not carefull for your life, what ye ſhall eate, or what ye ſhall drinke: not yet for your bodie, what ye ſhall put on. Is not the life more worth then meat? and the bodie then raiment?

26 Behold the foules of the k heauen: for they ſowe not, neither reape, nor cary into the barnes, yet your heauenly Father feedeth them. Are yee not much better then they?

27 Which of you by l taking care is able to adde one cubite vnto his ſtature?

28 And why care ye for raiment? Learne how the Lilies of the field doe growe: they m are not wearied, neither ſpin:

29 Yet I ſay vnto you, that euen Salomon in all his glory was not araied like one of theſe.

30 Wherefore if God ſo cloathe the graſſe of the field which is to daie, and to morrow is caſt into the ouen, ſhall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eate? or what ſhall we drinke? or wherewith ſhall we be cloathed?

32 (For after all theſe things ſeeke the Gentiles) for your heauenlie Father knoweth that ye haue need of all theſe things.

33 But ſeeke ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhalbe miniſtred vnto you.

34 Care not then for the morrow, for the morrow ſhall care for it ſelfe: the day hath enough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbours, 6 Nor caſt that which is holy vnto dogges. 13 The broad and ſtraite way. 15 Falſe prophets. 18 The tree and fruit. 24 The houſe built on a rocke, 26 and on the ſand.

I Vdge 1 not, that ye be not iudged.

2 For with what ✣ iudgement ye iudge, ye ſhall be iudged, and with what ✣ meaſure ye mete, it ſhalbe meaſured vnto you againe.

3 And why ſeeſt thou the mote, that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eye?

4 ❦ Or how ſaieſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, firſt caſt out that beame out of thine owne eye, and then ſhalt thou ſee clearelie to caſt out the mote out of thy brothers eye.

6 ¶ 2 Giue ye not that which is holy to dogges, neither caſt ye your a pearles before ſwine, leſt they treade them vnder their feet, and turning againe, all to rent you.

7 ¶ ✱ 3 Aske, and it ſhalbe giuen you: ſeeke, and ye ſhall find: knocke, and it ſhalbe opened vnto you.

8 For whoſoeuer asketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 For what man is there among you, which if his ſonne aske him bread, would giue him a ſtone?

10 Or if he aske fiſh, will he giue him a ſerpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more ſhall your Father which is in heauen, giuen good things to them that aske him?

12 ✣ 4 Therefore whatſoeuer yee would that men ſhould doe to you: euen ſo doe ye to them: for this is the b Law and the Prophets.

13 ¶ ✱ 5 Enter in at the ſtrait gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which goe in thereat.

14 Becauſe c the gate is ſtrait, and the way narrow that leadeth vnto life, and few there be that finde it.

15 ¶ 6 Beware of falſe prophets, which come to you in ſheepes cloathing, but inwardly they are rauening wolues.

16 Ye ſhall know them by their fruits. ✣ Doe men gather grapes of thornes? or figs of thiſtles?

17 So euery good three bringeth foorth good fruite, and a corrupt tree bringeth foorth euill fruite.

18 A good tree cannot bring foorth euill fruit, neither can a corrupt tree bring foorth good fruit.

19 ✣ Euery tree that bringeth not foorth good fruit, is hewen downe, and caſt into the fire.

20 Therefore by their fruits yee ſhall know them.

21 ¶ 7 Not

3 A true ſumme and forme of all Chriſtian prayers.
✣ *Luke* 11. 2
d *That, that is meet for our nature for our daily food, or ſuch, as may ſuffice our nature and complexion.*
✣ *Chap.* 13. 19.
e *From the Deuill, or from all aduerſitie.*
❦ *Marke* 11. 25.
4 They that forgiue wrongs, to them ſinnes are forgiuen, but reuenge is prepared for them that reuenge.
5 Againſt ſuch as hunt after a name of holineſſe, by faſting.
f *They ſuffer not their firſt hue to be ſeene, that is to ſay, they marre the naturall colour of their faces, that they may ſeeme leane and pale faced.*
6 Thoſe mens labours are ſhewed to be vaine which paſſe not for the aſſured treaſure of euerlaſting life, but ſpend their liues in ſcraping together fraile and vaine riches.
✱ *Luke* 12. 33.
1. *tim.* 6. 19.
✣ *Luke* 11. 34.
7 Men doe maliciouſly and wickedly put out euen the little light of nature that is in them.
g *The iudgement of the mind: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon, that is to ſay, with the ſpirit of God wherewith we are lightened.*
✱ *Luke* 16. 13.
8 God will be worſhipped of the whole man.
h *Which be at iarre together, for if two agree, they are as one.*
i *This word is a Syrian word, and ſignifieth all things that belong to money.*
✣ *Luke* 12. 22.
philip. 4. 6.
1. *tim.* 6. 8.
1. *peter* 5. 7.
pſal. 55. 23.
9 The froward carking carefulnes for things of this life is corrected in the children of God by an earneſt thinking vpon the prouidence of God.
k *Of the ayre, or that liue in the ayre: for in all tongues almoſt this word Heauen is taken for the ayre.*
l *He ſpeaketh of care which is ioyned with thought of mind, and hath for the moſt part diſtruſt ioyne with it.*
m *By labour.*

1 We ought to find fault one with another, but we muſt beware wee doe it not without cauſe, or to ſeeme holier then they, or in hatred of them.
✣ *Luke* 6. 37. 38.
rom. 2. 1.
1. *cor.* 4. 3.
✣ *Marke* 4. 24.
luke 6. 38.
❦ *Luke* 6. 41.
2 The ſtiffenecked and ſtubburne enemies of the Goſpell are vnworthie to haue it preached vnto them.
a *A pearle hath his name among the Grecians, for the orient brightneſſe that is in it: and a pearle was in ancient time in great eſtimation among the Latines: for a pearle that Cleopatra had, was valued at two hundreth and fiftie thouſand crownes, and the word is now borowed from that, to ſignifie the moſt precious heauenly doctrine.*
✣ *Chap.* 21. 22.
marke 11. 24.
luke 11. 9.
iohn 14. 13. *and* 16. 23. *iames* 1. 5.
3 Prayers are a ſure refuge in all miſeries.
✣ *Luke* 6. 31.
iob 4. 16.
4 A rehearſall of the meaning of the ſecond table.
b *That is to ſay, the doctrine of the Lawe and Prophets.*
✱ *Luke* 13. 24.
5 Example of life muſt not be taken from a multitude.
c *The way is ſtrait and narrow we muſt paſſe through this rough way, and ſuffer and endure, and be thronged, and to enter into life.*
6 Falſe teachers muſt be taken heede of, and they are knowen by falſe doctrine and euill liuing.
✣ *Luke* 6. 44.
✣ *Chap.* 3. 10.

21 ¶ 7 Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen, ✣ but hee that doeth my Fathers will which is in heauen.

22 ⁂ Many will ſay to me in that day, Lord, Lord, haue wee not by thy d Name prophecied, and by thy name caſt out deuils? and by thy name done many e great workes?

23 And then will I profeſſe to them, f * I neuer knew you, ✱ depart from me g ye that worke iniquitie.

24 8 Whoſoeuer then heareth of mee theſe words, ✱ and doth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rocke:

25 And the raine fell, and the floods came, and the winds blewe, and beate vpon that houſe, and it fell not: for it was grounded on a rocke,

26 But whoſoeuer heareth theſe my wordes, and doeth them not, ſhall be likened vnto a fooliſh man, which hath builded his houſe vpon the ſand:

27 And the raine fell, and the floods came, and the winds blewe, and beate vpon that houſe, and it fell, and the fall thereof was great.

28 ¶ * And it came to paſſe, when Ieſus had ended theſe words, the people were aſtonied at his doctrine.

29 For he taught them as one hauing authority, and not as the Scribes.

CHAP. VIII.

1 *The Leper cleanſed.* 5 *The Centurions faith.* 11 *The calling of the Gentiles,* 12 *and caſting out of the Iewes.* 14 *Peters mother in law healed.* 19 *A Scribe deſirous to follow Chriſt.* 23 *The tempeſt on the ſea.* 28 *Two poſſeſſed with deuils cured.* 32 *The deuils goe into ſwine.*

NOw when he was come down from the mountaine, great multitudes followed him.

2 ✣ 1 And loe, there came a Leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.

3 And Ieſus putting foorth his hand, touched him, ſaying, I will, be thou cleane: and immediatly his leproſie was cleanſed.

4 Then Ieſus ſaid vnto him, See thou tell no man, but goe, *and* ſhew thy ſelfe vnto the Prieſt, and offer the gift that ⁂ Moſes commaunded, for a witneſſe to them.

5 ¶ ✣ 2 When Ieſus was entred into Capernaum, there came vnto him a Centurion, beſeeching him.

6 And ſaid, Maſter, my ſeruant lyeth ſicke at home of the palſie, and is grieuouſly pained.

7 And Ieſus ſaid vnto him, I will come and heale him.

8 But the Centurion anſwered, ſaying, Maſter, I am not worthie that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhalbe healed.

9 For I am a man alſo vnder the authoritie *of another*, and haue ſouldiers vnder me: and I ſay to one, Goe, and hee goeth: and to another, Come, and he commeth: and to my ſeruant, Doe this, and he doeth it.

10 When Ieſus heard *that*, hee marueiled, and ſaid to them that followed *him*, Verely I ſay vnto you, I haue not found ſo great faith, euen in Iſrael.

11 But I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall a ſit downe with Abraham, and Iſaac, and Iacob, in the kingdome of heauen.

12 And the children of the kingdome ſhall be caſt out into b vtter ✣ darkeneſſe: there ſhall be weeping and gnaſhing of teeth.

13 Then Ieſus ſaid vnto the Centurion, Go thy way, and as thou haſt beleeued, ſo be it vnto thee. And his ſeruant was healed the ſame houre.

14 ¶ ⁂ 3 And when Ieſus came to Peters houſe, he ſaw his wiues mother laid downe, and ſicke of a feuer.

15 And he touched her hand, and the feuer left her: ſo ſhe aroſe, and miniſtred vnto them.

16 * When the Euen was come, they brought vnto him many that were poſſeſſed with deuils: and he caſt out the ſpirits with *his* word, and healed c all that were ſicke,

17 That it might be fulfilled, which was ſpoken by ✱ Eſaias the Prophet, ſaying, Hee tooke our infirmities, and bare *our* ſickneſſes.

18 ¶ ⁂ And when Ieſus ſawe great multitudes of people about him, he commaunded them to goe d ouer *the vvater*.

19 4 Then came there a certaine Scribe, and ſaid vnto him, Maſter, I will follow thee whitherſoeuer thou goeſt.

20 But Ieſus ſaid vnto him, The foxes haue holes, and the birdes of the heauen haue e neſtes, but the Sonne of man hath not whereon to reſt his head.

21 ¶ 5 And another of his diſciples ſaid vnto him, Maſter, ſuffer mee firſt to goe, and burie my father.

22 But Ieſus ſaid vnto him, Follow me, and let the dead burie the dead.

23 ¶ * 6 And when he was entred into the ſhip, his diſciples followed him.

24 And behold, there aroſe a great tempeſt in the ſea, ſo that the ſhip was couered with waues: but he was aſleepe.

25 Then his diſciples came, and awoke him, ſaying, Maſter, ſaue vs: we periſh.

26 And hee ſaid vnto them, Why are ye feareful, O yee of little faith? Then he aroſe, and rebuked the windes and the ſea: and *ſo* there was a great calme.

27 And the men marueiled, ſaying, What man is this, that both the winds and the ſea obey him?

28 ¶ ✣ 7 And when he was come to the other ſide into the countrey of the Gergeſenes, there met him two poſſeſſed with deuils which came out of the graues very fierce, ſo that no man might go by that way.

29 And behold, they cryed out, ſaying, Ieſus the ſonne of God, what haue we to doe with thee? Art thou come hither to torment vs before ỹ time?

30 Now there was f afarre off from them, a great herde of ſwine feeding.

31 And the deuils beſought him, ſaying, If thou caſt vs out, ſuffer vs to go into the herde of ſwine.

32 And he ſaid vnto them, Goe. So they went out and departed into the herd of ſwine: and behold, the whole herd of ſwine ran headlong into he ſea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were poſſeſſed with the diuels,

34 And behold, all the citie came out to meet Ieſus: and when they ſaw him, they beſought him to g depart out of their coaſts.

CHAP.

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7 Euen the beſt gifts that are, are nothing without godlineſſe.
✣ *Rom.* 2. 13.
✣ *Iames* 1. 22.
d *By Name here, is meant that mighty working power of God, which euerie man witneſſeth that calleth vpon him.*
e *Properly powers: Now theſe excellent workes wrought are called Powers, by occaſion of theſe things which they bring to paſſe, for by them we vnderſtand, how mightie the power of God is.*
⁂ *Luke* 13. 27.
f *That is not of ignorance, but becauſe he will caſt them away.*
✱ *Pſal.* 6. 8.
g *You that are giuen to all kind of wickedneſſe, and ſeeme to make an art of ſinne.*
8 True godlineſſe reſteth onely vpon Chriſt, and therefore alwayes remaineth inuincible.
✱ *Luce* 6, 47. 48.
✱ *Mar.* 4 22. *luke* 4. 32.

✣ *Mar.* 2. 40. *Luke* 5. 12.
1 Chriſt in healing the leprous with the touching of his hand, ſheweth that he abhorreth no ſinners that come vnto him, be they neuer ſo vncleane.
✣ *Leuit.* 14. 3. 4.
✣ *Luke* 7, 1.
2 Chriſt by ſetting before them the example of the vncircumciſed Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their caſting off, and the calling of the Gentiles.

a *A Metaphore taken of banquets, for they that ſit downe together are fellowes in the banquet.*

b *Which are without the kingdome. For in the kingdome is light, and without the kingdome darkeneſſe.*
✣ *Chap.* 22 13.
✣ *Marke* 1. 29. *luke* 4. 38.
3 Chriſt, in healing diuers diſeaſes, ſheweth that hee was ſent of his Father, that in him only we ſhould ſeeke remedie in all our miſeries.
✱ *Marke* 1, 32. *luke* 4, 40.
c *Of all ſorts.*
✱ *Eſa.* 53. 4. 1. *Pet.* 2, 24.
✣ *Luke* 9, 57, 58.
d *For Capernaum was ſituate vpon the lake of Tiberias.*
4 The true diſciples of Chriſt muſt prepare themſelues to all kind of miſeries.
e *Word for word, ſhades made with boughes.*
5 When God requiteth our labour, we muſt leaue off all duetie to men.
✱ *Marke* 4, 37. *luke* 8, 23.
6 Although Chriſt ſeemeth oftentimes to neglect his, euen in moſt extreame danger, yet in time conuenient he aſſwageth all tempeſts, and bringeth them to the hauen.

✣ *Marke* 5, 1, 2. *luke* 26, 27.
7 Chriſt came to deliuer me from the miſerable thraldome of Satan: but the world had rather lacke Chriſt, then the vileſt and leaſt of their commodities.
f *Of an hill, as Marke and Luke witneſſe: Now Gadera as Ioſeph recordeth booke* 17. *chap.* 13. *lined after the order of the Grecians, and therefore we may not marueile if there were ſwine there.*

g *Where men liue as ſwine, there doeth not Chriſt tarie, but deuils.*

CHAP. IX.

1 One ſicke of the palſie, is healed. 5 Remiſſion of ſinnes. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raiſed. 20 A woman healed of a bloody iſſue. 28 Two blind men by faith receiue ſight. 32 A dumbe man poſſeſſed is healed. 37 The harueſt and workemen.

1 Sinnes are the cauſes of our afflictions, and Chriſt onely forgiueth them if we beleeue.

a *Into Capernaum, for as Theoph. ſaith, Bethlehem brought him foorth, Nazareth brought him vp, and Capernaum was his dwelling place.*

✠ *Marke 2, 3. Luke 5, 18.*

b *Knowing by a manifeſt ſigne.*

c *To blaſpheme, ſignifieth amongſt the diuines to ſpeake wickedly: and amongſt the more eloquent Grecians, to ſlander.*

THen he 1 entred into a ſhip, and paſſed ouer, and came into his a owne city.

2 And ✠ loe, they brought to him a man ſicke of the palſie layed on a bed. And Ieſus b ſeeing their faith, ſaid to the ſicke of the palſie, Sonne be of good comfort: thy ſinnes are forgiuen thee.

3 And behold, certaine of the Scribes ſaid with themſelues, This man c blaſphemeth.

4 But when Ieſus ſaw their thoughts, he ſaid, Wherefore thinke ye euill things in your hearts?

5 For whether is it eaſier to ſay, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgiue ſinnes (then ſaid he vnto the ſicke of the palſie,) Ariſe, take vp thy bed, and go to thine houſe.

7 And he aroſe, and departed to his owne houſe.

8 So when the multitude ſaw it, they marueiled, and glorified God, which hath giuen ſuch authority to men.

✠ *Marke 2, 14. Luke 5, 27.*

a Chriſt calleth the humble ſinners vnto him, but he contemneth the proud hypocrites.

d *At the cuſtomers table, where it was receiued.*

e *The cuſtomers fellowes which were placed by the Romans, after that Iudea was brought into the forme of a prouince, to gather the cuſtomes, and therefore of the reſt of the Iewes, they were called ſinners, that is to ſay very vile men.*

9 ¶ ✠ 2 And as Ieſus paſſed foorth from thence, he ſaw a man ſitting at the d cuſtome, named Matthew, and ſaid to him, Follow me. And he aroſe, and followed him.

10 And it came to paſſe, as Ieſus ſate at meate in *his* houſe, behold, many Publicanes and e ſinners that came *thither*, ſate down at the table with Ieſus and his diſciples.

11 And when the Phariſes ſaw that, they ſaid to his diſciples, Why eateth your Maſter with Publicanes and ſinners?

12 Now when Ieſus heard it, he ſaid vnto them, The whole need not the Phiſician, but they that are ſicke.

13 But goe ye and learne what this is, ∵ I will haue mercy, and not ſacrifice: for I am not come to call the righteous, but the ✱ ſinners to repentance.

∵ *Hoſea 6,6. Chap. 12,7.*

✱ *1. Tim. 1, 15.*

14 ¶ ✠ 3 Then came the diſciples of Iohn to him, ſaying, Why doe we and the Phariſes faſt oft, and thy diſciples faſt not?

✠ *Mar. 2. 18. Luke 5,33.*

3 Againſt naughty emulation in matters indifferent.

f *An Hebrew kind of ſpeach, for they that are admitted into a mariage chamber are as the neereſt about the bridegrome.*

15 And Ieſus ſaid vnto them, Can the f children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome ſhall be taken from them, and then ſhall they faſt.

16 Moreouer, no man pieceth an old garment with a piece of g new cloath: for that that ſhould fill it vp, taketh away from the garment, and the breach is worſe.

g *Raw, which was neuer put to the fuller.*

17 Neither doe they put new wine into old veſſels: for then the veſſels would breake, and the wine would be ſpilt, and the veſſels would periſh: but they put new wine into new veſſels, and *ſo* are both preſerued.

✱ *Mar. 5, 22. Luke 8, 41.*

4 There is no euill ſo old and incurable, which Chriſt cannot heale by and by, if he be touched with true faith, but lightly as it were with the hand.

18 ¶ ✱ 4 While he thus ſpake vnto them, behold, there came a certaine ruler, and worſhipped him, ſaying, My daughter is now deceaſed: but come and lay thine hand on her, and ſhe ſhall liue.

19 And Ieſus aroſe and followed him with his diſciples.

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his garment.

21 For ſhe ſaid in her ſelfe, If I may touch but his garment onely, I ſhalbe whole.

22 Then Ieſus turned him about, and ſeeing her, did ſay, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that ſame moment.)

5 Euen death it ſelfe giueth place to the power of Chriſt.

h *It appeareth that they vſed minſtrels at their mournings.*

23 5 Now when Ieſus came into the rulers houſe, and ſaw the h minſtrels and the multitude making noiſe,

24 He ſaid vnto them, Get you hence: for the maid is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude were put foorth, he went in and took her by the hand, and the maid aroſe.

26 And this bruit went throughout all that land.

6 By healing theſe two blind, Chriſt ſheweth that he is the light of the world.

27 6 And as Ieſus departed thence, two blinde men followed him, crying, and ſaying, O ſonne of Dauid, haue mercie vpon vs.

28 And when he was come into the houſe, the blinde came to him, and Ieſus ſaid vnto them, Beleeue yee that I am able to doe this? And they ſaid vnto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith be it vnto you.

30 And their eyes were opened, and Ieſus gaue them great charge, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroad his fame thorowout all that land.

✠ *Luke 11, 14.*

7 An example of that power that Chriſt hath ouer the deuill.

32 ¶ ✠ 7 And as they went out, behold, they brought to him a dumbe man poſſeſſed with a deuill.

33 And when the deuill was caſt out, the dumbe ſpake: then the multitude marueiled, ſaying, The like was neuer ſeene in Iſrael.

✠ *Chap. 12, 24. Marke 3, 22. Luke 11, 15.*

34 But the Phariſes ſaid, ✠ He caſteth out deuils, through the prince of deuils.

∵ *Marke 6,6. Luke 13, 22.*

35 ¶ And ∵ Ieſus went about all cities and townes, teaching in their Synagogues, and preaching the el of the kingdome, and healing euery ſick and euery diſeaſe among the people.

8 Although the ordinary paſtors ceaſe, yet Chriſt hath not caſt off the care of his Church.

✱ *Marke 6,34.*

36 8 But ✱ when he ſaw the multitude, he had compaſſion vpon them, becauſe they were diſperſed, and ſcattered abroad, as ſheepe hauing no ſhepheard.

✠ *Luke 10, 2. Iohn 4, 35.36.*

37 Then ſaid he to his diſciples, ✠ Surely the harueſt is great, but the labourers *are* few.

i *Word for word, caſt them out: for men are very ſlow in ſo holy a worke.*

38 Wherefore pray the Lord of the harueſt, that he would i ſend forth labourers into his harueſt.

CHAP. X.

1 The gift of healing giuen to the Apoſtles. 5 They are ſent to preach the Goſpel. 13 Peace. 14 Shaking off the duſt. 18 Affliction. 22 Continuance vnto the end. 23 Flying from perſecution. 28 Feare. 29 Two ſparrowes. 30 Haires of our head. 32 To acknowledge Chriſt. 34 Peace and the ſword. 35 Variance. 37 Loue of parents. 38 The croſſe. 39 To loſe the life. 40 To receiue a Preacher.

1 The Apoſtles are ſent to preach the Goſpel in Iſrael.

✱ *Mar. 3. 13. 14. 15. Luke 9, 1, 2.*

ANd 1 ✱ he called is twelue diſciples vnto him, and gaue them power againſt vncleane ſpirits, to caſt them out, and to heale euery ſickneſſe, and euery diſeaſe.

a *Theophilact ſaith that Peter and Andrew are called the firſt, becauſe they were firſt called.*

2 Now the names of the twelue Apoſtles are theſe. The a firſt *is* Simon called Peter, and Andrew his brother, Iames *the ſonne* of Zebedeus, and Iohn his brother,

3 Philip

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: Iames *the sonne* of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas [b] Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather ✣ to the lost sheepe of the house of Israel.

7 ✣ [2] And as ye go preach, saying, The kingdome of heauen is at hand.

8 [3] Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 ✣ [4] Possesse [c] not golde, nor siluer, nor money in your girdles.

10 Nor a scrippe for the iourney, neither two coats, neither shooes, nor a staffe: ✻ for the workman is worthy of his [d] meat.

11 [5] And into ✻ whatsoeuer citie or towne yee shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your [e] peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shall not receiue you, nor heare your wordes, when ye depart out of that house, or that citie, ✣ shake off the dust of your feete.

15 Truely I say vnto you, it shall be easier for them of the land of Sodom and Gomorrha in the day of iudgement, then for that citie.

16 ¶ ✣ [6] Behold, I send you as [f] sheepe in the middes of the wolues: be ye therefore wise as serpents, and [g] innocent as doues.

17 But beware of [h] men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to ouernours and kings for my sake, in witnesse ..m, and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the ✣ brother shall betray the brother to death, and the father the sonne, and the children shall rise against *their* parents, and shall cause them to die.

22 And y ll be hated of all men for my Name: ✣ but he ..t endureth to the end, he shall be saued.

23 And when they persecute you in this citie, flee into another: for verely I say vnto you, yee shall not [i] goe ouer *all* the cities of Israel, till the Sonne of man be come.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for the disciple to be as his master *is*, and the seruant as his Lord. ✣ If they haue called the master of the house [k] Beel-zebub, how much more them of his houshold?

26 [1] Feare them not therefore: ✣ for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen.

27 What I tell you in darkenesse, that speake ye in light: and what ye heare in the eare, that preach ye on the [m] houses.

28 And [n] feare yee not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes sold for a [o] farthing, and one of them shall not fall on the ground without your Father?

30 ✣ Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparrowes.

32 [7] * Whosoeuer therefore shall confesse mee before men, him will I confesse also before my Father which is in heauen.

33 But whosoeuer shall denie me before men, him will I also denie before my Father which is in heauen.

34 ✻ [8] Thinke not that I am come to sende peace into the earth, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 ✣ And a mans enemies *shall be* they of his owne household.

37 * [9] Hee that loueth father or mother more then me, is not worthie of me. And he that loueth sonne, or daughter more then me, is not worthie of me.

38 ✣ And he that taketh not his crosse, and followeth after me, is not worthie of me.

39 ✣ Hee that will find [p] his life, shall loose it: and he that looseth his life for my sake, shall finde it.

40 [10] Hee that receiueth you, receiueth mee: and hee that receiueth mee, receiueth him that sent me.

41 * [11] Hee that receiueth a Prophet in [q] the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 ✻ And whosoeuer shall giue vnto one of these [r] little ones to drinke a cuppe of colde water onely, in the name of a disciple, verely I say vnto you, he shall not loose his reward.

CHAP. XI.

2 *Iohn sendeth his disciples to Christ.* 7 *Christes testimonie of Iohn.* 13 *The Law and the Prophets.* 15 *Christ and Iohn.* 21 *Chorazin, Bethsaida.* 25 *The Gospel reuealed to children.* 28 *They that are wearie and laden.*

AND [1] it came to passe that when Iesus had made an end of [a] commanding his twelue disciples, he departed thence to teach and to preach in [b] their cities.

2 ¶ ✣ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and

3 Sayd vnto him, Art thou hee that should come, or shall wee looke for another?

4 And Iesus answering, sayd vnto them, Goe, and shew Iohn, what things ye heare and see.

5 The blinde receiue sight, and the halt doe walke: the lepers are cleansed, and the deafe heare, the

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b *A man of Kerioth. Now Kerioth was in the tribe of Iudah, Iosh. 15, 25.*
✣ *Acts 13, 46.*
✣ *Luke 10, 9, 11.*
2 The summe of the Gospell; or preaching of the Apostles.
3 Miracles are dependances of the word.
✣ *Mar. 6, 8, 9 luke 9, 3. and 22. 35.*
4 The ministers of the word must cast away all cares that might hinder them the least wise that might be.
c *For this iourney, to wit, both that nothing might hinder them, and also that they might feele some taste of Gods prouidence: for at their returne backe, the Lord asketh of them, whether they lacked any thing by the way, Luke 22. 35.*
✻ *1 Tim. 5, 15.*
d *God will prouide you meate.*
5 Happy are they that receiue the preaching of the Gospel: and vnhappy are they, that refuse it.
✻ *Luke 10, 8.*
e *It is a maner of speech taken from the Hebrewes, whereby they meant all kind of happines.*
✻ *Marke 6. 11. luke 9. 5.*
✣ *Actes 13, 51.*
✣ *Luke 10, 3*
6 Christ sheweth how the ministers must behaue themselues vnder the crosse.
f *You shalbe in great dangers.*
g *You shall not so much as reuenge an iniurie: and by the mixing of these beasts natures together, he will not haue our wisedome to be malicious, nor our simplicitie mad, but a certaine forme of good nature as exquisitely framed of both them, as may be.*
h *For in the cause of religion men are wolues one to another.*
✻ *Marke 13, 11. Luke 12, 11.*
✣ *Luke 21, 16.*
✣ *Marke 13, 13.*
i *Being to an end, that is, you shall not haue gone thorow all the cities of Israel, and preached in them,* ✻ *Luke 6, 40. Iohn. 13, 16 and 15, 20.* ✣ *Chap. 12, 24.*
k *It was the idole of the Accronites, which we call the god of flies.*

1 *Truth shall not alwayes be hid.*
✣ *Marke 4, 22. luke 8, 17. and 12 2.*
m *Openly, and in the highest places. For the toppes of their houses were so made, that they might walke vpon them, Acts 10, 9.*
n *Though tyrants be neuer so raging and cruell, yet we may not feare them.*
o *The fourth part of an ounce.*
✣ *1. Sam. 14. 45. 2. Sam. 14, 11. acts 27, 34.*
7 The necessitie and reward of open confessing Christ.
✻ *Marke 8, 38. luke 9, 26. and 12. 8. 2. tim. 2, 12.*
✻ *Luke 12, 51.*
8 Ciuill dissentions follow the preaching of the Gospell.
✣ *Micah 7, 6.*
✻ *Luke 14, 26.*
9 Nothing without exception is to be preferred before our duetie to God.
✣ *Chap. 16, 24. mar. 8, 34. luke 9, 23. and 14, 27.*
✣ *Iohn 14, 25.*
p *They are saide to find their life, which deliuer it out of danger: and this is spoken after the opinion of the people which thinke them cleane lost that die, because they thinke not of the life to come.*
10 God is both authour and reuenger of his holy ministerie.
✻ *Luke 10, 16. iohn 13, 20.*
11 We shall lose nothing that we bestow vpon Christ.
q *As a Prophet.*
✻ *Mar. 9, 41.*
r *Which in the sight of the world are vile and abiect.*

1 Christ sheweth by his works, that he is the promised Messias.
a *Of instructing them with precepts.*
b *The disciples cities, that is to say, in Galile, where many of them were borne. Acts 2. 7.*
✣ *Luke 7, 18.*

* Es. 61. 1. luke 4. 18.
a What agreement, and what difference is betwixt the ministerie of the Prophets, & the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.
† Malac. 3. 1. luke 7. 28.
c In the new state of the Church where the true glory of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the law & the Prophets, and againe, the most cleare preaching of the Gospel with Iohns.
* Luke 16. 16.
d They prophecied of things to come, which are now present and clearely & plainely seene.
* Malac. 4. 5.
* Luke 7. 31.
3 There are none more stout & stubburne enemies of the Gospel, then they to whom it ought to be most acceptable.
e He blameth the frowardnesse of this age, by a proverbe, in that they could be moued neither with rough, nor gentle dealing.
4 That which the most part refuse, the elect and chosen embrace.
f Wisemen doe acknowledge the wisedome of the Gospel, when they receiue it.
5 The proud reiect the Gospel offered vnto them, to their great hurt and smart which turneth to the salvation of the simple.
* Luke 10. 13.
† Luke 10. 21.
g Through the ministerie of Christ, who onely sheweth the trueth of all things pertaining to God.
h This word sheweth, that hee contenteth himselfe in his fathers counsell.
i Gods will is the onely rule of righteousnesse.
† John 3. 35.
6 There is no true knowledge of God, nor quietnes of mind, but onely in Christ alone.
* John 6. 46.

the dead are raised vp, & the poore receiue the Gospel.

6 And blessed is he that shall not be offended in me.

7 1 And as they departed, Iesus beganne to speake vnto the multitude of Iohn, What went ye out into the wilderneſſe to see? a reede shaken with the winde?

8 But what went ye out to see? A man cloathed in soft raiment? Behold they that weare soft cloathing, are in kings houses.

9 But what went yee out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, † Behold, I send my messenger before thy face which shall prepare thy way before thee.

11 Verely I say vnto you, Among them which are begotten of women, arose there not a greater then Iohn Baptist, notwithstanding, he that is the least in ỹ c kingdom of heauen, is greater then he.

12 And from * the time of Iohn Baptist hitherto, the kingdome of God suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law d prophecied vnto Iohn.

14 And if ye will receiue it, this is * that Elias, which was to come.

15 ¶ He that hath eares to heare let him heare.

16 * 3 But wherevnto shall I liken this generation? e It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and yee haue not daunced, wee haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The Sonne of men came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes & sinners: 4 but f wisedome is iustified of her children.

20 ¶ 5 * Then began he to vpbraid the cities, wherein most of his great workes were done, because they repented not.

21 Woe *be* to thee Chorazin: Woe *be* to thee Bethsaida: for if the great works which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue beene done in thee, had beene done among them of Sodome, they had remained vnto this day.

24 But I say vnto you, that it shallbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 † At that time Iesus answered and sayd, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast g opened them vnto babes.

26 It is h so, O Father, because thy i good pleasure was such.

27 † 6 All things are giuen vnto mee of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale *him*.

28 Come vnto mee, all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and learne of mee that I am meeke and lowly in heart: and ye shall finde * rest vnto your soules.

30 † For my yoke is k easie, & my burden light.

CHAP. XII.

1 *The disciples plucke the eares of corne.* 8 *Mercie, sacrifice.* 10 *The withered hand is healed.* 12 *We must doe good on the Sabbath.* 22 *The possessed is holpen.* 25 *A kingdome diuided.* 31 *Sinne, blasphemie.* 33 *The good or euill tree.* 34 *Vipers.* 38 *The Ninevites.* 42 *The Queene of Saba.* 48 *The true mother and brethren of Christ.*

AT that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they sayd vnto him, Beholde, thy disciples doe * that which is not lawfull to doe vpon the Sabbath.

3 But he said vnto them, * Haue ye not read what Dauid did when he was an hungred, and they that were with him?

4 How he went into the house of God, and did eate the a shewbread, which was not lawfull for him to eat, neither for them which were with him, but onely for the * Priests?

5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple † b breake the Sabbath, and are blameleſſe?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, † I will haue mercie and not sacrifice, ye would not haue condemned the innocents.

8 For the sonne of man is Lord, *euen* of the Sabbath.

9 * 2 And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had *his* hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be among you, ỹ hath a sheep, & if it fall on ỹ Sabbath day into a pit, doth not take it & lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then said he to the man, Stretch foorth thine hand. And he stretched it forth, and it was made whole as the other.

14 3 Then the Pharises went out, and consulted against him, how they might destroy him.

15 But whē Iesus knew it, he departed thence, & great multitudes folowed him, & he healed thē al,

16 And charged them in threatning wise, that they should not make him knowen,

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 * Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and hee shall shew c iudgement to the Gentiles.

19 He shall not striue, nor cry, neither shall any man heare his voyce in the streetes.

20 A bruised reede shall hee not breake, and smoking flaxe shall he not quench, till he d bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ † 4 Then was brought to him one possessed with a deuill, *both* blinde and dumbe, and he healed him, so that he *which was* blind and dumbe, both spake and saw.

23 And

* Iere. 6. 16.
† 1 John 5. 3.
k May easily be borne. For his commandements are not grieuous, for all that is borne of God ouercommeth the world, 1 John 5. 4.
1 Of the true sanctifying of the Sabbath, and the abrogating of it.
* Marke 2. 23. luke 6. 1.
* Deut. 23. 25.
* 1 Sam. 21. 6.
a The Hebrewes call it bread of faces, because it stood before the Lord all the weeke vpon the golden table appointed to that seruice, Leuit. 24. 6.
* Exod. 20. 33. leuit. 8. 31. and 24. 9.
† Num. 28. 9.
b When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much lesse doth the Lord of the Sabbath breake the Sabbath.
† Hose 6. 7. chap. 9. 13.
* Marke 3. 1. Luke 6. 6.
2 The ceremonies of the Law are not against the loue of our neighbour.
3 How farre and in what respect we may giue place to the vnbridled rage of the wicked.
* Isai. 42 1.
c By iudgement is ment a setled state because Christ was to publish true religion among the Gentiles, and to cast out superstition. which thing wheresoeuer it is done, the Lord is said to reigne and iudge there, that is to say, to gouerne and rule matters.
d He shall pronounce sentence and iudgement, maugre the world and Satan, and shew himselfe conquerour ouer all his enemies.
† Luke 11. 14.
4 A trueth be it neuer so manifest, is subiect to the slaunder of the wicked: yet notwithstanding it ought to be auouched stoutly.

23 And all the people were amaſed, and ſayd, Is not this that ſonne of Dauid?

24 But when the Phariſes heard it, they ſayd, ✣ This man caſteth the deuils no otherwiſe out but through Beelzebub the prince of deuils.

✣ *Chap.9.34. Marke 3,22. Luke 11,15.*

25 5 But Ieſus knew their thoughts, and ſayd to them, Euery kingdome diuided againſt it ſelfe, is brought to nought, and euery citie or houſe diuided againſt it ſelfe ſhall not ſtand.

5 The kingdome of Chriſt and the kingdome of the deuill cannot conſiſt together.

26 So if Satan caſt out Satan, hee is diuided againſt himſelfe: how ſhall then his kingdome endure?

27 Alſo if I through Beelzebub caſt out deuils, by whom doe your children caſt them out? Therefore they ſhall be your iudges.

28 But if I caſt out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a ſtrong mans houſe and ſpoyle his goods, except he firſt bind the ſtrong man, and then ſpoyle his houſe?

30 He that is not with me, is againſt me: and he that gathered not with me, ſcattereth.

✣ *Marke 3,28, 29. Luke 12,10. 1.Iohn 5. 16.*

31 ✣ Wherefore I ſay vnto you, Euery ſinne and blaſphemy ſhall be forgiuen vnto men: but the blaſphemie *againſt* the holy Ghoſt ſhall not be forgiuen vnto men.

6 Of blaſphemie againſt the holy Ghoſt.

32 And whoſoeuer ſhall ſpeake a word againſt the ſonne of man, it ſhall be forgiuen him: 6 but whoſoeuer ſhall ſpeake againſt the holy Ghoſt, it ſhall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, & his fruit euill: for the tree is knowen by the fruit.

7 Hypocrites at the length bewray themſelues euen by their owne mouth.

34 7 O generations of vipers, how can you ſpeake good things, when ye are euill? For of the ✣ abundance of the heart the mouth ſpeaketh.

✣ *Luke 6.45.*

35 A good man out of the good treaſure of his heart bringeth foorth good things: & an euill man out of an euil treaſure, bringeth forth euill things.

36 But I ſay vnto you, that of euery e idle worde that men ſhall ſpeake, they ſhall giue account thereof at the day of iudgement.

e *Vaine and vnprofitable trifles which the moſt part of men ſpend their liues in.*

37 For by thy wordes thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned.

8 Againſt froward deſires of miracles.

38 8 ✣ Then anſwered certain of the Scribes and of the Phariſes, ſaying, Maſter, we would ſee a ſigne of thee.

✣ *Chap. 16,1. Luke 11, 29. 1.cor.1,22.*

39 But he anſwered and ſaid vnto them, An euill and f adulterous generation ſeeketh a ſigne, but no ſigne ſhall be giuen vnto it, ſaue that ſigne of the Prophet Ionas.

f *Baſtard, which fell from Abrahams faith, or forſooke the true worſhip of God.*

40 ✣ For as Ionas was three dayes and three nights in the whales belly: ſo ſhall the ſonne of man be three dayes and three nights in the heart of the earth.

✣ *Ionas 1,17.*

41 9 The men of Nineue ſhall riſe in iudgement with this generation, and condemne it: for they ✣ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

9 Chriſt teacheth by the ſorowfull example of the Iewes, that there are none more miſerable then they which put out the light of the Goſpel which was kindled in them.

✣ *Ionas 3, 5.*

42 ✣ The Queene of the g South ſhall riſe in iudgement with this generation, and ſhall condemne it: for ſhe came from the h vtmoſt parts of the earth to heare the wiſedome of Salomon: and behold, a greater then Salomon *is* here.

✣ *1.King.10. 2.chron.9,1.*

g *He meaneth the Queene of Saba: whoſe countrey is South in reſpect of the land of Iſrael, 1.King.10.*

h *For Saba is ſituate in the vtmoſt coaſt of happy Arabia vpon the mouth of the Arabian ſea.*

43 9 ✣ Now when the vncleane ſpirit is gone out of a man, he walketh throughout dry places, ſeeking reſt, and findeth none.

✣ *Luke 11,24.*

44 Then hee ſayth, I will returne into mine houſe from whence I came: and when he is come, he findeth it emptie, ſwept and garniſhed.

45 9 Then he goeth, and taketh vnto him ſeuen other ſpirits worſe then himſelfe, and they enter in, and dwell there: ✣ and the end of that man is worſe then the beginning. Euen ſo ſhall it be with this wicked generation.

✣ *Heb.6,4,5. and 10, 26. 2.Pet.2,20.*

46 10 ✣ While he yet ſpake to the multitude, behold, his mother, and his brethren ſtood without, deſiring to ſpeake with him.

10 Chriſt teacheth by his owne example, how that all things ought to be ſet apart in reſpect of Gods glory.

47 Then one ſayd vnto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeake with thee.

✣ *Marke 3,31. Luke 8, 20.*

48 But he anſwered, and ſaid to him that told him, Who is my mother, & who are my brethren?

49 11 And he ſtretched forth his hand toward his diſciples & ſaid, Behold my mother, & my brethrē.

11 None are more neere vnto vs, then they that are of the houſhold of faith.

50 For whoſoeuer ſhall doe my Fathers will which is in heauen, the ſame is my brother and ſiſter and mother.

CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Ieſus ſpake in parables. 18 The expoſition of the parable. 24 The parable of the tares. 31 Of the muſtard ſeed. 33 Of the leauen. 44 Of the hidden treaſure. 45 Of the pearle. 47 Of the draw net caſt into the ſea. 53 Chriſt is not receiued of his countrey men the Nazarites.

1 THe ✣ ſame day went Ieſus out of the houſe, and ſate by the ſea ſide.

✣ *Marke 4, 1. Luke 8, 4.5.*

2 1 And great multitudes reſorted vnto him, ſo that he went into a ſhip, and ſate downe: and the whole multitude ſtood on the ſhore.

1 Chriſt ſhewerh in putting foorth this parable of the Sower, that the ſeed of life which is ſowen in the world, commeth not on ſo well in one as in another, and the reaſon is, for that men for the moſt part either doe not receiue it, or ſuffer it not to ripen.

3 Then he ſpake many things to them in parables, ſaying, Behold, a ſower went forth to ſow,

4 And as he ſowed, ſome fell by the way ſide, and the foules came and deuoured them vp.

5 And ſome fell vpon ſtony ground, where they had not much earth, and anon they ſprung vp, becauſe they had no depth of earth.

6 And when the ſunne was vp, they were parched, and for lacke of rooting withered away.

7 And ſome fell among thornes, and the thornes ſprung vp, and choked them.

8 And ſome againe fell in good ground, and brought forth fruit, one *corne* an hundreth fold, ſome ſixtie fold, and another thirtie fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the diſciples came, and ſayd to him, Why ſpeakeſt thou to them in parables?

11 2 And he anſwered and ſayd vnto them, Becauſe it is giuen vnto you to know the ſecrets of the kingdome of heauen, but to thē it is not giuen.

2 The gift of vnderſtanding and of faith is proper to the elect, and all the reſt are blinded through the iuſt iudgement of God.

12 ✣ For whoſoeuer hath, to him ſhalbe giuen, and he ſhall haue abundance: but whoſoeuer hath not, from him ſhalbe takē away euen that he hath.

✣ *Chap.25.29.*

13 Therefore ſpeake I to them in parables, becauſe they ſeeing, doe not ſee: and hearing, they heare not, neither vnderſtand.

14 So in them is fulfilled the prophecie of Eſaias, which *prophecie* ſaith, ✣ By hearing ye ſhall heare, and ſhall not vnderſtand, and ſeeing yee ſhall ſee, and ſhall not perceiue.

✣ *Eſai. 6.9. marke 4.12. luke 8,10. Iohn 12, 40. act. 28,26. Rom. 11,8.*

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, leaſt they ſhould ſee with their eyes, and heare with their eares, and ſhould vnderſtand with their hearts, and ſhould returne, that I might heale them.

16 3 But bleſſed *are* your eyes, for they ſee: and your eares, for they heare.

3 The condition of the Church vnder and ſince Chriſt is better then it was in the time of the Fathers vnder the Law.

17 ✣ For verely I ſay vnto you, that many Prophets, and righteous men haue deſired to ſee thoſe things which yee ſee, and haue not ſeene *them*, and to heare thoſe things which yee heare, and haue not heard *them*,

✣ *Luke 10,24.*

18 ¶ * Heare ye therefore the parable of the Sower.

* *Mar.4.15. Luke 8.11.*

19 Whenſoeuer any man heareth the word of that kingdome, and vnderſtandeth it not, that euill one commeth, and catcheth away that which was ſowen in his a heart: and this is hee which hath receiued the ſeed by the way ſide.

a *Though there be mention made of the heart, yet this ſowing is referred to hearing without vnderſtanding. For whether the ſeed be receiued in the heart or no, yet he that ſoweth, ſoweth to the heart.*

20 And hee that receiued ſeede in the ſtony ground, is he which heareth the word, and incontinently with ioy receiueth it,

21 Yet hath he no roote in himſelfe, and dureth but a ſeaſon: for aſſoone as tribulation or perſecution commeth becauſe of the word, by and by he is offended.

22 And he that receiued the ſeed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulneſſe of riches choke the word, and he is made vnfruitfull.

23 But he that receiued the ſeed in the good ground, is he that heareth the word, and vnderſtandeth it, which alſo beareth fruit, and bringeth forth, ſome an hundred fold, ſome ſixtie folde, and ſome thirtie fold.

4 Chriſt ſheweth in another parable of the euill ſeed mixt with the good, that the Church ſhall neuer be free and quit from offences, both in doctrine and maners, vntill the day appointed for the reſtoring of all things to come, and therefore the faithfull haue to arme themſelues with patience and conſtancy.

24 ¶ 4 Another parable put hee foorth vnto them, ſaying, The kingdome of heauen is like vnto a man which ſowed good ſeed in his field.

25 But while men ſlept, there came his enemy and ſowed tares among the wheate, and went his way.

26 And when the blade was ſprung vp, and brought forth fruit, then appeared the tares alſo.

27 Then came the ſeruants of the houſholder, and ſayde vnto him, Maſter, ſowedſt thou not good ſeede in thy field? from whence then hath it tares?

28 And he ſayd vnto them, Some enuious man hath done this. Then the ſeruants ſayd vnto him, Wilt thou then that we go and gather them vp?

29 But he ſayd, Nay, leaſt while ye goe about to gather the tares, ye plucke vp alſo with them the wheate.

30 Let both grow together vntill the harueſt, & in time of harueſt I will ſay to the reapers, Gather ye firſt the tares, and bind them in ſheaues to burne them: but gather the wheat into my barne.

* *Marke 4.30. Luke 13.19.*

5 God beginneth his kingdome with very ſmall beginnings, to the end that by the growing on of it, beſide the expectation and hope of all men, his mighty power and working may be the more ſet forth.

31 ¶ * 5 Another parable he put foorth vnto them, ſaying, The kingdome of heauen is like vnto a graine of muſtard ſeede, which a man taketh and ſoweth in his field:

32 Which in deed is the leaſt of all ſeeds: but when it is growen, it is the greateſt among herbs, and it is a tree, ſo that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable ſpake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

34 ¶ * All theſe things ſpake Ieſus vnto the multitude in parables, and without parables ſpake he not vnto them,

35 That it might be fulfilled, which was ſpoken by the Prophet, ſaying, * I will open my mouth in parables, and wil vtter the things which haue bene kept ſecret from the foundation of the world.

* *Pſal.78.2.*

6 He expoundeth the former parable of the good and euill ſeed.

36 Then ſent Ieſus the multitude away, and went into the houſe. And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of that field.

37 6 Then anſwered he, and ſayd to them, Hee that ſoweth the good ſeed, is the ſonne of man,

38 And the field is the world, and the good ſeed are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that ſoweth them, is the deuill, † and the harueſt is the end of the world, and the reapers be the Angels.

† *Ioel 3 13. Reuel.14.15.*

40 As then the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world.

41 The Sonne of man ſhall ſend forth his Angels, and they ſhal gather out of his kingdome all things that offend, and them which doe iniquity,

42 And ſhall caſt them into a fornace of fire. There ſhalbe wailing and gnaſhing of teeth.

43 ‡ Then ſhall the iuſt men ſhine as the ſunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

‡ *Dan.12.3.*

7 Few men vnderſtand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the loſſe of all his goods.

8 They are many in the Church, which notwithſtanding are not of the Church, and therefore at length ſhall be caſt out: but the full and perfect cleanſing of them is deferred to the laſt day.

44 ¶ 7 Againe, the kingdome of heauen is like vnto a treaſure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and ſelleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that ſeeketh good pearles,

46 Who hauing found a pearle of great price, went and ſold all that he had and bought it.

47 ¶ 8 Againe, the kingdome of heauen is like vnto a draw net caſt into the ſea, that gathereth of all kindes *of things*.

48 Which, when it is full, men draw to land, and ſit and gather the good into veſſels, and caſt the bad away.

49 So ſhall it be at the end of the world. The Angels ſhall goe foorth, and ſeuer the bad from among the iuſt,

50 And ſhall caſt them into a fornace of fire: there ſhalbe wailing and gnaſhing of teeth.

9 They ought to be diligent, which haue not onely to be wiſe for themſelues, but to diſpenſe the wiſedome of God to others.

51 ¶ 9 Ieſus ſayd vnto them, Vnderſtand yee all theſe things? They ſayd vnto him, Yea, Lord.

52 Then ſayd hee vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an houſholder, which bringeth foorth out of his treaſure things both new and old.

53 ¶ And it came to paſſe, that when Ieſus had ended theſe parables, he departed thence,

54 ∵ 10 And came into his owne countrey, and taught them in their Synagogue, ſo that they were aſtonied, and ſayd, Whence commeth this wiſedome and great workes vnto this man?

* *Marke 6,1. Luke 4.6.*

10 Men doe not onely ſinne of ignorance, but alſo writtingly and willingly lay ſtumbling blockes in their owne wayes, that when God calleth them, they may not obey, and ſo moſt plainely deſtroy and caſt away themſelues.

55 Is not this the carpenters ſonne? Is not his mother called Marie, * and his brethren Iames and Ioſes, and Simon, and Iudas?

* *Iohn 6.42.*

56 And are not his ſiſters all with vs? Whence then hath he all theſe things?

57 And they were offended with him, Then Ieſus ſayd to them, ✲ A Prophet is not without honour, ſaue in his owne countrey, and in his owne houſe.

✲ *Marke 6.4. Luke 4.24. Iohn 4.44.*

58 And he did not many great workes there, for their vnbeliefes ſake.

CHAP. XIIII.

1 Herods iudgement of Chriſt. 3 Wherefore Iohn was bound. 10 and beheaded. 13 Ieſus departeth. 15 Of the fiue loaues, &c. 23 Chriſt prayeth. 24 The Apoſtles toſſed with the waues. 29 Faith. 30 Peter in ieopardie. 36 The hemme of Chriſts garment.

AT * 1 that time Herod the Tetrarch heard of the fame of Ieſus,

* *Marke 6.14. Luke 9.7.*

1 Here is in Iohn an example of an inuincible courage, which all faithfull Miniſters of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and crueltie, and to be ſhort, of a courtly conſcience, and of their miſerable ſlauerie, which haue once giuen themſelues ouer to pleaſures: in Herodias and her daughter, an example of whorelike wantonneſſe, and womanlike crueltie.

2 And ſayd vnto his ſeruants, This is that Iohn Baptiſt, he is riſen againe from the dead, and therefore great [a] works are wrought by him.

3 ♣ For Herod had taken Iohn, and bound him, and put him in priſon for Herodias ſake, his brother Philips wife.

4 For Iohn ſayd vnto him, It is not ♣ lawfull for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, becauſe they counted him as a ∵ Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleaſed [b] Herod.

7 Wherefore hee promiſed with an oath, that he would giue her whatſoeuer ſhe would aske.

8 And ſhe being before inſtructed of her mother, ſayd, Giue mee here Iohn Baptiſts head in a platter.

9 And the king was ſory: neuertheles, becauſe of the oath, and them that ſate with him at the table, he commanded it to be giuen *her*,

10 And ſent, and beheaded Iohn in the priſon.

11 And his head was brought in a platter, and giuen to the mayd, and ſhee brought it vnto her mother.

12 And his diſciples came, and tooke vp the body, and buried it, and went and told Ieſus.

13 * And when Ieſus heard it, hee departed thence by ſhip into a deſert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 [1] And Ieſus went forth and ſaw a great multitude, and was mooued with compaſſion toward them, and he healed their ſicke.

15 ¶ And when euen was come, * his diſciples came to him, ſaying, This is a deſert place, and the time is already paſt: let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Ieſus ſayd to them, They haue no need to goe away: giue ye them to eat.

17 Then ſayd they vnto him, Wee haue here but fiue loaues, and two fiſhes.

18 And he ſayd, Bring them hither to me.

19 And hee commaunded the multitude to ſit downe on the graſſe, and tooke the fiue loaues, and the two fiſhes, and looked vp to heauen, and bleſſed, and brake, & gaue the loaues to his diſciples, and the diſciples to the multitude.

20 And they did all eat, and were ſufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thouſand men, beſide women and little children.

22 ¶ And ſtraightway Ieſus compelled his diſciples to enter into a ſhip, and to goe ouer before him, while he ſent the multitude away.

23 And aſſoone as he had ſent the multitude away, he went vp into a mountaine alone to pray: and * when the euening was come, hee was there alone.

24 [3] And the ſhip was now in the mids of the ſea, and was toſſed with waues: for it was a contrary wind.

25 And in the [c] fourth watch of the night, Ieſus went vnto them, walking on the ſea.

26 And when his diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is [d] a ſpirit, and cried out for feare.

27 But ſtraightway Ieſus ſpake vnto them, ſaying, Be of good comfort, It is I: be not afraid.

28 [4] Then Peter anſwered him, and ſayd, Maſter, if it be thou, bid mee come vnto thee on the water.

29 And he ſayd, Come. And when Peter was come downe out of the ſhip, hee walked on the water to goe to Ieſus.

30 But when he ſaw a mightie winde, he was afraid: and as he began to ſinke, he cried, ſaying, Maſter, ſaue me.

31 So immediatly Ieſus ſtretched foorth his hand, and caught him, and ſayd to him, O thou of little faith, wherefore diddeſt thou doubt.

32 And aſſoone as they were come into the ſhip, the winde ceaſed.

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a trueth thou art the Sonne of God.

34 ¶ * And when they were come ouer, they came into the land of [e] Genezaret.

35 [5] And when the men of that place knew him, they ſent out into all that countrey round about, and brought vnto him all that were ſicke,

36 And beſought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

[1] The commandements and traditions of men. [12] Offences. [13] The plant which is rooted vp. [14] Blinde leading the blind. [18] The heart. [22] The woman of Canane. [26] The childrens bread: whelpes. [28] Faith. [32] 4000 men fedde. [36] Thankeſgiuing.

THen [1] came to Ieſus the Scribes and Phariſes, which were of Ieruſalem, ſaying,

2 ♣ Why doe thy diſciples tranſgreſſe the tradition of the Elders? for they [a] waſh not their hands when they eate bread.

3 [2] But he anſwered and ſayd vnto them, Why doe yee alſo tranſgreſſe the commaundement of God by your tradition?

4 ∵ For God hath commaunded, ſaying, [b] Honour thy father and mother: * and hee that curſeth father or mother, let him die the death.

5 But ye ſay, [c] Whoſoeuer ſhall ſay to father or mother, By the gift that is *offered* by me, thou mayeſt haue profit,

6 Though he honour not his father, or his mother, *ſhalbe free*: thus haue ye made the commandement of God of no [d] authoritie by your tradition.

7 [3] O hypocrites, Eſaias prophecied well of you, ſaying,

8 * This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worſhip me, teaching *for* doctrines, mens precepts.

10 [4] Then hee called the multitude vnto him, and ſaid to them, Heare and vnderſtand.

11 That

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a By vvorks he meaneth that force and power, whereby works are wrought and not the workes, as is ſeene oft before.
♣ *Marke 6, 17. Luke 3, 19.*
♣ *Leuit. 18, 16. and 20, 21.*
∵ *Chap. 21. 26.*

b There were three Herods: the firſt of them was Antipaters ſonne, who is alſo called Aſcalonius, in whoſe reigne Chriſt was borne, and hee it was that cauſed the children to be ſlaine. The ſecond was called Antipas, Magnus his ſonne, whoſe mothers name was Malthaca or Martaca, and this was called Tetrarch, by reaſon of enlarging his dominion, when Archelaus was baniſhed to Vienna in France. The third was Agrippa, Magnus his nephew by Ariſtobulus, and hee it was that ſlew Iames.
* *Marke 6. 32. Luke 9, 10.*
1 Chriſt refreſheth a great multitude with fiue loaues and two little fiſhes, ſhewing thereby, that they ſhall want nothing, which ſay all things aſide & ſeeke the kingdome of heauen.
* *Marke 6, 35. Luke 9, 12. Iohn 6, 5.*

* *Mar. 6, 45, 46, 47. Iohn 6, 16, 17, 18.*
3 We muſt ſaile euen thorow mighty tempeſts, and Chriſt will neuer forſake vs, ſo that we goe whither he hath commanded vs.
c By the fourth watch is meant the time neere to day breaking: for in old time they diuided the night into foure watches, in which they ſcouted.
d A ſpirit, as it is here taken, is that which a man imagineth to himſelfe vainely in his mind, perſwading himſelfe that he ſeeth ſome thing, and ſeeth nothing.

4 By faith we tread vnder our feete euen the tempeſts themſelues, but yet by the vertue of Chriſt, which helpeth that vertue, which he of his mercy hath giuen.
* *Marke 6. 54.*
e This Genezareth was a lake nigh to Capernaum, which is alſo called the ſea of Galile, and Tiberias, ſo that the countrey it ſelfe grew to be called by that name.
5 In that that Chriſt healeth the ſicke, we are giuen to vnderſtand that we muſt ſeeke remedy for ſpirituall diſeaſes at his hands: and that we are bound not onely to run our ſelues, but alſo to bring others to him.

1 None commonly are more bold contemners of God, then they whom God appointeth keepers of his law.
♣ *Marke 7, 1.*
a Which they receiued of their anceſtors from hand to hand, or their elders allowed, which were the gouernors of the Church.
2 Their wicked boldneſſe, in corrupting the commandements of God, and that vpon pretence of godlineſſe, and vſurping authoritie, to make lawes, is here reproued.
∵ *Exod. 20. 12. Deut. 5, 16. Epheſ. 6: 2.*
b By honour is meant all kinde of ductie which children owe to their parents.
* *Exod. 21. 17. Leu. 20, 9. pro. 20, 20.*
c The meaning is this: what ſoeuer I beſtow vpon the Temple, is to thy profit, for it is as good as if I gaue it thee, for (as the Phariſes of our time ſay) it ſhall be meritorious for thee: for vnder this colour of religion, they raked all to themſelues, as though hee that had giuen any thing to the Temple, had done the ductie of a childe.
d You made it of no power and authoritie as much as lay in you: for otherwiſe the commaundements of God ſtand faſt in the Church of God, in deſpite of the world and Satan.
3 The ſame men are condemned for hypocriſie and ſuperſtition, becauſe they made the kingdome of God to ſtand in outward things.
* *Eſai 29. 13.*
4 Chriſt teacheth vs that hypocriſie of falſe teachers which deceiue our ſoule, is not to be borne withall, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blinde our eyes: otherwiſe we are like to periſh with them.

✣ Mark.7, 18.

11 ✣ That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth that defileth the man.

12 ¶ Then came his diſciples, and ſayd vnto him, Perceiueſt thou not, that the Phariſes are offended in hearing *this* ſaying?

✣ Iohn 15, 2.

13 But he anſwered and ſaid, ✣ Euery plant which mine heauenly Father hath not planted, ſhalbe rooted vp.

✱ Luke 6, 39.

14 Let them alone, they be the * blinde leaders of the blind: and if the blind leade the blind, both ſhall fall into the ditch

✱ Marke 7, 17.
✲ Gene. 6, 5. and 8, 21. mar. 7, 21.
✱ Mar. 7, 24.
e *Coaſtes which were neere to Tyre and Sidon, that is, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.*
✣ *Of the ſtocke of the Canaanites, which dwelled in Phenicia.*
5 In that that Chriſt doth ſometimes as it were ſtoppe his eares againſt the prayers of his Saints, hee doeth it for his glory and our profite.
✣ Chap. 10, 6.
g *Of the people of Iſrael, which people was diuided into tribes, but all thoſe tribes came of one houſe.*
6 Chriſt ceaſeth not to be beneficiall euen there where he is contemned, and in the middeſt of wolues he gathered together and foſtereth his flocke.
✣ Marke 7, 32.
✣ Eſai. 35, 5.
h *Whoſe members were weakened with the palſie, or by nature, for afterward it is ſayd, he healed them. Now Chriſt was wont to heale in this wiſe, that ſuch members as were weaked, he reſtored to health, and yet he could eaſily if he had would, haue giuen them handes and feete and other members which wanted them.*
✱ Marke 8, 1.
7 By doing againe this miracle, Chriſt ſheweth that he will neuer be wanting to them that follow him, no not in the wildernesse.
i *Goe not from my ſide.*

15 ¶ ✱ Then anſwered Peter, and ſaid to him, Declare vnto vs this parable.

16 Then ſaid Ieſus, Are ye yet without vnderſtanding?

17 Perceiue ye not yet, that whatſoeuer entreth into the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart ✲ come euill thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlaunders.

20 Theſe are the things which defile ỹ man: but to eat with vnwaſhen hands, defileth not the man.

21 * And Ieſus went thence, and departed into the e coaſts of Tyrus and Sidon.

22 And beholde, a woman a f Cananite came out of the ſame coaſtes, & cried, ſaying vnto him, Haue mercy on me, O Lord, the ſonne of Dauid: my daughter is miſerably vexed with a deuil.

23 5 But he anſwered her not a word. Then came to him his diſciples, and beſought him, ſaying, Send her away, for ſhe cryeth after vs.

24 But he anſwered, and ſaid, I am not ſent, but vnto the ✣ loſt ſheepe of the g houſe of Iſrael.

25 Yet ſhe came, and worſhipped him, ſaying, Lord helpe me.

26 And he anſwered, and ſaid, It is not good to take the childrens bread, and to caſt it to whelpes.

27 But ſhe ſayd, Trueth, Lord: yet indeede the whelps eate of the crummes, which fall from their maſters table.

28 Then Ieſus anſwered, and ſayd vnto her, O woman, great is thy faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ 6 So Ieſus ✣ went away from thence, and came neere vnto the ſea of Galile, and went vp in a mountaine and ſate downe there.

30 And great multitudes came vnto him, ✣ hauing with them, halt, blinde, dumme, h maimed, and many other, and caſt them downe, at Ieſus feet, and he healed them.

31 In ſo much that the multitude wondered, to ſee the dumme ſpeake, the maimed whole, the halt to goe, and the blinde to ſee: and they glorified the God of Iſrael.

32 ✱ 7 Then Ieſus called his diſciples vnto him, and ſaid, I haue compaſſion on this multitude, becauſe they haue i continued with me already three dayes, and haue nothing to eate: and I will not let them depart faſting, leaſt they faint in the way.

33 And his diſciples ſayd vnto him, Whence ſhould wee get ſo much bread in the wilderneſſe, as ſhould ſuffice ſo great a multitude!

34 And Ieſus ſaid vnto them, How many loaues haue ye? And they ſaid, Seuen, & a few little fiſhes.

35 Then hee commaundeth the multitude k to ſit downe on the ground.

k *Word for word, to lie downe backward, as rowers doe when in rowing they drawe their oares to them.*

36 And tooke the ſeuen loaues, and the fiſhes, and gaue thanks, and brake *them*, and gaue to his diſciples, and the diſciples to the multitude.

37 And they did all eate, and were ſufficed, & they tooke vp of the fragments that remained, ſeuen l baſkets full.

l *A kinde of veſſell wrought with twigs.*

38 And they that had eaten, were foure thouſand men, beſide women, and litle children.

39 Then *Ieſus* ſent away the multitude, and tooke ſhip, and came into the parts of Magdala.

CHAP. XVI.

1 The ſigne of Ionas. 6 The leauen of the Phariſes, 12 for their doctrine. 13 The peoples opinion of Chriſt. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Chriſt ſore ſheweth his death. 24 The forſaking of our ſelfe, and the croſſe. 25 To loſe the life.

THen 1 ✣ came the Phariſes and Sadduces, and did a tempt *him*, deſiring him to ſhew them a ſigne from heauen.

1 The wicked which otherwiſe are at defiance one with another, agree well together againſt Chriſt, but do what they can, Chriſt beareth away the victorie, and triumpheth ouer them.

2 But he anſwered, & ſaid vnto them, When it is euening, ye ſay, Faire weather, for the ſkie is red.

3 ✣ And in the morning, *ye ſay*, To day *ſhall be* a tempeſt: for the ſkie is red and lowring. O hypocrites, ye can diſcerne the b face of the ſkie, and can ye not *diſcerne* the ſignes of the times?

✣ Chap. 12, 38. marke 8, 11.
a *To try whether he could doe that which they deſired, but their purpoſe was naught, for they thought to finde ſome thing in him by that meanes wherevpon they might haue iuſt occaſion to reprehend him: or els diſtruſt and curioſitie mooued them ſo to doe, for by ſuch meanes alſo is God ſayd to be tempted, that is to ſay, prouoked to anger, as though men would ſtriue with him.*

4 ✲ The wicked generation, and adulterous ſeeketh a ſigne, but there ſhall no ſigne be giuen it, but c that ſigne of the Prophet ✣ Ionas: ſo he left them, and departed.

✣ Luke 12, 54.
b *The outward ſhew and countenance as it were of all things, is called in the Hebrewes tongue, a face.*
✲ Chap. 12, 39.
c *The article ſheweth the notablenesſe of the deede.*
✣ Ionas 1, 17.

5 ¶ 2 And when his diſciples were come to the other ſide, they had * forgotten to take bread *with them.*

2 Falſe teachers muſt be taken heed of.
✱ Marke 8, 14. luke 2, 1.

6 Then Ieſus ſayd vnto them, Take heede and beware of the leauen of the Phariſes & Sadduces.

7 And they reaſoned among themſelues, ſaying, *It is* becauſe we haue brought no bread.

8 But Ieſus d knowing it, ſayd vnto them, O ye of litle faith, why reaſon yee *thus* among your ſelues, becauſe you haue brought no bread?

d *Not by others, but by vertue of his diuinitie.*

9 Doe ye not yet perceiue, neither remember the e fiue loaues, when there were * fiue thouſand *men*, and how many baskets tooke ye vp?

e *That fiue thouſand men were filled with ſo many loaues?*
✱ Chap. 14, 17. Iohn. 6, 9.

10 Neither the ſeuen loaues when there were ✣ foure thouſand *men*, and howe many baſkets tooke ye vp?

✣ Chap. 15, 34.

11 Why f preceiue ye not that I g ſayd not vnto you concerning bread, that yee ſhould beware of the leauen of the Phariſes and Sadduces?

f *A demaund or queſtion ioyned with admiration.* g *Said, for commaunded.*

12 Then vnderſtood they that he had not ſayd that they ſhould beware of the leauen of bread, but of the doctrine of the Phariſes, and Sadduces.

13 ¶ ✣ 3 Now when Ieſus came into the coaſtes of h Ceſarea Philippi, hee aſked his diſciples, ſaying, Whom doe men ſay that I, the ſonne of man, am?

✣ Mar. 8. 27. luke 9. 18. 3 There are diuers iudgements and opinions of Chriſt, notwithſtanding hee is knowne of his alone. h *There were two Ceſareas, the one called Stratonis vpon the ſea Mediterranie, which Herod built ſumptuouſly in the honour of Octauius, Ioſ. lib. 15. the other was Geſarea Philippi, which Herod the great the Tetrarches ſonne by Cleopatra built in the honour of Tiberius at the foote of Libanon, Ioſ. l. 15.*

14 And they ſayd, Some *ſay*, i Iohn Baptiſt: and ſome, Elias: and others, Ieremias, or one of the Prophets.

i *As Herod thought.*

15 He ſayd vnto them, But whom ſay yee that I am?

16 Then Simon Peter anſwered, & ſaid, * Thou art that Chriſt, the ſonne of the liuing God.

✱ Chap. 14. 17. Iohn. 6. 9.

17 4 And Ieſus anſwered, and ſayd to him,

✣ Chap. 15. 34.
✣ *Ioſ. 6, 69.* 4 *Faith is of grace, not of nature.*

Blessed art thou, Simon, the sonne of Ionas: for k flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

18 5 And I say also vnto thee, that thou art ✣ l Peter, and vpon this rocke will I build my Church: & them gates of hel shall not ouercome it.

19 6 And I ✣ will giue vnto thee the n keyes of the Kingdome of heauen, and whatsoeuer thou shalt o bind vpon earth, shallbe bound in heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.

20 7 Then he charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ 8 From that time foorth Iesus began to shew vnto his disciples, that he must go vnto Hierusalem, and suffer many things of the p Elders, and of the hie Priests, and Scribes, and be slaine and be raised againe the third day.

22 Then Peter q tooke him aside, and began to rebuke him, saying, Master, pittie thy selfe: this shall not be vnto thee.

23 9 Then he turned backe, and sayd vnto Peter, Get thee behinde me, r Satan: thou art an offence vnto me, because thou s vnderstandest not the things that are of God, but the things that are of men.

24 10 Iesus then sayd to his disciples, * If any man will follow me, let him forsake himself: and take vp his crosse, and follow me.

25 For * whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, shall t finde it.

26 ✣ For what shall it profite a man though he should winne the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?

27 For the sonne of man shall come u in the glory of his Father with his Angels, & * then shall he giue to euery man according to his deeds.

28 ✣ Verely I say vnto you, there be some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his x kingdome.

k *By this kinde of speech is ment mans naturall procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not reuealed to thee by any vnderstanding of man, but God shewed it thee from heauen.*

5 That is true faith, which confesseth Christ, the vertue whereof is inuisible.

✣ Iohn 1,42.

l *Christ spake in the Syrian tongue, and therefore vsed not this descanting betwixt Petros, which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed this word Cephas: but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter, who is a piece of the building, and Christ the Petra, that is, the rocke and foundation: or els he gaue his name Peter, because of the confession of his faith, which is the Churches as well as his, as the olde fathers witnes: For so saith Theoph. That confession which thou hast made, shallbe the foundation of the beleeuers.*

m *The enemies of the Church are compared to a strong kingdome, and therefore by Gates, are meant cities which are made strong with counsails and fortresses, and this is the meaning, whatsoeuer Satan can doe by counsell or strength. So doeth Paul, 2. Cor. 10,4. call them strong holds.*

6 The authoritie of the Church is from God. ✣ Iohn 20.21.

n *A metaphore taken of stewards which cary the keyes: and here is set forth the power of the ministers of the word, as Esai. 22. 22. and that power is common to all ministers, as Chap. 18.18 and therefore the ministers of the Gospel may rightly be called the key of the kingdome of heauen.*

o *They are bound whose sinnes are reteyned, heauen is shut against them, because they receiued not Christ by faith: on the other side, howe appie are they, to whom heauen is open, which imbrace Christ, and are deliuered by him, and become fellow heires with him.*

7 Men must first learne and then teach.

8 The mindes of men are in time to be prepared and made ready against the stumbling blocke of persecution.

p *It was a name of dignitie and not of age, and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim.*

q *Tooke him by the hand and led him aside, as they vse to doe, which meane to talke familiarly with one.*

9 Against a preposterous zeale.

r *The Hebrewes call him Satan, that is to say, an aduersarie, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, Iohn 6. 70. or of lightnesse and pride resist the will of God.*

s *By this word we are taught that Peter sinned, through a false perswasion of himselfe.*

10 No men prouide worse for themselues, then they that loue themselues more then God.

* Chap. 10.38. marke 8.34. luke 9,23. and 14,27.

✣ Chap. 10.39. mar. 8.35. luke 9,24,25,26. and 17,33.

t Shall gaine himselfe: And this is his meaning, they that denie Christ to saue themselues, doe not onely not gaine that which they looke for, but also lose the thing they would haue kept, that is themselues, which losse is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre otherwise with them.

✣ Iob 12.25.

u Like a King, as Chap. 6, 29.

* Psal. 62,12. rom. 2.6.

✣ Mar. 9. 1. luke 9, 27.

x By his kingdome is vnderstood the glory of his ascension, and what followeth thereof, Ephe. 4, 10. or the preaching of the Gospel, Mar. 9, 1.

CHAP. XVII.

✣ *The transfiguration of Christ.* 5 *Christ ought to be heard.* 11 *Elias.* 13 *Iohn Baptist.* 17 *The vnbeleefe of the Apostles.* 20 *The power of faith.* 21 *Prayer and fasting.* 22 *Christ foretelleth his passion.* 24 *He payeth tribute.*

A Nd ✣ 1 a after sixe dayes, Iesus tooke Peter and Iames, and Iohn his brother, and brought them vp into an hie mountaine apart.

2 And was b transfigured before them: and his face did shine as the Sunne, and his cloathes were as white as the light.

3 And behold, there appeared vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud shadowed them: and behold, there *came* a voyce out of the cloud, saying, ✣ This is c that my beloued Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they d fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, and sayd, Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw no man, saue Iesus only.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shew the • vision to no man, vntill the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

11 And Iesus answered, and sayd vnto them, Certainly Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ ✣ 2 And when they were come to the multitude, there came to him a certaine man, and f fell downe at his feete,

15 And sayd, Master, haue pittie on my sonne: for hee is g lunatike, & is sore vexed: for oft times hee falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and sayd, O generation faithlesse, and crooked, how long now shall I be with you! how long now shall I suffer you! bring him hither to me.

18 And Iesus rebuked the deuill, and he went out of him: and the childe was healed at that houre.

19 3 Then came the disciples to Iesus apart, and sayd, Why could not we cast him out?

20 And Iesus sayd vnto them, Because of your vnbeleefe: for * verely I say vnto you, if yee haue faith *as much* as is a graine of mustard seede, yee shall say vnto this mountaine, Remoone hence to yonder place, and it shall remoone: and nothing shallbe vnpossible vnto you.

21 4 Howbeit this kinde goeth not out, but by h prayer and fasting.

22 ¶ 5 And they ✣ being in Galile, Iesus sayd vnto them, The Sonne of Man shallbe deliuered into the handes of men.

23 And they shall kill him, but the third day shall he rise againe: and they were very sory.

✣ Marke 9, 2. Luke 9, 28.

1 Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heauen and earth.

a *Luke reckoneth eight dayes, containing in that number the first and the last, and Matthew speaketh but of them that were betwixt them.*

b *Changed into another hue.*

✣ Chap. 3,17. 2. petr. 1.17.

c *The article or the word, That, seuereth Christ from other children. For hee is Gods naturall Sonne, wee by adoption, therefore he is called the first begotten among the brethren, because that although hee be of right the onely Sonne, yet is he chiefe among many in that he is the fountaine and head of the adoption.*

d *Fell downe flat on their faces and worshipped him, as Chap. 2,11.*

e. *Which they saw: otherwise the word, vsed in this place is properly spoken of that which is seene in a dreame.*

* *Marke 9, 11, 12.*

* *Mala. 4,5. chap. 11, 14.*

✣ *Mar. 9,14. Luke 9. 38.*

2 Men are vnworthy of Christ his goodnesse, yet notwithstanding hee regardeth them.

f *As men that make supplications vsed to doe.*

g *They that at certaine times of the moone are troubled with the falling sicknes, or any other kinde of disease: but in this place, wee must so take it, that besides the naturall disease, he had a deuilish phrensie.*

3 Incredulitie and distrust hinder and breake the course of Gods benefits.

* Luke 17.6.

4 The remedie against distrust.

h *To giue vs to vnderstand the watchfulnes and diligence of earnest prayer, which cannot be without sobrietie.*

5 Our mindes must be prepared more and more against the offence of the crosse.

✣ Chap. 20, 17. Mar. 9, 3. Luke 9, 44. and 7, 24.

24 16 And

24 ¶ 6 And when they were come to Capernaum, they that receiued polle money, came to Peter, and ſaid, Doeth i not your Maſter k pay l polle money?

25 He ſaid, Yes. And when he was come into the houſe, Ieſus preuented him, ſaying, What thinkiſt thon, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their m children, or of ſtrangers?

26 Peter ſaid vnto him, Of ſtrangers. Then ſaid Ieſus vnto him, Then are the children free.

27 Neuertheleſſe, leaſt we ſhould offend them: goe to the ſea, and caſt in an angle, and take the firſt fiſh that commeth vp, and when thou haſt opened his mouth, thou ſhalt finde a n piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 *The greateſt in the kingdome of God.* 5 *To receiue a litle child.* 6 *To giue offence.* 7 *Offences.* 9 *The pulling out of the eye.* 10 *The Angels.* 11 *The loſt ſheepe.* 15 *The telling of one his fault.* 17 *Excommunication.* 21 *Wee muſt alwayes pardon the brother that repenteth.* 23 *The parable of the king that taketh an account of his ſeruants.*

THe ✣ ſame time the diſciples came vnto Ieſus, ſaying, Who is the greateſt in the kingdome of heauen?

2 1 And Ieſus called a a little childe vnto him, and ſet him in the mids of them,

3 And ſaid, Verely I ſay vnto you, except yee be ✣ b conuerted, and become as little children, ye ſhall not enter into the kingdome of heauen.

4 Whoſoeuer therefore ſhall humble himſelfe as this little childe, the ſame is the greateſt in the kingdome of heauen.

5 And whoſoeuer ſhall receiue one ſuch little childe in my Name, receiueth me.

6 ✣ 2 But whoſoeuer ſhall offend one of theſe little ones which beleeue in me, it were better for him, that a milſtone were hanged about his necke, and that he were drowned in the depth of the ſea.

7 3 Woe be vnto the world becauſe of offences, for it muſt needs be that c offences ſhall come, but woe *be* to that man by whom the offence commeth.

8 ✻ Wherefore, if thy hand or thy foote cauſe thee to d offend, cut them off, and caſt *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feete, to be caſt into euerlaſting fire.

9 And if thine eye cauſe thee to offend, plucke it out and caſt it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be caſt into hell fire.

10 4 See that yee deſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their ✣ Angels alwayes beholde the face of my Father which is in heauen.

11 For ✻ the Sonne of man is come to ſaue that which was loſt.

12 How thinke yee? ✣ If a man haue an hundreth ſheep, and one of them be gone aſtray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and ſeeke that which is gone aſtray?

13 And if ſo be that he finde it, verely I ſay vnto you, hee reioyceth more of that ſheepe, then of the ninetie and nine which went not aſtray:

14 So is it not ✣ will of your Father which is in heauen, that one of theſe little ones ſhould periſh.

15 ¶ ✣ 5 Moreouer, if thy brother treſpaſſe againſt e thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou haſt wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the ✣ f mouth of two or three witneſſes, euery word may be g confirmed.

17 6 And if hee h refuſe to heare them, tell it vnto the i Church: and if hee refuſe to heare the Church alſo, let him be vnto thee as an k heathen man, and a Publicane.

18 Verely I ſay vnto you, ✻ Whatſoeuer yee binde on earth, ſhall be bound in heauen: and ✻ whatſoeuer yee looſe on earth, ſhall be looſed in heauen.

19 Againe, verely I ſay vnto you, that if two of you ſhall l agree in earth vpon any thing, whatſoeuer they ſhall deſire, it ſhalbe giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 7 Then came Peter to him, and ſaid, Maſter, how oft ſhall my brother ſinne againſt mee, and I ſhall forgiue him? ✻ vnto ſeuen times?

22 Ieſus ſaid vnto him, I ſay not to thee, Vnto ſeuen times, but, Vnto ſeuentie times ſeuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would taken an account of his ſeruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him m tenne thouſand talents.

25 And becauſe hee had nothing to pay, his lord commanded him to be ſolde, and his wife, and *his* children, and all that he had, and *the debt* to be payed.

26 The ſeruant therefore fell downe, and n worſhipped him, ſaying, Lord, o refraine thine anger toward me, and I will pay thee all.

27 Then that ſeruants lord had compaſſion, and looſed him, and forgaue him the debt.

28 But when the ſeruant was departed, he found one of his fellow ſeruants which ought him an hundreth pence, and hee layed hands on him, and thratled him, ſaying, Pay me that thou oweſt.

29 Then his fellowe ſeruant fell downe at his feete, and beſought him, ſaying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and caſt him into priſon, till he ſhould pay the debt.

31 And when his *other* fellow ſeruants ſaw what was done, they were very ſory, and came, and declared vnto their lord all that was done.

32 Then his lord called him vnto him, and ſaid to him, O euill ſeruant, I forgaue thee all that debt, becauſe thou prayedſt me.

33 Oughteſt not thou alſo to haue had pitie on thy fellow ſeruant, euen as I had pittie on thee?

34 So his lord was wroth, and deliuered him to the tormentours, till he ſhould pay all that was due to him.

35 So likewiſe ſhall mine heauenly Father doe

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6 In that that Chriſt doeth willingly obey Ceſars edicts, he ſheweth that ciuill policie is not taken away by the Goſpel.

i *He denieth not, but he asketh.*

k *Ought he not to pay?*

l *They that were from twenty yeeres of age to fifty, payed halfe a ſicle of the Sanctuary, Exod. 30,13. This was an Attick didrachme which the Romanes exacted, after they had ſubdued Iudea.*

m *By children we muſt not vnderſtand ſubiects which pay tribute, but naturall children.*

n *The word here vſed, is ſtater, which is in value 4 didrachmes, euery drachme is about ſiue pence.*

✣ *Mar. 9.34. luke 9.46.*

7 Humbleneſſe of minde is the right way to preeminence.

a *A childe in yeeres.*

✣ *Chap. 19.14. 1. corint. 14.20.*

b *A kinde of ſpeech taken from the Hebrewes, and it is as much as, repent.*

✣ *Mar. 9,42. luke 17.2.*

2 We ought to haue great reſpect to our brethren be they neuer ſo baſe: and he that doeth otherwiſe, ſhallbe ſharpely puniſhed.

3 A good man cannot but goe through the mids of offences, yet he muſt cut off all occaſion of offences.

c *Lets and hinderances which ſtop the courſe of good works. The Greeke word importeth thus much, things which we ſtumble at.*

✻ *Chap. 5,29,30. marke 9,45.*

d *Looke afore, chap 5,29.*

4 The weaker that a man is, the greater care we ought to haue of his ſaluation, as God teacheth vs by his owne example.

✻ *Pſal. 34.8.*

✻ *Luke 19,10.*

✣ *Luke 15.4.*

✣ *Leuit. 19.7. luke 17.3. iames 5,19.*

5 We muſt labour for concord, not to reuenge iniuries.

e *If his offence be ſuch, that thou oweſt knowneſt his brothers offence.*

✣ *Deut. 19 15. iohn 8,17. 2. cor. 13. 1. Hebr. 10.28.*

f *That is, by the word and witneſſe the mouth is ſometime taken for the word or ſpeech. Num. 23.16. and alſo for a ſtill witneſſe to wit, when the matter ſpeaketh of it ſelfe, as beneath, chap. 21.16.*

g *Sure and certaine.*

6 He that contemneth the iudgement of the Church, contemneth God.

h *Word for word, do not vouchſafe to heare, or make as though he did not heare.*

i *He ſpeaketh not of any kinde of policie, but of an Eccleſiaſticall aſſembly, for he ſpeaketh afterward of the power of looſing and binding, which belonged to the Church, and he hath regard to the order vſed in thoſe dayes, at what time the Elders had the iudgement of Church matters in their hands, Iohn 9,22, and 12.42. and 16.2. and vſed caſting out of the Synagogue for a puniſhment, as we doe now excommunication.*

k *Prophane, and voyd of religion: ſuch men, the Iewes called Gentiles: whoſe company they ſhunned as they did the Publicanes.*

✻ *1. Cor. 5.4. 2. theſſ. 3,14.*

✻ *iohn 20.24.*

l *This word is tranſlated from the body to the minde, for it belongeth properly to ſong.*

7 They ſhall finde God ſeuere and not

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m *Here is ſet downe a very great ſumme of threeſcore hundred thouſand crownes, and a ſmall ſumme of tenne crownes, that the difference may be the greater, for there is no proportion betweene them.* n *This was a ciuill reuerence which was very vſuall in the East.* o *Yeelde not too much to thine anger againſt me: ſo is God called in the Scripture ſlowe to anger, that is to ſay, gentle & one that refraineth the ſtirring of his minde, Pſalme 86,5. patient and of great mercie.*

to be pleaſed, which doe not forgiue their brethren, although they haue beene diuerſly and griuouſly iniured by them. ✻ Luke 17.4.

vnto you, except ye forgiue from your hearts, each one to his brother their treſpaſſes.

CHAP. XIX.

2 The ſicke are healed, 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Chriſt. 17 God onely good. The Commandements muſt be kept. 21 A perfect man. 23 A rich man. 26 Saluation commeth of God. 27 To leaue all and follow Chriſt.

AND ✣ it came to paſſe, that when Ieſus had finiſhed theſe ſayings, he [a] departed from Galile, and came into the coaſts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came vnto him the Phariſes tempting him, and ſaying to him, Is it lawfull for a man to [b] put away his wife vpon euery occaſion?

4 And he anſwered and ſaid vnto them, Haue ye not read, ✣ that he which made *them* at the beginning, made them male and female,

5 And ſaide, * For this cauſe, ſhall a man leaue father and mother, and [c] cleaue vnto his wife, and they which were [d] two, ſhallbe one fleſh?

6 Wherefore they are no more twaine, but one fleſh. Let not man therefore put aſunder that, which God hath [e] coupled together.

7 [2] They ſaid to him, Why did then ✱ Moſes command to giue a bill of diuorcement, and to put her away?

8 He ſayd vnto them, Moſes [f] becauſe of the hardneſſe of your heart, [g] ſuffered you to put away your wiues: but from the beginning it was not ſo.

9 I ſay therefore vnto you, ✱ that whoſoeuer ſhall put away his wife, except *it be* [b] for whoredome, and marry another, committeth adulterie: and whoſoeuer marrieth her which is diuorced, doeth commit adulterie.

10 *Then* ſaid his diſciples to him, If the [i] matter be ſo between man & wife, it is not good to marry.

11 [3] But he ſaid vnto them, All men cannot [k] receiue this thing, ſaue they to whom it is giuen.

12 For there are ſome [l] eunuches, which were ſo borne of *their* mothers belly: and there be ſome eunuches, which bee gelded by men: and there be ſome eunuches, which haue [m] gelded themſelues for the kingdome of heauen. He that is able to receiue *this*, let him receiue it.

13 ¶ [4] * Then were brought vnto him little children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

14 But Ieſus ſaid, Suffer little children, and forbid them not to come to mee: for of ſuch is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ [5] ✣ And beholde, one came and ſaid vnto him, Good Maſter, what good thing ſhall I do, that I may haue eternall life?

17 And he ſaid vnto him, Why called thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandements.

18 He ſaid vnto him, Which? And Ieſus ſaid, ✣ Theſe, Thou ſhalt not kill: Thou ſhalt not commit adulterie: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe.

19 Honour thy father, and mother: and, Thou ſhalt loue thy neighbour as thy ſelfe.

20 The yong man ſaid vnto him, I haue obſerued all theſe things from my youth. What lacke I yet?

21 Ieſus ſaid vnto him, If [n] thou wilt be perfite, goe, ſel that thou haſt, and giue it to the poore, and thou ſhalt haue treaſure in heauen, and come, and follow me.

22 And when the yong man heard that ſaying, hee went away ſorowfull: for hee had great poſſeſſions.

23 [6] Then Ieſus ſaid vnto his diſciples, Verely I ſay vnto you, that a rich man ſhall hardly enter into the kingdome of heauen.

24 And againe I ſay vnto you, It is [o] eaſier for a [p] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his diſciples heard it, they were exceedingly amaſed, ſaying, Who then can bee ſaued?

26 And Ieſus beheld them, and ſaid vnto them, With men this is vnpoſſible, but with God all things are poſſible.

27 ¶ ✣ Then anſwered Peter, and ſaid to him, Behold, we haue forſaken all, and followed thee: what therefore ſhall we haue?

28 [7] And Ieſus ſaid vnto them, Verely I ſay to you, that when the Sonne of man ſhall ſit in the throne of his Majeſtie, ye which followed mee in the [q] regeneration, ✣ ſhall ſit alſo vpon twelue thrones, and iudge the twelue tribes of Iſrael.

29 And whoſoeuer ſhall forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, he ſhall receiue an hundreth folde more, and ſhall inherite euerlaſting life.

30 [8] ✣ But many that are firſt, ſhallbe laſt, and the laſt *ſhall be* firſt.

✣ *Luke 22. 29.* 8 To haue begun well, and not to continue vnto the end, doeth not onely not profite, but alſo hurteth very much. ✣ *Chap. 26. 16. mar. 19. 31. luke 13. 30.*

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye. 17 Hee foretelleth his paſſion. 20 Zebedeus ſonnes. 22 The cup. 28 Chriſt is our miniſter. 30 Two blinde men.

FOr the kingdome of heauen is like vnto a certaine [1] houſholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he [a] agreed with the labourers for a penie a day, and ſent them into his vineyard.

3 And he went out about the third houre, and ſaw other ſtanding idle in the market place,

4 And ſaid vnto them, Goe yee alſo into *my* vineyard, and whatſoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the ſixt and ninth houre, and did likewiſe.

6 And hee went about the [b] eleuenth houre, and found other ſtanding idle, and ſaid vnto them, Why ſtand ye here all the day idle?

7 They ſaid vnto him, Becauſe no man hath hired vs. Hee ſaid to them, Goe yee alſo into *my* vineyard, and whatſoeuer is right, that ſhall yee receiue.

8 ¶ And when euen was come, the maſter of the vineyard ſaid vnto his ſteward, Call the labourers, and giue them their hire, beginning at the laſt, till *thou come* to the firſt.

9 And they *vvhich vvere hired* about the eleuenth houre,

✣ *Mar. 10. 1.*
a *Paſſed ouer the water out of Galile into the borders of Iudea.*
1 The band of mariage ought not to be broken, vnleſſe it be for fornication.
b *To ſend her a booke of diuorcement, afore, cap. 5. 19.*
✣ *Gen. 1. 27.*
* *Gen. 2. 24. 1. cor. 6. 16 Ephe. 5. 31.*
c *The Greeke word imported to be glewed vnto, whereby is ſignified that ſtreit knot, which is betweene man and wife, as though they were glowed together.*
d *They which were two, become as it were one: and this word fleſh is by a figure taken for the whole man, or the body after the maner of the Hebrues.*
e *Hath made them yoke fellowes, as the mariage it ſelfe is by a borowed kinde of ſpeech called a yoke.*
2 Becauſe politike Lawes are conſtrained to beare with ſome things, it followeth not by and by that God alloweth them.
✱ *Deut. 24. 1.*
f *Being occaſioned by reaſon of the hardneſſe of your hearts,*
g *By a politike law, not by the morall law: for this law is a perpetuall law of Gods iuſtice, the other boweth and bendeth as the carpenters Beuel.*
✱ *Chap. 5. 32. mar. 10. 11. luke 16. 18. 1. cor. 7. 11.*
h *Therefore in theſe dayes the Lawes that were made againſt adulterers were not regarded: for they ſhould haue needed no diuorcement, if mariage had bene cut aſunder with puniſhement by death.*
i *If the matter ſtand ſo betweene man and wife, or in mariage.* 3 The gift of continencie is peculiar, and therefore no man can ſet a Law to himſelfe of perpetuall continencie.
k *Receiue and admit, as by tranſlation we ſay, that a ſtraite and narrow place is not able to receiue many things.* l *The word Eunuch is a generall word, and hath diuers kinds vnder it, as gelded men and barſten men.* m *Which abſteine from mariage, and liue continently through the gift of God.* 4 Infants and litle children are contained in the free couenant of God. * Mar. 10. 13. Luke 18. 15. chap. 18. 2. 5 They neither know themſelues nor the Law, that ſeeke to be ſaued by the Law. ✣ *Mar. 10. 27. Luke 18. 18.* ✣ *Exod. 20. 13. deut. 5. 16. rom. 13. 9.*
n *The yong man did not anſwere truely in ſaying that he had kept all the commandements: and therefore he layeth out an example of true charity before him, to ſhew the diſeaſe that lay lurking in his mind.*
6 Rich men haue need of a ſingular gift of God, to eſcape out of the ſnares of Satan.
o *Word for word, it is of leſſe labour.*
p *Theophylact noteth, that by this word is meant a cable rope, but Caninius alleageth out of the Thalmudiſts, that it is a prouerb, and the word Camel, ſignifieth the beaſt it ſelfe.*
✣ *Mar. 10. 23. Luke 18. 28.*
7 It is not loſt, that is neglected for Gods ſake.
q *The regeneration is taken for that day, wherein the elect ſhall begin to liue a new life, that is to ſay, when they ſhall enioy the heauenly inheritance, both in body and ſoule.*
1 God is bound to no man, and therefore he calleth whomſoeuer and whenſoeuer he liſteth. This onely euery man ought to take heed of, and hereupon beſtow his whole endeuour, that he goe forward and come to the marke without all ſtopping or ſtaggering, and not curiouſly to examine other mens doings, or the iudgements of God.
a *Word for word, fell in time: it is a kind of ſpeach taken from ſong.*
b *The laſt houre: for the day was twelue houres long, and the firſt houre began at the Sunne riſing.*

houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the master of the house.

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden and heat of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye e euill, because I am good?

16 ✣ So the last shall be first, and the first last: for many are called, but few chosen.

17 ✣ 2 And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

18 3 Behold, we goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

19 4 And * shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie *him*, but the third day he shall rise againe.

20 ✲ 5 Then came to him the mother of Zebedeus children with her sonnes, worshipping *him*, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? Shee sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Ye know not what ye aske. Are ye able to d drinke of the cup that I shall drinke of, and to be baptized with the e baptisme that I shallbe baptized with? they sayd to him, We are able.

23 And he sayd vnto them, Ye shall drinke indeede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is f not mine to giue: but *it shallbe giuen* to them for whom it is prepared of my Father.

24 ✣ And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayd, Ye know that the lords of the Gentiles haue g domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant.

27 And whosoeuer will be chiefe among you, let him be your seruant.

28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ¶ 6 ✣ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stood still, and h called them, and said, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus mooued with compassion, touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

1 *Christ rideth on an asse vnto Hierusalem.* 12 *He casteth out the sellers.* 13 *The house of prayer.* 19 *The withered figtree.* 25 *Iohns baptisme.* 28 *Who do the will of God.* 30 *Publicanes, Harlots.* 33 *Gods vineyard. The Iewes.* 38 *The Sonne killed of the husbandmen.* 42 *The cornerstone.*

AND ✣ 1 when they drew neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall find an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway a he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ ✣ Tell ye the b daughter of Sion, Behold, thy King commeth vnto thee, meeke and sitting vpon an asse, and a colt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them.

7 And brought the asse and the colt, and put on them their c cloathes, and set him d thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cried, saying, e Hosanna to the Sonne of Dauid, f Blessed *be* he that commeth in the Name of the Lord, Hosanna *thou* which *art* in the highest *heauens*.

10 * And when he was come into Hierusalem, g all the citie was mooued, saying, Who is this?

11 And the people sayd, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them * that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues,

13 And said to them, It is written, ✣ My house shall be called the house of prayer: but * ye haue made it a denne of theeues.

14 Then the blind, and the halt came to him, in the Temple, and he healed them.

15 2 But when the chiefe Priests and Scribes saw the marueiles that hee did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,

16 And sayd vnto him, Heareſt thou what these say? And Iesus sayd vnto them, Yea: read yee neuer, ✣ By the mouth of babes and sucklings thou hast h made perfit the praise?

17 ¶ 3 So hee left them, and went out of the citie vnto Bethania, and lodged there.

18 4 And ✣ in the morning, as he returned into the citie, he was hungry.

h *Himselfe, not by other mens meanes.*

✣ Marke 11, 1. luke 19, 29.

1 Christ by his humillity triumphing ouer the pride of this world, ascendeth to true glory by ignominie of the crosse.

a *He that shall say any thing to you, shall let them goe, to wit, the asse and the colt.*

✣ *Esa. 62, 11. Zac. 9, 9. iohn 12, 15.*

b *The citie of Sion. An Hebrew kind of speach, common in the lamentations of Ieremie.*

c *Their vppermost garments.*

d *Vpon their garments, not vpon the asse and the colt.*

e *This was an ancient kind of crying which they vsed in the feast of Tabernacles, when they caried bowghes according as God commanded Leuit. 23. 40. And the word is corruptly made of two, for we should say, Hoshiangna, which is as much to say, as Saue I pray thee.*

f *Well be it to him that commeth in the name of the Lord, that is to say, whom the Lord hath giuen vs for our king.*

✲ *Mar. 11, 11. luke 19, 45. iohn 2, 13.*

g *That is, all the men of Hierusalem were mooued.*

✲ *Deut. 14. 25.*

✣ *Esa. 56, 6.*

✲ *Ier. 7, 11. mar. 11. 17. luke 19, 46.*

2 Such as should be masters of godlines, are they that doe most enuie the glory of Christ: but in vaine.

✣ Psal. 8, 3.

h *Thou hast made most perfit. We reade in Dauid, Thou hast established or grounded, and if the matter be considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfit.* 3 Christ doeth so forsake the wicked, that yet he hath a consideration and regard of his Church. 4 Hypocrites shall at length haue their maskes discouered, and their vizards plucked from their faces. ✣ Marke 11, 12.

e *Nought, that is to say, doest thou enuie at my goodnesse towards them? for the Hebrewes by an euill eye, meane enuie, because such dispositions appeare chiefly in the eyes, as about chap. 6, 23. It is set to answere the word, single, and is taken there for corrupt: for whereas he sayd there afore, verse 22. If thine eye be single, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.*

✲ Chap. 19, 30. and 22. 14. marke 10, 31. luke 13. 30.

✣ Marke 10, 32. luke 18, 31.

2 Christ goeth to the crosse necessarily, but yet willingly.

3 They that least ought, are ỹ greatest persecuters of Christ.

4 The ignominie of the crosse, is the sure way to the glory of euerlasting life.

✲ Iohn 18, 32.

✲ Marke 10, 35.

5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.

d *This is spoken by a figure, taking the cup, for that which is conteined in the cup. And againe the Hebrewes vnderstand by this word, Cup, sometime the maner of punishment which is rendred to sinne, as Psal. 11. 6. or the ioy that is giuen to the faithfull, as Psa. 23. 5. and sometime a lot or condition, as Psal 16, 5.*

e *This is applied to afflictions, as Dauid commonly vseth.*

f *The almightinesse of Christ his diuinitie is not shut out by this, but it sheweth the debasing of himselfe by taking mans nature vpon him.*

✲ Marke 10, 41. luke 22, 25.

h *Somewhat sharply and roughly.*

✲ Philip. 2, 7.

6 Christ by healing these blind men with an onely touch, sheweth that he is the only light of the world.

✣ Marke 10, 46. luke 18, 35.

19 And ſeeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and ſayd to it, Neuer fruit grow on thee henceforward. And anon the figtree withered.

20 And when his diſciples ſaw it, they marueiled, ſaying, How ſoone is the figtree withered!

21 § And Ieſus anſwered and ſayd vnto them, ✣ Verely I ſay vnto you, if ye haue faith, & i doubt not, ye ſhall not onely do that, *vvhich I haue done* to the figtree, but alſo if yee ſay vnto this mountaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, it ſhall be done.

22 ✣ And whatſoeuer ye ſhall aske in prayer, if ye beleeue, ye ſhall receiue it.

23 ¶ *6 And when he was come into the Temple, the chiefe Prieſts, and the Elders of the people came vnto him, as hee was teaching, and ſayd, By what k authority doeſt thou theſe things? and who gaue thee this authority?

24 Then Ieſus anſwered, and ſaid vnto them, I alſo will aske of you l a certaine thing, which if ye tell me, I likewiſe will tell you by what authority I doe theſe things.

25 The m baptiſme of Iohn, whence was it? from n heauen, or of men? Then they o reaſoned among themſelues, ſaying, If we ſhall ſay, From heauen, hee will ſay vnto vs, Why did ye not then beleeue him?

26 And if we ſay, Of men, we feare the multitude, * for all hold Iohn as a Prophet.

27 Then they anſwered Ieſus, and ſayd, We can not tell. And hee ſayd vnto them, Neither tell I you by what authority I doe theſe things.

28 ¶ 7 But what thinke ye? A *certaine* man had two ſonnes, and came to the elder, and ſaid, Sonne, goe and worke to day in my vineyard.

29 But he anſwered, and ſayd, I will not: yet afterward he repented himſelfe, and went.

30 Then came he to the ſecond, and ſayd likewiſe. And he anſwered, and ſayd, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They ſayd vnto him, The firſt. Ieſus ſayd vnto them, Verely I ſay vnto you, that the Publicanes and the harlots p goe before you into the kingdome of God.

32 For Iohn came vnto you in the q way of righteouſneſſe, and yee beleeued him not: but the Publicanes and the harlots beleeued him, and ye though ye ſaw it, were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ 8 Heare another parable, There was a certaine houſholder, ✣ which planted a vineyard, and hedged it round about, and made a winepreſſe therein, and r built a tower, & let it out to husbandmen, and went into a ſtrange countrey.

34 And when the time of the fruit drew neere, he ſent his ſeruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his ſeruants and beat one, and killed another, and ſtoned another.

36 Againe he ſent other ſeruants, moe then the firſt: and they did the like vnto them.

37 But laſt of all hee ſent vnto them his owne ſonne, ſaying, They will reuerence my ſonne.

38 But when the husbandmen ſaw the ſonne, they ſayd among themſelues, * This is the heire: come, let vs kill him, & let vs ſtake his inheritance,

39 So they tooke him, and caſt him out of the vineyard, and ſlew him.

40 When therefore the Lord of the vineyard ſhall come, what will hee doe to thoſe husbandmen?

41 They ſayd vnto him, He will t cruelly deſtroy thoſe wicked men, and will let out his vineyard vnto other husbandmen, which ſhall deliuer him the fruits in their ſeaſons.

42 Ieſus ſayd vnto them, Read ye neuer in the Scriptures, ✣ The ſtone which the u builders refuſed, the ſame is x made the y head of the corner? z This was the Lords doing, and it is marueilous in our eyes.

43 Therefore I ſay vnto you, The kingdome of God ſhall be taken from you, and ſhall be giuen to a nation, which ſhall bring foorth the a fruits thereof.

44 ✣ And whoſoeuer ſhall fall on this ſtone, he ſhall be broken: but on whomſoeuer it ſhall fall, it will b daſh him in pieces.

45 And when the chiefe Prieſts and Phariſes had heard his parables, they perceiued that hee ſpake of them.

46 § And they ſeeking to lay handes on him, feared the people, becauſe they tooke him as a Prophet.

CHAP. XXII.

2 *The parable of the mariage.* 9 *The calling of the Gentiles.* 11 *The wedding garments, faith.* 16 *Of Ceſars tribute.* 23 *They queſtion with Chriſt touching the reſurrection.* 32 *God is of the liuing,* 36 *The greateſt commandement.* 37 *To loue God.* 39 *To loue our neighbour.* 42 *Ieſus reaſoneth with the Phariſes touching the Meſſias.*

THen * 1 Ieſus anſwered, and ſpake vnto them againe in parables, ſaying,

2 The kingdome of heauen is like vnto a certaine king which married his ſonne,

3 And ſent foorth his ſeruants, to call them that were bidde to the wedding, but they would not come.

4 Againe he ſent foorth other ſeruants, ſaying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are a killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandiſe.

6 And the remnant tooke his ſeruants, and intreated them ſharply, and ſlew them.

7 2 But when the king heard it, he was wroth, and ſent foorth his warriours, and deſtroyed thoſe murtherers, and burnt vp their citie.

8 Then ſayd hee to his ſeruants, Truely the b wedding is prepared: but they which were bidden, were not worthy.

9 3 Goe yee therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

10 So thoſe ſeruants went out into the *high* wayes, and gathered together all that euer they found, both good and c bad: ſo the wedding was furniſhed with gheſts.

11 4 Then the king came in, to ſee the gheſts,

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§ How great the force of faith is.
✣ *Chap.17.20.*
i *The Greeke word ſignifieth a ſticking or wauering of mind, ſo that we cannot tell which way to take.*
✣ *Chap 7.7. ioh. 15.7. 1. iohn 5,14.*
* *Mar. 11, 27. 28. luke 20,1, 2.*
6 Againſt them which ouerſlipping the doctrine, blinde the calling and vocation to an ordinarie ſucceſſion going about by that falſe pretext, to ſtoppe Chriſts mouth.
k *Or, by what power.*
l *One word, that is to ſay, I will aske you in one word.*
m *Iohn his preaching is called by a figure, Baptiſme, becauſe he preached the baptiſme of repentance, &c. Mar.1.4.act.19.3.*
n *From God, and ſo it is plainly ſeene how theſe are ſet one againſt another.*
o *Beat their heads about it and muſed, or layd their heads together.*
✣ *Chap 14, 5. marke 6,20.*
7 It is no newe thing to ſee them to be the worſt of all men, which ought to ſhew the way of godlineſſe to others.
p *They make haſte to the kingdome of God, and you ſlacke ſo that at leaſt wiſe yee ſhould haue followed their example. Marke then that this word (goe before) is improperly taken in this place, whereas no man followeth.*
q *Liuing vprightly, being of a good and honeſt conuerſation: For the Hebrewes vſe this word, Way, for life and maners.*
8 Thoſe men often times are the cruelleſt enemies of the Church, to whoſe fidelity it is committed: But the vocation of God, is neither tied to time, place, nor perſon.
✣ *Eſa 5, 1. ierem. 2 12. marke 12,1. Luke 20,9.*
* *Chap.16,3,4. and 27.1. iohn 11,53.*
r *Made the place ſtrong: For a tower is the ſtrongeſt place of a wall.*
s *Word for word, let vs hold it faſt.*
t *A kind of prouerbe, ſhewing what end the wicked are worthy of.*
✣ *Pſal.118,22. act. 4, 11. rom. 9,33.*
u *Maſter builders, which are chiefe builders of the houſe, that is, of the Church.*
x *Began to be.*
y *The chiefeſt ſtone in the corner is called the head of the corner, which beareth vp the couplings or ioints of the whole building.*
z *That matter (in that the ſtone which was caſt away, is made the head) is the Lords doing, which we behold and greatly marueile at.*
a *They bring forth the fruits of the kingdome of God, which bring forth the fruits of the ſpirit, and not of the fleſh, Gal. 5.*
✣ *Eſai.8,14.* b *As chaffe vſeth to be ſcattered with the wind, for he vſeth a word which ſignifieth properly, to ſeparate the chaffe from the corne with winnowing, to ſcatter it abroad.* 8 The wicked can doe nothing, but what God will.
* *Luke 14,16. reuel.19.9.*
1 Not all the whole company of them that are called by the voyce of the Goſpel are the true Church before God: for the moſt part of them had rather follow the commodities of this life: and ſome doe moſt cruelly perſecute thoſe that call them: but they are the true Church, which obey when they are called, ſuch as for the moſt part they are, whom the world deſpiſeth.
a *The word here vſed is commonly vſed in ſacrifices, and is by tranſlation vſed for other feaſts alſo: for feaſts and bankets were wont to be begunne with ſacrifices.*
2 A dreadfull deſtruction of thē that contemne Chriſt.
b *The marriage feaſt.*
3 God doth firſt call vs, when we thinke nothing of it.
c *The generall calling offereth the Goſpel to all men: but their life is examined that enter in.* 4 In the ſmall number which come at the calling, there are ſome caſt awayes which doe not confirme their faith with newneſſe of life.

and

and saw there a man which had not on a wedding-garment.

12 And he said unto him, Friend, how camest thou in hither, and hast not on a wedding-garment? And he was d speechlesse.

13 Then said the king to the e servants, Bind him hand and foote: take him away, and cast him into utter darkenesse: ✣ there shall be weeping and gnashing of teeth.

14 ❧ For many are called, but few chosen.

15 ¶ ❦ Then went the Pharises and tooke counsell how they might f tangle him in talke.

16 And they sent unto him their disciples with the g Herodians, saying, Master, we know that thou art true, and teachest the way of God h truely, neither carest for any man: for thou considerest not the i person of men.

17 ❧ Tell us therefore, how thinkest thou? Is it lawfull to give k tribute unto Cesar, or not?

18 But Iesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute-money. And they brought him a l peny.

20 And he said unto them, Whose is this image and superscription?

21 They said unto him, Cesars. Then said he unto them, ✱ Give therefore to Cesar, the things which are Cesars, and give unto God, those things which are Gods.

22 And when they heard it, they marveiled, and left him, and went their way.

23 ¶ ✣ The same day the Sadduces came to him, (which say that there is no resurrection) and asked him,

24 Saying, Master, ✱ Moses said, If a man die, having no m children, his brother shall marrie his wife by the right of alliance, and raise up seede unto his brother.

25 Nowe therefore were with us seven brethren, and the first married a wife, and deceased: and having no issue, left his wife unto his brother.

26 Likewise also the second, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

29 Then Iesus answered, and said unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wives, nor wives are bestowed in marriage, but are as the n Angels of God in heaven.

31 And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,

32 ✣ I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were astonied at his doctrine.

34 ¶ ❧ 7 But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And o one of them, *which was* an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Law?

37 Iesus said to him, ✣ Thou shalt love the Lord thy God with all thine heart, with all thy p soule, and with all thy minde.

38 This is the first and the great commandement.

39 And the second is like unto this, ❧ Thou shalt love thy q neighbour as thy selfe.

40 On these two commandements hangeth the whole Law and the Prophets.

41 ¶ ❧ ❦ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? r whose sonne is he? They said unto him, Davids.

43 He said unto them, How then doeth David in spirit, call him Lord, saying,

44 ✱ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy foote-stoole?

45 If then David call him Lord, how is he his sonne?

46 And none could answere him a word, neither durst any from that day foorth aske him any moe questions.

CHAP. XXIII.

1 How the Scribes teaching the people the Law of Moses, behave themselues. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The servant. 13 To shut the kingdome of heaven. 14 To devoure widowes houses. 15 A Proselyte. 16 To sweare by the Temple. 23 To tythe mynt. 25 To cleanse the outside of the cup. 27 Painted sepulchres. 33 Serpents, vipers. 37 The Henne.

THen spake Iesus to the multitude, and to his disciples,

2 1 Saying, The ✣ Scribes and the Pharises a sit in Moses seate.

3 b All therefore whatsoever they bid you observe, that observe and doe: but after their workes doe not: for they say, and doe not.

4 ✱ 2 For they binde heavie burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not moove them with *one* of their fingers.

5 3 All their workes they doe for to be seene of men: for they make their c phylacteries broad, and make long d the ✣ frindges of their garments.

6 ❧ And love the chiefe place at feastes, and to have the chiefe seates in the e assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, f Rabbi.

d Word for word, haultered, that is to say, he held his peace, as though he had had a bridle or an haltar about his necke.
e To them that serued the ghestes.
✣ Chap.8,12. and 13.42. and 25.30.
❧ Chap.20.16.
❦ Marke 12.13. luke 20.20.
f Snare him in his words or talke. The Greeke word is deriued of snares which hunters lay.
g They which with Herode made a new religion patched together of the heathenish and of the Iewish religion.
h Truely and sincerely.
i Thou art not mooued with any appearance and outward shew.
k The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre foorth as the authoritie that God hath ouer vs may remaine safe vnto him, and his honour be not diminished.
k The word that is vsed here, signifieth a valuing and rating of mens substance, according to the proportion whereof they payed tribute in those prouinces which were subiect to tribute, and it is here taken for the tribute it selfe.
l Before Chap.17. 24. there is mention made of a didrachme, and here, of a peny, whereas a didrachme is more by the seuenth part then a peny: so that there seemeth to be a iarre in these two places: but they may easely be recorded thus: The peny was paid to the Romans for tribute according to the proportion they were rated at, the drachme was paid of every one to the Temple, which also the Romans tooke to themselves when they had subdued Iudea.
m He saith not that they shall be without bodies, for then they should not be men any more, but they shall be as Angels, for they shall neither marrie nor be married.
n Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left dabghters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood.
o *A scribe, as saith Mar.12.28. now what a scribe is, looke Chap.2,4.*
p *The Hebrew text readeth, Deut.6.5. with thine heart, soule, and strength: and in Mar.12.30. and Luke 10,27. we read with soule, heart, strength and thought.*
q *Another man.*
r Christ proueth manifestly that he is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.
r Or, whose stocke or familie: for the Hebrewes call a mans posteritie, sonnes.
1 Wee ought to heare whatsoeuer any wicked teachers teach vs purely out of the word of God, yet so that we eschewe their euill maners.
a Becauſe God appointed the order, therefore the Lord would haue his word to be heard euen from the mouth of hypocrites and hirelings.
b Prouided alwayes, that they deliuer Moses his doctrine which they professe, which thing the Metaphore of the seate sheweth, which they occupied as teachers of Moses his learning.
2 Hypocrites for the most part are most seuere exacters of those things which they themselues chiefly neglect.
3 Hypocrites are ambitious.

1 Word for word, Temple, which also the Romans tooke to themselves when they had subdued Iudea. ✱ Marke 12.17. luke 20.25. rom.13.7. 6 Christ voucheth the resurrection of the flesh against the Sadduces. ✣ Marke 12 18. luke.20.27. acts. 23.8. ✱ Deut.25,5. ❧ Exod 3.6. Marke 12,27. ❦ Marke 12.28. 7 The Gospel doeth not abolish the precepts of the Law, but doeth rather confirme them. c It was a thread, or riband of blewe silke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a Philacterie, as yee would say, a keeper, Numb. 15. 38. deut. 6, 8. which order the Iewes afterward abused, as they doe now a dayes, which hang S. Iohns Gospels about their neckes: a thing condemned many yeares agoe in the Councill of Antioche. d Word for word, Twisted tassels of thread which hanged at the nethermost hemmes of their garments. ✣ Num.15 38. deut. 22. 12. marke 12,38. ❦ Luke 11.43. and 20.46. e When assemblies and Councils are gathered together. f This word Rab, signifieth one that is aboue his followes, and is as good as a number of them: and wee may see by the repeating of it, how proud a rule it was. Now they were called Rabbi, which by laying on of hands were vttered and declared to the world to be wise men.

✣ Iames 3, 1
4 Modestie is a singular ornament of Gods ministers.
g Seeke not ambitiously after it: for our Lord doth not forbid vs to giue the Magistrate and our Masters the honour that is due to them. Augustinus de sermone verbi Domine ex Mat. cap. 11.
h He seemeth to allude to a place of Esai, chap. 54, 13. and Iere. 31, 34.
✣ Malac. 1, 6.
i He shooteth at a fashion which the Iewes vsed, for they called the Rabbins, our fathers.
k It seemeth that the Scribes did very greedily hunt after such titles, whom verse 10. he calleth blinde guides.
✣ Luke 14, 11. and 18, 14.
l He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.
5 Hypocrites can abide none to be better then themselues.
m Christ when he reproueth any man sharpely, vseth this word, to giue vs to vnderstand that there is nothing more detestable then hypocrisie and falshood in religion.
n Which are euen at the doore.
✣ Marke 12, 40. Iuke 20, 47.
6 It is a common thing among hypocrites, to abuse the pretence of zeale to couetousneſſe and extortion.
o Word for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtinesse in them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlinesse.
p The drie part: now that part of that earth is called drie, which the Lord hath giuen vs to dwell vpon.
q Is a debter. Sinnes are called in the Syrian tongue, Debts, and it is certaine that Christ spake in the Syrian tongue.
r Causeth the golde to be counted holy, which is dedicate to an holy vse. ✣ 1. kings 8, 13. 2. chron. 6, 2. ✣ Chap. 5, 34. t If heauen be Gods throne, then is he no doubt aboue all this world. 7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose. ✣ Luke 11, 42. t Faithfulnesse in keeping of promises. 8 Hypocrites are too much carefull of outwarde things, and the inward they vtterly contemne. ✣ Luke 11, 39.

8 ✣ 4 But be not ye g called, Rabbi, for h one is your doctour, *to wit*, Christ, and all yee are brethren.

9 And ✣ call no man your i father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called k doctours: for one is your doctour *euen* Christ.

11 But he that is greatest among you, let him be your seruant.

12 ✣ For whosoeuer l will exalt himselfe, shall be brought lowe: and whosoeuer will humble himselfe, shallbe exalted.

13 ✣ 5 Woe therefore *be* vnto you, Scribes and Pharises, m hypocrites, because ye shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them that would n enter, to come in.

14 ✣ 6 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen o vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe *be* vnto you Scribes and Pharises, hypocrites: for ye compasse sea and p land to make one of your profession: and when he is made, yee make him two fold more the childe of hell, then you your selues.

16 Woe *be* vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the gold of the Temple, he q offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that r sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering *that is* vpon it, offendeth.

19 Yee fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 ✣ And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And hee that sweareth by heauen, sweareth by the s throne of God, and by him that sitteth thereon.

23 ¶ 7 ✣ Woe *be* to you, Scribes and Pharises, hypocrites: for ye thite mynt, and annyse, and cummyn, and leaue the weightier matters of the law, *as* iudgement, and mercy and t fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ 8 Woe *be* to you, ✣ Scribes and Pharises, hypocrites: for yee make cleane the vtter side of the cup, and of the platter: but within they are full of briberie and excesse.

26 Thou blinde Pharise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Woe *be* to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 ✣ So are yee also: for outwarde yee appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ✣ 9 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, wee would not haue beene partners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your selues, that yee are the children of them that murthered the Prophets.

32 u Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of x hell!

34 10 Wherefore behold, I send vnto you Prophets, and wisemen, and Scribes, and of them yee shall kill and crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 11 That vpon you may come all the righteous blood that was shed vpon the earth, ✣ from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of y Barachias, ✣ whom ye slew betweene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 12 ✣ Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue z gathered thy children together, as the henne gathered her chickins vnder her wings, and ye would not!

38 Beholde, your habitation shallbe left vnto you desolate.

39 For I say vnto you, yee shall not see mee henceforth till that ye say, Blessed *is* he that commeth in the Name of the Lord.

9 Hypocrites when they goe most about to couer their wickednesse, then do they by the iust iudgement of God, shame themselues.
u A prouerbe vsed of the Iewes, which hath this meaning, Goe ye on also & follow your ancestors, that at length your wickednesse may come to the full.
* Looke Chap. 5. verse 22.
10 Hypocrites be cruell.
11 The end of them which persecute the Gospel, vnder the pretence of zeale.
✣ Gen. 4, 8.
y Of Ioiada, who was also called Barach-iah, that is, blessed of the Lord.
✣ 2. Chron. 24, 21.
12 Where the mercy of God was greatest, there was greatest wickednesse and rebellion, and at length the most sharpe iudgements of God.
✣ Luke 13, 34.
z He speaketh of the outward ministerie, and as he was promised for the sauing of this people, so was he also carefull for it, euen from the time that the promise was made to Abraham.

CHAP. XXIV.

a *The destruction of the Temple.* 4 *The signes of Christes comming.* 12 *Iniquitie.* 23 *False Christs.* 29 *The signes of the end of the world.* 31 *The Angels.* 32 *The figtree.* 37 *The dayes of Noe.* 42 *We must watch.* 45 *The seruant.*

AND * Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 1 And Iesus said vnto them, See yee not all these things? Verely I say vnto you, * there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe *shall be* of thy comming, and of the end of the world.

4 2 And Iesus answered, and said vnto them, * Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that yee be not * troubled: for all these things must come to passe, but the a ende is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in b diuers places.

8 All these are but the beginning of c sorrowes.

9 * Then shall they deliuer you vp to be afflicted,

✣ Marke 13, 1. luke 21, 5, 6.
1 The destruction of the citie, and especially of the Temple is foretolde
* Luke 19, 44.
2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more is, with false prophets, vntill the day of victorie and triumph commeth.
* Eph. 5, 6. col. 2, 18.
a That is, when those things are fulfilled, yet the end shall not come.
b Euery where.
c Word for word, of great torments, like vnto women in trauaile.
* Chap. 10, 17. luke 21, 12. iohn 15, 20. and 16, 2

flicted, and shall kill you; and ye shall be hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because iniquitie shall be increased, the loue of many shall be cold.

13 ✠3 But he that endureth to the end, he shall be saued.

14 And this d Gospel of the kingdome shall be preached through the whole e world for a witnesse vnto all nations, and then shall the end come.

15 ¶ 4 When ye ✠ therefore shall see the f abomination of desolation spoken of by * Dauid the Prophet, set in the holy place (let him that readeth consider it,)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is in the house top, not come downe to fetch any thing out of his house.

18 And hee that is in the field, let not him returne backe to fetch his g cloathes.

19 And woe *shalbe* to them that are with child, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the * h Sabbath *day*.

21 For then shall be great tribulation, such as was not from the beginning of the worlde to this time, nor shall be.

22 And except i those dayes should be shortened, there should no k flesh be saued: but for the elects sake those dayes shalbe shortened.

23 Then if any man shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shal arise false Christs, & false prophets, & l shall shew great signes & wonders, so ỹ if it were possible, they should deceiue ỹ very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, goe not forth: Behold, he is in the secret places, beleeue it not.

27 For as the lightening commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 5 For whersoeuer a deade m carkeise is, thither will the Egles be gathered together.

29 ✠ 6 And immediatly after the tribulations of those dayes, shall the sunne be darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 And then shall appeare the n signe of the Sonne of man in heauen: and then shall all the o kinreds of the earth p mourne, ✠ and they shall see the Sonne of man q come in the clouds of heauen with power and great glory.

31 ✠ And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the r foure windes, *and* from the one end of the heauens vnto the other.

32 7 Now learne the parable of the figge tree: when her bough is yet tender, & it putteth forth leaues, ye know that sommer *is* neere.

33 So likewise ye, when ye see all these things, know that *the kingdome of God* is neere, *euen* at the dores.

34 Verely I say vnto you, this t generation shall not passe, till all these things be done.

35 ✠ 8 Heauen and earth shall passe away: but my wordes shall not passe away.

36 9 But of that day & houre knoweth no man, no not the Angels of heauen, but my father only.

37 But as the dayes of Noe *were*, so likewise shall the comming of the Sonne of man be.

38 ✠ For as in the dayes *before* the flood, they did u eate and drinke, marrie, and giue in mariage, vnto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and tooke them all away, so shall also the comming of the Sonne of man be.

40 ✠ Then two shall be in the fields, the one shalbe receiued, and the other shall be refused.

41 x Two women shalbe grinding at ỹ mill: the one shalbe receiued, and the other shalbe refused.

42 ✠ Watch therefore: for yee knowe not what houre your master will come.

43 ✠ Of this be sure, that if the good man of the house, knewe at what watch the thiefe woulde come, hee would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready, for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his houshold, to giue them meat in season?

46 Blessed *is* that seruant, whom his master when he commeth, shall find so doing.

47 Verely I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his comming,

49 And begin to smite his fellowes, and to eat and to drinke with the drunken,

50 That seruantes master will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will y cut him off, and giue him his portion with hypocrites: ✠ there shall be weeping and gnashing of teeth.

✠ 1 *The.* 3.13. 2 *Tim.* 2.5.

3 The Gospel shalbe spread abroad, rage the deuill neuer so much: and they which doe constantly beleeue, shalbe saued.

d Of all tidings of the kingdome of heauen.

e Through all that part that is dwelt in.

4 The Kingdome of Christ shall not be abolished when the citie of Ierusalem is vtterly destroyed, but shall be stretched out euen to the end of the world.

✠ Marke 13.14. Luke 21.20.

f The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foule and shamefull filthines of it: and he speaketh of the idoles that were set vp in the Temple, or as other thinke, he meant the morning of the doctrine in the Church

* *Dan.* 9.27.

g This betokeneth the great feare that shalbe.

* *Acts* 1, 12.

h It was not lawfull to take a iourney on the Sabbath day, Ioseph. book. 13

i Those things which befell the people of the Iewes, in the 34. *yeeres, when as the whole land was wasted, and at length the citie of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of our Lord.*

k The whole nation should vtterly be destroyed: and this word Flesh is by a figure taken for man, as the Hebrews vse to speak.

✠ *Marke* 13.21. *Luke* 17.23.

* *Luke* 17.37.

1 *Shall openly lay forth great signes for men to behold.*

5 The only remedie against the furious rage of the worlde, is to be gathered and ioyned to Christ.

m Christ, who will come with speed at his presence will be with a maiestie to whome all shall flocke euen as Egles. ✠ *Mar.* 13.14. *luk.* 21 25. *esa.* 13.10. *ezek.* 32.7. *ioel.* 2.31. *and* 3.15.

6 Euerlasting damnation shalbe the end of the securitie of the wicked, and euerlasting blisse, of the miseries of the godly.

n The exceeding glory and maiestie, which shall beare witnesse, that Christ the Lorde of heauen and earth draweth neere to iudge the world.

o All nations: and he alludeth to the dispersion which we read of, Gens 10. *and* 11. *or to the dividing of the people of Israel.*

p They shall be in such sorow, that they shall strike themselues: and it is transferred to the mourning. ✠ *Reuel.* 1.7. *dan.* 7.13.

q Sitting vpon the clouds, as he was taken vp into heauen. ✠ 1. *Cor.* 15.52. 1. *thes.* 4.16.

r From the foure quarters of the world.

7 If God hath prescribed a certaine order to nature, much more hath he done so to his eternall iudgements, but the wicked vnderstand it not, or rather make a mocke at it: but the godly doe marke it, and wait for it.

s When his tendernesse sheweth that the sappe which is the life of the tree, is come from the root into the barke.

t This age: this word generation or Age, being vsed for the men of this age.

✠ *Mark* 13.31.

8 The Lord doeth now begin the iudgement, which he will make an end of in the latter day.

9 It is sufficient for vs to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from vs all, for our profit, that we may be so much the more watchfull, that we be not taken as they were in old time in the flood.

✠ *Luke* 17 26. *Gen.* 7. 1. *pet.* 3.20.

u The word which the Euangelist vseth, expresseth the matter more fully then ours doth: for it is a word which is proper to brutish beasts: and his meaning is, that in those dayes mē shall be giuen to their bellies like vnto brutish beasts: for otherwise it is no fault to eat and drinke. 13 Against them that perswade themselues that God will be mercifull to all men, and doe by that meanes giue ouer themselues to sinne, that they may in the meane while liue in pleasure void of all care. *Luke* 17.36.

x The Greeke women and the Barbarians did grind and bake. Plut. booke Proble. 11 An example of the horrible carelesnesse of men in those things whereof they ought to be most carefull. ✠ *Mar.* 13.35. ✠ *Luke* 12.39. 1 *thess.* 5.2. *reuelat.* 16.15.

* *Luke* 12.42.

y To wit, from the rest, or will cut him into two parts, which was a most cruell kind of punishment, wherewith as Iustine Martyr witnesseth, Esay the Prophet was executed by the Iewes: the like kind of punishment we read of, 1. *Sam.* 15.33. *and Dan.* 3 29. ✠ *Chap* 13.42. *and* 25.30.

CHAP. XXV.

1 *The virgins looking for the Bridegroome.* 13 *We must watch* 14 *The talents deliuered vnto the seruants.* 24 *The euill seruants.* 30 *After what sort the last iudgement shalbe.* 41 *The cursed.*

THen 1 the kingdom of heauen shall be likened vnto ten virgines, which tooke their lampes and a went forth to meet the bridegroome.

2 And fiue of them were wise, and fiue foolish.

1 We must desire strength at Gods hand, which may serue vs as a torch while we walke through this darkenesse, to bring vs to our desired ende: otherwise if we become slouthfull and negligent as wearie of our paines and trauell, we shall be shut out of the dores.

a The pompe of bride-ales was woont for the most part to be kept in the night seasons and that by damsels.

3 The fooliſh tooke their lampes, but tooke no oyle with them.

4 But the wiſe tooke oyle in their veſſels with their lampes.

5 Now while the bridegrome taried long, all b ſlumbred and ſlept.

b *Their eyes being beaten with ſleepe.*

6 And at midnight there was a crie made, Behold, the bridegroome commeth: goe out to meet him.

7 Then all thoſe virgines aroſe and trimmed their lampes.

8 And the fooliſh ſaid to the wiſe, Giue vs of your oyle, for our lampes are out.

9 But the wiſe anſwered, ſaying, *Not ſo*; leaſt there will not be ynough for vs and you: but goe ye rather to them that ſell, and buy for your ſelues.

10 And while they went to buy, the bridegrom came: and they that were readie, went in with him to the wedding, and the gate was ſhut.

11 Afterwards came alſo the other virgins, ſaying, Lord, Lord, open to vs.

12 But he anſwered, and ſaid, Verely I ſay vnto you, I know you not.

✣ Chap. 24. 42. marke 13. 35. Luke 19. 12, 13.

13 ✣ Watch therefore: for ye know neither the day, nor the houre, when the ſon of man will come.

a Chriſt witneſſeth that there ſhall be a long time betweene his departure to his father, and his comming againe to vs, but yet notwithſtanding that, he will at that day take an account not onely of the rebellious and obſtinate, how they haue beſtowed that which they receiued of him, but alſo of his houſhold ſeruants, which haue not through ſlothfulneſſe imployed thoſe gifts which he beſtowed vpon them.

14 ✣ a For *the kingdome of heauen is* as a man that going into a ſtrange countrey, called his ſeruants, and deliuered to them his goods.

15 And vnto one he gaue fiue talents, and to another two, and to another one, to euery man after his owne c ability, & ſtraightway went from home.

16 Then hee that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewiſe alſo he that *receiued* two, hee alſo gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his maſters money.

19 But after a long ſeaſon, the maſter of thoſe ſeruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, ſaying, Maſter, thou deliueredſt vnto mee fiue talents: behold, I haue gained with them other fiue talents.

21 Then his maſter ſaide vnto him, It is well done good ſeruant and faithfull, Thou haſt beene faithfull in little, I will make thee ruler ouer much: d enter into thy maſters ioy.

c *According to the wiſdome and skill in dealing, which was giuen them.*

d *Come, and receiue the fruit of goodneſſe, now the Lords ioy is doubled, Iohn. 15. 11. that my ioy may remaine in you, and your ioy be fulfilled.*

22 Alſo he that had receiued two talents, came, and ſaide, Maſter, thou deliueredſt vnto mee two talents: beholde, I haue gained two other talents more.

23 His Maſter ſaide vnto him, It is well done good ſeruant, and faithfull, Thou haſt beene faithfull in little, I will make thee ruler our much: enter into thy maſters ioy.

24 Then hee that had receiued the one talent, came, and ſaid, Maſter, I knewe that thou waſt an hard man, which reapeſt where thou ſowedſt not, and gathereſt where thou ſtrawedſt not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou haſt thine owne.

26 And his maſter anſwered, and ſaid vnto him, Thou euill ſeruant, and ſlothfull, thou kneweſt that I reape where I ſowed not, and gather where I ſtrawed not.

e *Table mates which haue their ſhop bulkes or tables ſet abroad, where they let out money to vſurie.*

27 Thou oughteſt therefore to haue put my mony to the e exchangers, and then at my comming ſhould I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 ✣ For vnto euery man that hath, it ſhall be giuen, and he ſhall haue abundance, and from him that hath not, euen that he hath ſhalbe taken away.

✣ Chap. 13. 12. marke 4. 25. luke 8. 18. and 19. 26.

30 Caſt therefore that vnprofitable ſeruant into vtter ✣ darkeneſſe: there ſhall be weeping and gnaſhing of teeth.

✣ Chap. 8. 12. and 22. 13.

31 ¶ 3 And when the Sonne of man commeth in his glorie and all the holy Angels with him, then ſhall he ſit vpon the throne of his glorie,

3 A liuely ſetting forth of the euerlaſting iudgement which is to come.

32 And before him ſhall be gathered all nations, and hee ſhall ſeparate them one from another as a ſhephearde ſeparateth the ſheepe from the goates.

33 And he ſhall ſet the ſheepe on his right hand, and the goats on the left.

34 Then ſhall the king ſay to them on his right hand, Come ye f bleſſed of my father: take the inheritance of the kingdome prepared for you from the foundation of the world.

f *Bleſſed and happie, vpon whome my Father hath moſt abundantly beſtowed his benefites.*

35 * For I was an hungred, & ye gaue me meat: I thirſted, and ye gaue me drinke: I was a ſtranger, and ye tooke me in vnto you.

* *Eſai* 58. 7 *ezech.* 18. 7.

36 *I vvas* naked, and yee cloathed mee: I was * ſicke, and yee viſited me: I was in priſon, and yee came vnto me.

* *Eccluſ* 7. 35.

37 Then ſhall the righteous anſwere him, ſaying, Lord, when ſaw wee thee an hungred, and fed thee? or athirſt, and gaue thee drinke?

38 And when ſaw we thee a ſtranger, and tooke thee in vnto vs? or naked, and cloathed thee?

39 Or when ſaw we thee ſicke, or in priſon, and came vnto thee?

40 And the king ſhall anſwere, and ſay vnto them, Verely I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it to me.

41 Then ſhall he ſay to them on the left hand, * Depart from me ye curſed, into euerlaſting fire, which is prepared for the deuill and his angels.

* *Pſal.* 6. 8. *Chap.* 7. 23. *luke* 13. 27.

42 For I was an hungred, and ye gaue mee no meat: I thirſted, and ye gaue me no drinke:

43 I was a ſtranger, and ye tooke me not in vnto you: I *vvas* naked, and ye cloathed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwere him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

45 Then ſhall he anſwere them, and ſay, Verely I ſay vnto you, in as much as yee did it not to one of the leaſt of theſe, ye did it not to me.

46 * And theſe ſhall goe into euerlaſting paine, and the righteous into life eternall.

* Dan 12. 2. Iohn 5. 29.

CHAP. XXVI.

3 The conſultation of the Prieſts againſt Chriſt. 6 His feet are anointed. 15 Iudas ſelleth him. 26 The inſtitution of the ſupper, 34 and 36 Peters deniall: Chriſt is betrayed. 47 He is betrayed with a kiſſe. 57 He is led to Caiaphas. 64 He confeſſeth himſelfe to be Chriſt. 67 They ſpit at him.

AND ✣ 1 it came to paſſe, when Ieſus had finiſhed all theſe ſayings, hee ſaide vnto his diſciples,

✣ Marke 14. 1. luke 22. 1.

1 Chriſt witneſſeth by his voluntarie going to death, that he will make full ſatisfaction for the ſinne of Adam, by his obedience.

2 God himſelfe and not men, appointed the time that Chriſt ſhould be crucified in.

2 ✣ Ye know that after two dayes is the Paſſeouer, and the Sonne of man ſhalbe deliuered to be crucified.

3 ✣ Then aſſembled together the chiefe Prieſts, and the Scribes, and the Elders of the people into the hall of the high Prieſt called Caiaphas:

✣ Iohn 11. 47.

4 And

4 And consulted together that they might take Iesus by subtilty, and kill him.

5 But they sayd, Not on the a feast *day*, least a-ny vproare be among the people.

6 ¶ ✣ 3 And when Iesus was in Bethania, in the house of Simon the leper,

7 b There came vnto him a woman, which had a c boxe of very costly ointment, and powred it on his head, as he sate at the table.

8 And when his d disciples sawe it, they had indignation, saying, What needeth this e waste?

9 For this oyntment might haue beene sold for much, and bene giuen to the poore.

10 4 And Iesus knowing it, sayd vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.

11 ✣ 5 For yee haue the poore alwayes with you, but me shall ye not haue alwayes.

12 For f in that she powred this ointment on my body, she did it to bury me.

13 Verely I say vnto you, whereſoeuer this Gospel shall be preached thorowout all the world, there shall also this that she hath done, be spoken of for a memoriall of her.

14 ¶ * Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,

15 And sayd, What will ye giue me, and I will deliuer him vnto you, and they appointed vnto him thirtie *pieces* of siluer.

16 And from that time, he sought opportunity to betray him.

17 ¶ * 6 Now g on the first *day* of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?

18 And he sayd, Goe ye into the citie to such a man, and say to him, The master saith, My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made ready the Passeouer.

20 ✣ So when the euen was come, hee h sate downe with the twelue.

21 And as they did eate, he sayd, * Verely, I say vnto you, that one of you shall betray me.

22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, Master?

23 And he answered and sayde, ✣ Hee that i dippeth his hand with mee in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo *be* to that man, by whom the Sonne of man is betrayed: it had beene good for that man, if he had neuer bene borne.

25 Then Iudas k which betrayed him, answered, and sayd, Is it I, master? Hee saide vnto him, Thou hast said it.

26 ¶ 7 ✣ And as they did eate, Iesus tooke the bread, and when he had l blessed, he brake it, and gaue it to the disciples, and said, Take, eate: m this is my body.

27 Also he tooke the cup, and when he had giuen thankes, he gaue it to them, saying, Drinke ye n all of it.

28 o For this is my blood of the p newe Testament that is shed for many, for the remission of sinnes.

29 I say vnto you that I will not drinke henceforth of this fruit of the vine vntill that day, when I shall drinke it new with you in my Fathers kingdome.

30 And when they had sung q a Psalme, they went out into the mount of Oliues.

31 ¶ ✣ Then said Iesus vnto them, All ye shall be offended by me this night: for it is written, I * will smite the shepheard, and the sheepe of the flocke shalbe scattered.

32 But ✣ after I am risen againe, I will goe before you into Galile.

33 But Peter answered, and saide vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

34 ✣ Iesus saide vnto him, Verely I say vnto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter saide vnto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

36 ¶ * 9 Then went Iesus with them into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I goe and pray yonder.

37 And he tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorrowfull, and r grieuously troubled.

38 10 Then said Iesus vnto them, My soule is verie heauie, *euen* vnto the death: tary ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, f let this s cup passe from me: neuertheless, not as I will, but as thou wilt.

40 11 After, hee came vnto the disciples, and found them asleepe, and said to Peter, What? could ye not watch with me one houre?

a *By this worde Feast, is meant the whole feaſt of vnleauened bread: the firſt and eight day whereof were ſo holy, that they might do no maner of worke therein, though the whole company of the Sanhedrin determined otherwiſe: And yet it came to paſſe through Gods prouidence, that Chriſt ſuffred at that time, to the ende that all the people of Iſrael might be witneſſes of his euerlaſting ſacrifice.*

✣ *Marke 14,3. Iohn 12,2.*

g *By this ſudden worke of a ſinfull woman, Chriſt gineth the gheſts to vnderſtand of his death, and buriall which was nigh: the ſauour whereof ſhall bring life to all ſinners which flee vnto him. But Iudas taketh an occaſion hereby to accompliſh his wicked purpoſe and counſell.*

b *For theſe things were done before Chriſt came to Hieruſalem: and yet ſome thinke that the Euangeliſts recite two hiſtories.*

c *Theſe boxes were of alabaſter, which in olde time men made hollow to put in ointments: for ſome writ, that alabaſter keepeth ointment without corruption, Plinie booke 13. Chap. 1.*

d *This is a figure called Synecdoche: for it is ſaid but of Iudas that he was moued thereat,* *Iohn 12, 4.* e *Vnprofitable ſpending.* 4 *We ought not raſhly to condemne that which is not orderly done.* ✣ *Deut. 15, 11.* 5 *Chriſt, who was once anointed in his owne perſon, muſt alwayes be anointed in the poore.* f *In that ſhe powred this ointment vpon my body, ſhe did it to burie me.* * *Mar. 14, 10.* ✣ *Mar. 14, 12. Luke 22, 7.*

6 *Chriſt verely purpoſing to bring vs into our countrey out of hand, and ſo to abrogate the figure of the Law, fulfilleth the Lawe, neglecting the contrary tradition and cuſtome of the Iewes, and there withall ſheweth that all things ſhall ſo come to paſſe by the miniſterie of men, that the ſecret counſell of God ſhall gouerne them.* g *This was the fourteenth day of the firſt moneth: and the firſt day of vnleauened bread ſhould haue beene the fifteenth, but becauſe this dayes euening (which after the maner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the firſt day of vnleauened bread.* ✣ *Luke 22, 14.*

h *Becauſe the Law appointed them to be ſhod, and haue their ſtaues in their handes, as though they were in haſte, thereby it is to be gathered that they ſate not downe when they did eate the Paſſeouer, but ſtood: for otherwiſe when they went to meat, they put off their ſhoes: therefore he ſpeaketh here in this place, not of the Paſſeouer, but of the Supper, which was celebrated after that the Paſſeouer was ſolemnely done.* i * *Marke 14, 18. Iohn 13, 21.* ✣ *Pſal. 42, 9.* i *That is to ſay, whom I vouchſafed to come to my table, alluding to the place. Pſal. 41, 10. which is not ſo to be vnderſtood, as though at the ſelfe ſame inſtant that the Lord ſpake theſe words, Iudas had had his hand in the diſh (for that had bene an vndoubted token) but it is meant of his tabling and eating with them.*

k *Whoſe head was about nothing then but to betray him.*

7 Chriſt minding forthwith to fulfill the promiſes of the old couenant, inſtituteth a newe couenant with newe ſignes.

✣ *1. Cor. 11, 24.*

l *Marke ſaith, Had giuen thankes: and therefore bleſſing is not a conſecrating, with a coniuring kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature, but in qualitie, for they become vnbounded tokens of the body and blood of Chriſt, not of their owne nature or force of words, but by Chriſts his inſtitution, which muſt be recited and laid forth, that faith may find what to lay hold on, both in the word and in the elements.*

m *This is a figuratiue ſpeech, which is called Metonymia: that is to ſay, the putting of one name for another: ſo calling the bread his body, which is the ſigne and ſacrament of his body: & yet notwithſtanding, it is ſo a figuratiue and changed kind of ſpeech, that the faithfull doe receiue Chriſt indeed with all his giftes (though by a ſpirituall meane) and become one with him.*

n *Therefore they which tooke away the cup from the people, did againſt Chriſt his inſtitution.*

o *To wit, this cup or wine, is my blood Sacramentally, as Luke 22, 20.*

p *Or, couenant, that is to ſay, whereby the new league and couenant is made, for in making of leagues, they vſed powring of wine, and ſhedding of blood.* q *When they had made an end of their ſolemne ſinging, which ſome thinke was ſixe Pſalmes, beginning at the 112. to the 117.* 8 *Chriſt being more carefull of his diſciples, then of himſelfe, forewarneth them of their flight, and putteth them in better comfort.* ✣ *Marke 14, 27. Iohn 16, 32. and 18, 8.* ✣ *Zach. 13, 7.* ✣ *Marke 14, 28. and 16, 7.* ✣ *Iohn 13, 38. marke 14, 30.* * *Luke 22, 39.* 9 *Chriſt hauing regard to the weakeneſſe of his diſciples, leauing all the reſt in ſafetie, taketh with him but three to be witneſſes of his anguiſh, and goeth of purpoſe into the place appointed to betray him in.* r *The word which he vſeth, ſignifieth great ſorow, and marueilous and deadly griefe: which thing, as it betokeneth the trueth of mans nature, which ſhunneth death as a thing that entred in againſt nature, ſo it ſheweth that though Chriſt were void of ſinne, yet he ſuſteined this horrible puniſhment, becauſe he felt the wrath of God kindled againſt vs for ſinnes, which he reuenged and puniſhed in his perſon.* 10 *Chriſt a true man, going about to ſuffer the puniſhment which was due vnto vs, for forſaking of God, is forſaken of his owne: he hath a terrible conflict with the horror and feare of the curſe of God: out of which he eſcaping as conqueror, cauſeth vs not to be afraide any more of death.* f *Let it paſſe me, and not touch mee.* s *That is, which is at hand, and is offered and prepared for mee: a kinde of ſpeech which the Hebrewes vſe, for the wrath of God, and the puniſhment he ſendeth: aboue, Chap. 20, 22.* 11 An example of the careleſneſſe of man-

41 Watch, and pray, that yee enter not into tentation: the ſpirit indeed is ready, but the fleſh is weake.

42 Againe he went away the ſecond time, and prayed, ſaying, O my Father, if this cuppe cannot paſſe away from me, but that I muſt drinke it, thy will be done.

43 And he came and found them aſleep again, for their eyes were heauy.

44 So he left them, and went away againe, and prayed the third time, ſaying the ſame words,

45 Then came he to his diſciples, and ſayd vnto them, Sleepe henceforth, and take your reſt: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of ſinners.

46 [12] Riſe, let vs go: behold, he is at hand that betrayeth me.

47 ✣ And while he yet ſpake, loe, Iudas one of the twelue came, and with him a great multitude with ſwords and ſtaues, [u] from the hie Prieſts and Elders of the people.

48 Now he that betraied him, had giuen them a token, ſaying, Whomſoeuer I ſhall kiſſe, that is he, lay hold on him.

49 And forthwith he came to Ieſus, and ſayd, God ſaue thee, Maſter, and kiſſed him.

50 [13] Then Ieſus ſayde vnto him, [x] Friend wherefore art thou come? Then came they, and layd hands on Ieſus, and tooke him.

51 And beholde, one of them which were with Ieſus, ſtretched out *his* hand, and drew his ſword, and ſtroke a ſeruant of the hie Prieſt, and ſmote off his eare.

52 [14] Then ſayd Ieſus vnto him, Put vp thy ſword into his place: ✣ for all that y take the ſword, ſhall periſh with the ſword.

53 [15] Either thinkeſt thou, that I cannot now pray to my Father, and hee will giue me moe then twelue legions of Angels?

54 [z] How then ſhould the * Scriptures be fulfilled, *vvhich ſay*, that it muſt be ſo?

55 The ſame houre ſayd Ieſus to the multitude, Yee be come out as *it vvere* againſt a thiefe, with ſwords and ſtaues to take mee: I ſate dayly teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. ✣ Then all the diſciples forſooke him, and fled.

57 ¶ [16] And they tooke Ieſus, and led him to [a] Caiaphas the hie Prieſt, where the Scribes and the Elders were aſſembled.

58 And Peter followed him a farre off vnto the hie Prieſts [b] hall, and went in and ſate with the ſeruants to ſee the end.

59 Nowe * the chiefe Prieſts and the Elders, and all the whole Councill ſought falſe witneſſe againſt Ieſus, to put him to death.

60 But they found none, and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes,

61 And ſaid, This man ſaid, ✣ I can deſtroy the Temple of God, and build it in three dayes.

62 Then the chiefe Prieſt aroſe, and ſaide to him, Anſwereſt thou nothing? [c] What is the matter that theſe men witneſſe againſt thee?

63 But Ieſus held his peace. Then the chiefe Prieſt anſwered, and ſaide to him, I charge thee ſweare vnto vs by the liuing God, to tell vs, If thou be that Chriſt the ſonne of God, *or no*.

64 ✣ Ieſus ſaid to him, Thou haſt ſaid it: neuertheleſſe I ſay vnto you, [d] Hereafter ſhall ye ſee the Sonne of man, ſitting [e] at the right hand of the power *of God*, and come in the [f] cloudes of the heauen.

65 Then the hie Prieſt [g] rent his cloathes, ſaying, He hath blaſphemed, what haue we any more neede of witneſſes: beholde, nowe ye haue heard his blaſphemie.

66 What thinke ye? They anſwered, and ſaid, He is guiltie of death.

67 ✣ Then ſpat they in his face, and buffeted him, and other ſmote him with rods.

68 Saying, Prophecie to vs, O Chriſt, Who is he that ſmote thee?

69 ¶ * [17] Peter [h] ſate without in the hall, and a maide came to him, ſaying, Thou alſo waſt with Ieſus of Galile:

70 But hee denied before them all, ſaying, I wote not what thou ſayeſt.

71 And when hee went out into the porch, another *maide* ſawe him, and ſaide vnto them that were there, This man was alſo with Ieſus of Nazareth.

72 And againe he denyed with an oathe, ſaying, I know not the man.

73 So after a while, came vnto him they that ſtood by, and ſaide vnto Peter, Surely thou art alſo one of them: for euen thy ſpeech bewrayeth thee.

74 Then began hee to [i] curſe *himſelfe*, and to ſweare, ſaying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Ieſus, which had ſaid vnto him, Before the cocke crowe thou ſhalt denie mee thriſe. So hee went out, and wept bitterly.

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18 Chriſt offreth himſelfe willingly to be taken, that in ſo obeying willingly, hee might make ſatisfaction for the willfull fall of man.

✣ Marke 14, 43. Luke 22, 47. Iohn 18, 3.

u Sent from the hie Prieſts.

13 Chriſt is taken that we might be deliuered.

x Chriſt reprehendeth Iudas tantingly, and rebuketh him ſharpely, for hee knew well enough for what cauſe he came.

14 Our vocation muſt be the rule of our zeale.

✣ Gen. 9, 6. reue. 13, 10.

y They take the ſword to whom the Lord hath not giuen it, that is to ſay, they which vſe the ſword, and are not called to it.

15 Chriſt was taken, becauſe hee was willing to be taken.

z By this queſtioning, he anſwereth a ſlie obiection, for they might haue aſked him why he did not in this his great extremity of danger, call to his Father for aide: but to this he anſwereth by a queſtion.

* Iſa. 53, 10.

✣ Verſe 31.

✣ Marke 14, 53. Luke 22, 54. Iohn 18, 14.

16 Chriſt being innocent is condemned of the high Prieſt for that wickednesſe whereof we are guiltie.

a From Annas to Caiaphas, before whom the multitude was aſſembled, Iohn 18, 13.

b The word here vſed, ſignifieth properly an open large roome before an houſe, as we ſee in Kings palaces and noble mens houſes: we call it a court, for it is open to the ayre, and by a figure Synecdoche is taken for the houſe it ſelfe.

* Marke 14, 55.

✣ Iohn 2, 19.

c How commeth it to paſſe that theſe men witneſſe againſt thee?

✣ Chap. 16, 27. rom. 14, 20. 2. theſſ. 4, 14.

d *This worde diſtinguiſheth his firſt comming from the latter.*

e *Sitting with God in like and equall honour at the righe hand of his power, that is, in greateſt power: for the right hand ſignifieth among the Hebrewes, that that is mightie and of great power.*

f *Cloudes of heauen, Looke afore, Chap. 24, 30.*

g *This was an vnuſuall matter among the Ieewes: for ſo were they bound to doe, when they heard any Iſraelite to blaſpheme God, and it was a tradition of their Talmud in the booke of the Magiſtrates, in the title, of the foure kindes of death.*

* Eſai. 50, 6.

✣ Marke 14, 66. Luke 22, 55. Iohn 18, 29.

17 Peter by the wonderfull prouidence of God appointed to be a witnes of all theſe things, is prepared to the example of ſingular conſtancie, by the experience of his owne incredulitie.

h That is, without the place where the Biſhop ſate, but not without the houſe, for afterward he went from thence into the porch.

i He ſwore and curſed himſelfe.

CHAP. XXVII.

2 *He is deliuered bound to Pilate.* 5 *Iudas hangeth himſelfe.* 19 *Pilates wife.* 20 *Barabbas is asked.* 24 *Pilate waſheth his hands.* 29 *Chriſt is crowned with thornes.* 34 *He is crucified.* 40 *Reuiled.* 50 *He giueth vp the Ghoſt.* 57 *He is buried.* 62 *The ſouldiours watch him.*

WHen the * morning was come, all the chiefe Prieſts, and the Elders of the people tooke counſell againſt Ieſus, to put him to death. * Mar. 15, 1. Luke 22, 66. iohn 18, 28.

2 And let him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him, ſaw that he was condemned, he repented himſelfe, and brought againe the thirtie *pieces* of ſiluer to the chiefe Prieſts, and Elders,

4 Saying, I haue ſinned, betraying the innocent blood. But they ſayd, What is that to vs? ſee thou to it.

5 And when he had caſt downe the ſiluer *pieces* in the Temple, he [a] departed, and went, ✣ and hanged himſelfe.

6 And the chiefe Prieſtes tooke the ſiluer *pieces*, and ſaide, It is not lawfull for vs to put them into the [b] treaſure, becauſe it is the price [c] of blood.

7 And they tooke counſell, and bought with them a potters field, for the buriall of [d] ſtrangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was ſpoken by

1 An example of the horrible iudgement of God, as well againſt them which ſell Chriſt, as againſt them which buy Chriſt.

a Out of mens ſights.

✣ Acts 1, 18.

b The treaſure of the Temple.

c Of life and death.

d Strangers and gheſtes, whom the Ieewes could not abide to be ioyned vnto, no not after they were dead.

* Acts 1, 19.

by

by e Ieremias the Prophet, saying, ✣ f And they tooke thirty siluer *pieces*, the price of him that was valued, whom *they* of the children of Israel valued:

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ 2 ✣ And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou that King of the Iewes? Iesus sayd vnto him, Thou sayest it.

12 And when hee was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then sayd Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, insomuch that the gouernour marueyled greatly.

15 3 Not at the feast the gouernour was woont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.

19 Also when hee was set downe vpon the iudgement seat, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 ∵ But the chiefe Priests and the elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the gouernour answered, and sayd vnto them, Whether of the twaine will ye that I let loose vnto you? And they sayd, Barabbas.

22 Pilate sayd vnto them, What shall I do then with Iesus, which is called Christ? They all sayd to him, Let him be crucified.

23 Then sayd the gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

24 4 When Pilate saw that he auailed nothing, but that more tumult was made, hee tooke water and g washed his hands before the multitude, saying, I am innocent of the h blood of this iust man: looke you to it.

25 Then answered all the people, and said, i His blood *be* on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ ✣ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band,

28 5 And they stripped him, and k put about him a l skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Iewes,

30 And spitted vpon him, and tooke a reed, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and let him away to crucifie him.

32 ✣ And as they came out, they found a man of Cyrene, named Simon: him they m compelled to beare his crosse.

33 ✣ 6 And when they came vnto the place called Golgotha (ỹ is to say, the place of *dead mens* sculs)

34 7 They gaue him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.

35 ¶ 8 And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, ✣ They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate and watched him there.

37 ¶ 9 They set vp also ouer his head his cause written, THIS IS IESUS THE KING OF THE IEWES.

38 ¶ 10 And there were two thieues crucified w him, one on the right hand, and another on the left.

39 11 And they that passed by, reuciled him, wagging their heads,

40 And saying: Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be ỹ Son of God, come down from the crosse.

41 Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 He saued others, *but* hee cannot saue himselfe: if he be the king of Israel, let him now come downe from the crosse, and we will beleeue in him.

43 ✣ Hee trusted in God, let him deliuer him now, if hee will haue him: for he sayd, I am the Sonne of God.

44 The selfe same thing also the n thieues which were crucified with him, cast in his teeth.

45 12 Now from the sixth houre was there darkenesse ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cried with loud voyce, saying, ✣ Eli, Eli, lamasabachthani? that is, My God, my God, why hast thou o forsaken me?

47 And some of them that stood there, when they heard it, sayd, This man calleth p Elias.

48 And straightway one of them ran, and tooke ∵ a spunge and filled it with vineger, and put it on a reed, and gaue him to drinke.

49 Other sayd, Let be: let vs see if Elias will come and saue him.

50 13 Then Iesus cried againe with a loud voyce, and yeelded vp the ghost.

51 14 And behold, ✣ the q vaile of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were clouen.

52 And the r graues did open themselues, and many bodies of the Saints, which slept, arose,

53 And came out of the graues after his resurrection, and went into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him, watching Iesus, saw the earth quake, and the things that were done, they feared greatly, saying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and

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e *Seeing this prophecie is read in Zach. 11.12. it can not be denied, but Ieremias name crept into the text, either through the Printers fault, or some others ignorance: it may be also that it came out of the margine, by reason of the abbreuiation of the letters, the one being* iou, *and the other* zou, *which are not much vnlike: but in the Syrian text the Prophets name is not set downe at all.*

✣ *Zach. 11.12.*

f *The Euangelist doth not follow the Prophets words, but his meaning, which he sheweth to be fulfilled.*

2 Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltines, and therewithall his owne innocency.

✣ *Mark. 15.2. luk. 23.3. ioh. 18.33.*

3 Christ is first quitted of the same Iudge, before he be condemned, that we might see how the iust died for the vniust.

∵ *Mark. 15.11. luke 23.18. ioh 18. 40. acts 3. 14.*

4 Christ being quit by the testimony of the Iudge himselfe, is not withstanding condemned by the same to quit vs before God.

g *It was a maner in olde time, when any man was murthered, and in other slaughters, to wash their hands in water, to declare themselues guiltlesse.*

h *Of the murther, an Hebrew kinde of speach.*

i *If there be any offence committed in slaying him, let vs and our posterity smart for it.*

✣ *Marke 15. 26. ioh 19, 2.*

5 Christ suffereth that reproach which was due to our sinnes, notwithstanding in the meane time by the secret prouidence of God, hee is intituled King by them which did him that reproach.

k *They cast a cloake about him, and wrapped it about him, for it lacked sleeues.*

l *Iohn and Marke make mention of a purple robe, which is also a very pleasant red. But these profane and malepart sancy souldiers clad Iesus in this aray, to mocke him withall, who was indeed a true King.* ✣ *Marke 15.21. luke 23.26.*

m *They compelled Simeon to beare his burdensome crosse, whereby it appeareth that Iesus was so sore handled before, that he fainted by the way, and was not able to beare his crosse thorow: for Iohn writeth that hee did beare the crosse, to wit, at the beginning.*

✣ *Marke 15, 22. Iohn 19, 17.*

6 He is led out of the citie, that wee may be brought into the heauenly kingdome.

7 Christ found no comfort any where, that in him wee might be filled with all comfort.

8 Hee is made a curse, that in him we may be blessed: he is spoiled of his garments, that wee might be inriched by his nakednesse.

✣ *Psal. 22.18. marke 15.24.*

9 Hee is pronounced the true Messias, euen of them of whō he is reiected.

10 Christ begande then to iudge the world, when after his iudgement hee hung betwixt two theeues.

11 To make full satisfaction for vs, Christ suffereth and ouercommeth, not only the torments of the body, but also the most horrible torments of the minde.

∵ *Iohn 2.19.*

✣ *Psal. 22.9.*

n *This is spoken by the figure Synecdoche, for there was but one of them that did reuile him.*

12 Heauen it selfe is darkened for very horrour, and Iesus crieth out from the depth of hell, and in the meane while he is mocked.

✣ *Psal. 22.1.*

o *To wit, in this miserie: and this crying out is proper to his humanitie, which notwithstanding was voide of sin, but yet felt the wrath of God which is due to our sinnes.*

p *They allude to Elias name, not for want of understanding the tongue, but of a profane impudency and saucinesse, and he repeated these words, to the end that this better harping vpon the name might be understood.*

x *Psal. 69.22.*

13 Christ after hee had ouercome other enemies, at length prouoked & setteth vpon death it selfe.

14 Christ, when he is dead, sheweth himselfe to be God almighty, euen his enemies confessing the same.

✣ *2. Chro. 3.14.*

q *Which diuided the holiest of all.*

r *That is to say, the stones claue in sunder, & the graues did open themselues, to shew by this token, that death was ouercome: & the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.*

Marie

Marie the mother of Iames, and Ioſes, and the mother of Zebedeus ſonnes.

57 ¶ 15 ✣ And when the euen was come, there came a rich man of Arimathea, named Ioſeph, who had alſo himſelfe beene Ieſus diſciple.

58 He went to Pilate, & aſked the body of Ieſus. Then Pilate commanded the body to be deliuered.

59 So Ioſeph tooke the body, and wrapped it in a cleane linnen cloath,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great ſtone to the doore of the ſepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, ſitting ouer againſt the ſepulchre.

62 ¶ 16 Now the next day that followed the Preparation *of the Sabbath*, the high Prieſts and Phariſes aſſembled to Pilate,

63 And ſayd, Sir, we remember that that deceiuer ſaid, while hee was yet aliue, Within three dayes I will riſe.

64 Command therefore, that the ſepulchre be made ſure vntill the third day, leaſt his Diſciples come by night, and ſteale him away, and ſay vnto the people, He is riſen from the dead: ſo ſhall the laſt errour be worſe then the firſt.

65 Then Pilate ſayd vnto them, Yee haue a ſ watch: go, and make it ſure, as ye know.

66 And they went, and made the ſepulchre ſure, with the watch, and ſealed the ſtone.

15 Christ is buried, not priuily or by ſtealth, but by the gouernours conſent by a famous man, in a place not farre diſtant, in a new ſepulchre, ſo that it cannot be doubted of his death. ✣ *Marke 15, 42. Luke 23, 50. John 19, 38.*

16 The keeping of the ſepulchre is committed to Chriſtes owne murderers, that there might be no doubt of his reſurrection.

ſ *The ſouldiers of the gariſon, which were appointed to keepe the Temple.*

CHAP. XXVIII.

1 The women goe to the ſepulchre. 2 The Angel. 9 The women ſee Chriſt. 18 He ſendeth his Apoſtles to preach.

✣ *Marke 16, 9. John 20, 11.*

NOw ✣ in 1 the a end of the Sabbath, when the firſt *day* of the weeke b began to dawne, Mary Magdalene, and the other Mary, came to ſee the ſepulchre.

1 Chriſt hauing put death to flight in the ſepulchre, riſeth by his owne power, as ſtraightway the Angel witneſſeth.

2 And behold, there was a great earthquake: for the Angel of the Lord deſcended from heauen, and came and rolled backe the ſtone from the doore, and ſate vpon it.

3 And his c countenance was like lightning, and his raiment white as ſnow.

4 And for feare of him, the keepers were aſtonied, and became as dead men.

a *At the going out of the Sabbath, that is, about day breake after the Romanes count, which reckon the naturall day, from the ſun riſing to the next ſun riſing: and not as the Hebrewes, which count from euening to euening.*
b *When the morning after the firſt day of the Sabbath began to dawne: and that firſt day is the ſame, which we now call Sunday or the Lords day.* c *The beames of his eyes, and by the figure Synecdoche, for the countenance.*

5 But the Angel anſwered, and ſayd to the women, Feare d ye not: for I know that ye ſeeke Ieſus which was crucified:

6 Hee is not here, for he is riſen, as he ſayd: come, ſee the place where the Lord was layd,

7 And go quickly, and tell his diſciples that he is riſen from the dead: and behold, hee goeth before you into Galile: there ye ſhall ſee him: loe, I haue tolde you.

8 So they departed quickely from the ſepulchre, with feare and great ioy, and did runne to bring his diſciples word.

9 a And as they went to tell his diſciples, behold, Ieſus alſo met them, ſaying, God ſaue you. And they came, and tooke him by the feete, and worſhipped him.

10 Then ſayd Ieſus vnto them, Be not afrayed. Go, *and* tell my brethren, that they go into Galile, and there ſhall they ſee me.

11 ¶ 3 Now when they were gone, behold, ſome of the watch came into the city, and ſhewed vnto the high Prieſts all the things that were done.

12 And they gathered them together with the Elders, and tooke counſell, and gaue large money vnto the ſouldiers,

13 Saying, Say, His diſciples came by night, and ſtole him away while we ſlept.

14 And if this matter e come before the gouernour to be heard, wee will perſwade him, and ſo vſe the matter that you ſhall not need to care,

15 So they tooke the money, and did as they were taught: and this ſaying is noiſed among the Iewes vnto this day.

16 ¶ 4 Then the eleuen diſciples went into Galile, into a mountaine, where Ieſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Ieſus came, and ſpake vnto them, ſaying, ✣ All power is giuē vnto me, in heauen, & in earth.

19 ✣ 5 Goe therefore, and teach all nations, baptizing them f in the Name of the Father, and the Sonne, and the holy Ghoſt,

20 Teaching them to obſerue all things, whatſoeuer I haue commanded you: and lo, ✣ I am with you g alway, vntill the end of the world, Amen.

d *The word (Ye) is ſpoken with force to confirme the women, now that the ſouldiers were afrayd.*
2 Chriſt appeareth himſelfe after his reſurrection, & ſending the women to his diſciples, ſheweth that hee hath not forgotten them.
3 The more the ſunne ſhineth, the more are the wicked blinded.
e *For it was to be feared, that it would be brought to the gouernours eares.*
4 Chriſt appeareth alſo to his Diſciples, whom he maketh Apoſtles.
✣ *Heb. 2, 2. chap. 11, 27. ioh. 17, 2.*
✣ *Marke 16, 15.*
5 The ſum of the Apoſtleſhip is, the publiſhing of the doctrine receiued of Chriſt thorowout all the world, and the miniſtring of the Sacraments: the efficacie of which things hangeth not of the miniſters, but of the Lord.
f *Calling vpon the name of the Father, the Sonne, and the holy Ghoſt.*
✣ *Iohn 14. 16.*
g *For euer: and this place is meant of the maner of the preſence of his ſpirit, by means whereof hee maketh vs partakers both of himſelfe and of all his benefits, but is abſent frō vs in body.*

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

1 Iohn baptizeth. 6 His apparell and meat. 9 Ieſus is baptized. 12 He is tempted. 14 Hee preacheth the Goſpel, 21 and 29 he teacheth in the Synagogues. 23 He healeth one that had a deuill. 29 Peters mother in law. 32 Many diſeaſed perſons. 40 The leper.

THe beginning of the Goſpel of Ieſus Chriſt, the Sonne of God:

2 1 As it is writtē in ſ a Prophets, ✣ Behold, b I ſend my meſſenger c before thy face, which ſhall prepare thy way before thee.

3 ✣ The voice of him that crieth in the wilderneſſe, *is*, Prepare the way of the Lord: make his paths ſtraight.

4 a ▽ Iohn did baptize in the wilderneſſe, and preach the d baptiſme of amendment of life, for remiſſion of ſinnes.

5 And all the contrey of Iudea, and they of Hieruſalem went out vnto him, and were all baptized of him in the riuer Iorden, confeſsing their ſinnes.

6 ✣ Now Iohn was cloathed with camels haire, and with a girdle of a ſkin about his loines: and he did eat ✣ locuſts and wilde hony,

7 ✠ 3 And preached, ſaying, A ſtronger then I commeth after me, whoſe ſhoes latchet I am not worthy to e ſtoupe downe, and vnlooſe.

8 Trueth it is, I haue f baptized you with water: but he will baptize you with the holy Ghoſt.

9 ¶ ✠ 4 And it came to paſſe in thoſe dayes, that Ieſus came from Nazareth, *a citie* of Galile, and was baptized of Iohn in Iordan.

10 5 And aſſoone as g hee was come out of the water, *Iohn* ſaw the heauens clouen in twaine, and the holy Ghoſt deſcending vpon him like a doue,

1 John goeth before Chriſt, as it was foreſpoken by the Prophets.
a *This is the figure Metonymia, whereby is meant the bookes of the Prophets, Malachi and Eſay.* ✣ *Malac. 3. 1.*
b *The Prophet vſeth the preſent tenſe, when he ſpeaketh of a thing to come, being as a ſure of it, as if he ſaw it.*
c *A metaphor taken from the vſage of kings, which vſe to haue vshers go before them.* ✣ *Iſa. 40, 3. luke 3, 4. ioh. 1, 15.* 2 The ſumme of Iohns doctrine, or rather Chriſts, is remiſſion of ſins and amendment of life. ▽ *Mat. 3, 1.* d *The Iewes vſed many kinds of waſhings: but here is ſpoken of a peculiar kind of waſhing, which hath all the parts of true baptiſme, amendment of life, and forgiuenes of ſinnes.*

✣ Matth. 3, 4.
✠ Leuit. 1, 22.
✠ Matth. 3, 11. luke 3, 16. iohn 1. 26. acts 1, 5. and 2 4. and 11. 16. and 19. 4.
3 Iohn and all miniſters caſt their eyes vpon Chriſt the Lord.
e *The Euangeliſt his meaning was to expreſſe the condition of the baſeſt ſeruant.*
f *He ſheweth that all the force of baptiſme proceedeth from Chriſt, who baptizeth within.*
✠ *Matt. 3, 13. luke 3, 21. iohn 1, 33.*
4 Chriſt doth conſecrate our baptiſme in himſelfe. 5 The vocation of Chriſt from heauen, as head of the Church. g *Iohn that went downe into the water with Chriſt.*

11 Then there was a voyce from heauen, *saying*, Thou art my beloued Sonne, in whom I am h well pleased.

12 ✣ 6 And immediatly the Spirit i driueth him into the wilderneſſe.

13 And hee was there in the wilderneſſe fourtie dayes, and was tempted of Satan: he was alſo with the wilde beaſtes, and the Angels miniſtred vnto him.

14 ¶ ✣ 7 Now after that Iohn was committed *to priſon*, Ieſus came into Galile, preaching the Goſpel of the kingdome of God,

15 And ſaying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Goſpel.

16 ¶ ❧ 8 And as he walked by the ſea of Galile, he ſaw Simon and Andrew his brother, caſting a net into the ſea (for they were fiſhers.)

17 Then Ieſus ſaid vnto them, Follow me, and I will make you to be fiſhers of men.

18 And ſtraightway they forſooke their nets, and followed him.

19 9 And when hee had gone a litle further thence, he ſaw Iames *the ſonne* of Zebedeus, and Iohn his brother, as they were in the ſhip, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ſhip with his hired ſeruants, and went their way after him.

21 ¶ So ✱ they entred into k Capernaum: and ſtraightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were aſtonied at his doctrine, ✣ for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ 10 And there was in their Synagogue a man l in whom was an vncleane ſpirit, and hee cried out,

24 Saying, Ah, what haue we to doe with thee, O m Ieſus of Nazareth? Art thou come to deſtroy vs? I know thee what thou art, *euen* thou n holy one of God.

25 And Ieſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And the vncleane ſpirit o tare him, and cried with a loud voyce, and came out of him.

27 And they were all amaſed, ſo that they demanded p one of another, ſaying, What thing is this? what new doctrine is this? for he q commandeth euen the foule ſpirits with authoritie, and they obey him.

28 And immediatly his fame ſpread abroad throughout all the region r bordering on Galile.

29 ¶ ✱ 11 And as ſoone as they were come out of the Synagogue, they entred into the houſe of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay ſicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forſooke her by and by, and ſhe miniſtred vnto them.

32 And when euen was come, at what time the Sunne ſetteth, they brought to him all that were diſeaſed, and them that were poſſeſſed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were ſicke of diuers diſeaſes: and hee caſt out many deuils, and ſ ſuffered not the deuils to ſay that they knew him.

35 And in the morning very earely before day, *Ieſus* aroſe and went out into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they ſaid vnto him, All men ſeeke for thee.

38 Then he ſaid vnto them, Let vs goe into the t next townes, that I may preach there alſo: for I came out for that purpoſe.

39 And hee preached in their Synagogues, throughout all Galile, and caſt the deuils out.

40 ¶ ✣ 12 And there came a leper to him, beſeeching him, and kneeled downe vnto him, & ſaid to him, If thou wilt, thou canſt make me cleane.

41 And Ieſus had compaſsion, and put foorth his hand, and touched him, and ſaid to him, I will: be thou cleane.

42 And aſſoone as hee had ſpoken, immediatly the leproſie departed from him, and hee was made cleane.

43 And after hee had giuen him a ſtraight commandement, he ſent him away forthwith,

44 13 And ſayd vnto him, See thou ſay nothing to any man, but get thee hence, and ſhew thy ſelfe to the u ✣ Prieſt, and offer for thy cleanſing thoſe things which Moyſes commanded, for a teſtimoniall vnto them.

45 But when he was departed, ❧ he beganne to tell many things, and to publiſh the matter: ſo that Ieſus could no more openly enter into the city, but was without in deſert places: and they came to him from euery quarter.

CHAP. II.

3 and 4 One ſicke of the palſie, hauing his ſinnes forgiuen him, is healed. 14 Matthew is called. 19 Faſtings and afflictions are foretolde. 23 The Diſciples pluckе the eares of corne. 26 The ſhewbread.

A Fter ✱ 1 *a fewe* dayes, he entred into Capernaum againe, and it was noiſed that hee was in the a houſe.

2 And anon many gathered together, inſomuch, that the b places about the doore could not receiue any more: and hee preached the word vnto them.

3 And there came vnto him, that brought one ſicke of the palſie, borne of foure men.

4 And becauſe they could not come neere vnto him for the multitude, they vncouered the roofe of the houſe where hee was: and when they had broken it open, they c let downe the d bed, wherein the ſicke of the palſie lay.

5 Now when Ieſus ſaw their faith, hee ſayd to the ſicke of the palſie, Sonne, thy ſinnes are forgiuen thee.

6 And there were certaine of the Scribes ſitting there, and e reaſoning in their hearts,

7 Why doeth this man ſpeake ſuch blaſphemies? ✣ who can forgiue ſinnes, but God onely?

8 And immediatly, when Ieſus perceiued in his ſpirit, that thus they reaſoned with themſelues, he ſayd vnto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſicke of the palſie, Thy ſinnes are forgiuen thee? or to ſay, Ariſe, take vp thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authoritie in earth to forgiue ſinnes, hee ſayd vnto the ſicke of the palſie,

11 I ſay vnto thee, Ariſe, and take vp thy bed, and get thee hence into thine owne houſe.

12 And by and by hee aroſe, and tooke vp his bed,

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h *Looke Mat. 3.17.*
✣ *Mat. 4.1. Luke 4.1. Heb. 2.18.*
6 Chriſt being tempted ouercommeth.
i *Here is no violent and forcible driuing out meant: but the diuine power cladeth Chriſt (who had liued vntill this time as a priuate man) with a new perſon, and prepareth him to the combate that was at hand, and to his miniſterie.*
✣ *Mat. 4.12. Luke 4.14. Iohn 4.13.*
7 After that Iohn is taken, Chriſt ſheweth himſelfe fully.
❧ *Matt. 4.18. Luke 5.2.*
8 The calling of Simon and Andrew.
9 The calling of Iames and Iohn.
✱ *Mat. 4.23. Luke 4.32.*
k *From the citie Nazareth.*
✣ *Matt. 7.28. Luke 4.32.*
10 Hee preacheth that doctrine, by which alone Satan is driuen out of the world, which alſo he confirmeth by a miracle.
l *Word for word, a man in an vncleane ſpirit, that is to ſay, poſſeſſed with an euill ſpirit.*
m *Hee was borne in Beth-lehem, but through the errour of the people, he was called a Nazarean, becauſe hee was brought vp in Nazareth.*
n *He alludeth to that name that was written in the golden plate which the high Prieſt wore, Exod. 28.36.*
o *Looke beneath, chap. 9.20.*
p *As men amaſed.*
q *By his owne authoritie, or as a Lord.*
r *Not onely into Galile, but alſo into the countries bordering vpon it.*
✱ *Matt. 8.14. Luke 4.38.*
11 By healing of diuers diſeaſes, hee ſheweth that hee hath brought true life into the world.
✣ *For it belongeth not to the deuils to preach the Goſpell, Actes 16.18.*

t *Villages which were as cities.*
✣ *Matt. 8.2. Luke 5.12.*
12 By healing the leprous, he ſheweth that he came for this cauſe, to wipe out the ſinnes of the world with his touching.
13 Hee witneſſeth that he was not mooued with ambition, but with the onely deſire of his Fathers glory, and loue toward poore ſinners.
u *All the poſterity of Aaron might iudge of a leper.*
✣ *Leuit. 14.4.*
❧ *Luke 5.15.*

✱ *Mat. 9.1. luk. 5.18.*
1 Chriſt ſheweth by healing this man, which was ſicke of the palſie, that men recouer in him through faith onely, all their ſtrength which they haue loſt.
a *In the houſe where hee vſed to remaine, for hee choſe Capernaum to dwell in, and left Nazareth.*
b *Neither the houſe nor the entrie was able to hold them.*
c *They brake vp the vpper part of the houſe, which was plaine, and let downe the man that was ſicke of the palſie, into the lower part where Chriſt preached, for they could not otherwiſe come into his ſight.*
d *The word ſignifieth the worſt kind of bed, whereupon men vſe to lay downe themſelues at noone tide, and ſuch other times, to refreſh themſelues: we call it a couch.*
e *In their mindes diſputing vpon that matter, on both ſides.*
✣ *Ioh. 14.9. Iſa. 43.25.*

bed, and went foorth before them all, in so much that they were all f amased, and glorified God, saying, We neuer saw such a thing.

13 ¶ 2 Then he went forth againe toward the sea, and all the people resorted vnto him, and hee taught them.

14 ✣ And as Iesus passed by, he saw g Leui *the sonne* of Alpheus sit at the receit of custome, and sayd vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee saide vnto them, The whole haue no neede of the Physician, but the sicke. ✣ I came not to call the righteous, but the sinners to repentance.

18 ∵ 3 And the disciples of Iohn, and the Pharises did fast, and came and said vnto him, Why do the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the mariage chamber fast, whiles the bridegrom is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shalbe taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of new cloath in an olde garment: for else the new piece that filled it vp, taketh away *somewhat* from the olde, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost; but new wine must be put into new vessels.

23 ¶ ✣ 4 And it came to passe as hee went through the corne on the h Sabbath day, that his disciples, as they went on their way, began to pluck the eares of corne.

24 And the Pharises sayd vnto him, Beholde, why doe they on the Sabbath day, that which is not lawfull?

25 And he said to them, Haue yee neuer read what * Dauid did when hee had need, and was an hungred, *both* he, and they that were with him?

26 How he went into the house of God, in the dayes of i Abiathar the hie Priest, and did eate the Shewbread, which were not lawfull to eate, but for the * Priestes, and gaue also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the k Sabbath.

CHAP. III.

1 *The withered hand is healed.* 6 *The Pharises consult with the Herodians.* 10 *Many are healed by touching Christ.* 11 *At his sight the deuils fall downe before him.* 14 *The twelue Apostles.* 24 *The kingdom deuided against it selfe.* 29 *Blasphemie against the holy Ghost.* 33 *Christs parents.*

A Nd ✣ 1 he entred againe into ỹ Synagogue, and there was a man which had a a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then hee saide vnto the man which had the withered hand, Arise: *stand forth* in the middes.

4 And hee saide to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to saue the b life, or to kill? but they held their peace.

5 Then he looked round about on them c angerly, mourning also for the d hardnesse of their hearts, and saide to the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ 2 And the Pharises departed, and straightway gathered a councill with the e Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and f beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number.

9 And he commanded his disciples, that a little ship should g wait for him, because of the multitude, least they should throng him.

10 For hee had healed many, insomuch that they preassed vpon him to touch him, as many as had h plagues.

11 And when the i vncleane spirits saw him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the end they should not vtter him.

13 ¶ ✣ Then hee went vp into a mountaine, and called vnto him whom hee would, and they came vnto him.

14 3 And hee k appointed twelue, that they should be with him, and that he might send them to preach.

15 And that they might haue power to heale sicknesses, and to cast out deuils:

16 And the first *was* Simeon, and he named Simon, Peter,

17 Then Iames *the sonne* of Zebedeus, and Iohn Iames Brother (and surnamed them Boanerges, which is, The sonnes of thunder.)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames *the sonne* of Alpheus, and l Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came m home.

20 And the multitude assembled againe, so that they could not so much as eat bread.

21 4 And when his n kinsefolks heard of it, they went out to lay holde on him: for they sayd that he was beside himselfe.

22 ¶ ✣ And the Scribes which came down from Hierusalem, said; He hath Beelzebub, and through the prince of the deuils he casteth out deuils.

23 But he called them vnto him, and sayd vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided against it selfe, that kingdome cannot stand,

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if o Satan make insurrection against himselfe, and be diuided, he cannot endure, but is at an end.

27 No

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f *Word for word, past themselues, or out of their wits.*
2 The Gospel offendeth the proud, and saueth the humble.
✣ Matt. 9, 9. luke 5, 27.
g *Matthewes other name.*

✣ 1. Tim. 1, 13.
∵ Matt. 9, 14. luke 5, 33.
3 The superstitious and hypocrites doe rashly put the summe of godlines in things indifferent; and are here for three causes reprehended: First, for that not considering what euery mans strength is able to beare, they rashly make all maner of lawes concerning such things, without all discretion.
✣✣ Mat. 12. 1. luke 6, 1.
4 Secondarily, for that they make no difference betweene the lawes which God made concerning the same things; and lawes that are made of things which are vtterly vnlawfull.
h *Word for word, on the Sabbaths, that is, on the holy dayes.*
* 1. *Sam.* 21. 6.
i 1. *Sam.* 21. 1. *He is called Achimilech and his sonne Abiathar, but by conference of other places, it is plaine, that both of them had two names. Looke* 1. *Chro.* 24. 6. 2. *Sam.* 8. 17. *and* 15. 29. 1. *King.* 2, 26. 2. *Kings* 25. 18.
* *Exod.* 29. 33. *leuit.* 8. 31. *and* 24. 9.
k *Hath the Sabbath day in his power, and may rule as him listeth.*

✣ *Matth.* 12. 9. *luke* 6, 6.
1 Thirdly, for that they preferred the ceremoniall Law (which was but an appendant to the morall Law) before the morall Law: whereas contrary wise, they should haue learned out of this, the true vse of the ceremoniall Law.
a *That is, vnprofitable and dead.*

b *A figuratiue speech, by the figure Synecdoche. For this kinde of saying, To saue the life, is as much, as to saue the man.*
c *Men, when they haue wrong done vnto them, are angry, but not without vice, but Christ is angry without vice, neither is he sory so much for the iniury that is done to his owne person, as for their wickednesse: and therefore he had pity vpon them, and for that cause is he said to haue mourned.*
d *As though their heart had beene so closed vp, & growen together, that wholsome doctrine could preuaile no more with them.*
2 The more the trueth is kept vnder, the more it commeth out.
e *Looke Mat.* 22. 16.
f *Which Iosephus calleth stonie or rocky.*
g *Should alwayes be ready for him.*
h *Diseases wherewith God scourgeth men as it were with whips.*
i *In them whom they had entred into: or by the figure called Metonymia, for them which were vexed with vncleane spirits.*
✣ *Chap.* 6. 7. *mat.* 10. 1. *luke* 9. 1.
3 The twelue Apostles are set apart to be trained vp to the office of the Apostleship.
k *Chose and appointed out twelue to be familiar & conuersant with him.*
l *Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.*
m *The disciples who Christ had taken to be of his traine and to line with him, come home to his house, to be with him alwayes after.*
4 None are worse enemies of the Gospel, then they that least ought.
n *Word for word, they that were of him, that is, his kinsfolks: for they that were madde, were brought to their kinsmen.*
✣ *Matt.* 9. 34 *and* 12. 24. *luke* 11. 15.
o *Satãs imps or bad.*

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt bind that ſtrong man, and then ſpoyle his houſe.

✣ *Matth.* 12,31. *luke* 12,10. 1 *iohn* 5,16.

28 ¶ ✣ 5 Verely I ſay vnto you, all ſinnes ſhall be forgiuen vnto the children of men, and blaſphemies, wherewith they blaſpheme:

5 They onely are without hope of ſaluation, which do malicioufly oppugne Chriſt, whom they know.

29 But hee that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiueneſſe, but is culpable of eternall damnation.

30 p Becauſe they ſayd, Hee had an vncleane ſpirit.

p *Theſe are the words of the Euangeliſt.*

31 ¶ ✣ Then came his q brethren and mother and ſtood without, and ſent vnto him, and called him.

✣ *Mat.* 12,46. *luke* 8,19.

q *Vnder this name Brother, the Hebrewes vnderſtand all that are of the ſame ſtocke and kinred.*

32 And the people ſate about him, and they ſayd vnto him, Behold, thy mother, and thy brethren ſeeke for thee without.

33 But hee anſwered them, ſaying, Who is my mother and my brethren?

34 6 And hee looked round about on them, which ſate in compaſſe about him, and ſayd, Behold my mother and my brethren.

6 The ſpirituall kinred is farre otherwiſe to be accounted of, then the carnall or fleſhly.

35 For whoſoeuer doth the will of God, he is my brother, my ſiſter, and my mother.

CHAP. IV.

4 The parable of the ſower. 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that ſowed, and then ſlept. 31 The graine of muſtard ſeed. 38 Chriſt ſleepeth in the ſhip.

r *Mat.* 13,1. *luke* 8,4.

AND r he began againe to teach by ẏ a ſea ſide; and there gathered vnto him a great multitude, ſo that he entred into a ſhip, and ſate b in the ſea, and all the people was by the ſea ſide on the land.

a *Sea ſide of Tiberias.*

b *In a ſhip which was launched into the ſea.*

2 And hee taught them many things in parables, and ſayd vnto them in his doctrine,

1 The ſelfe ſame doctrine of the Goſpel is ſowen euery where, but it hath not like ſucceſſe indeede through the fault of man, but yet by the iuſt iudgement of God.

3 1 Hearken: Behold, there went out a ſower to ſow.

4 And it came to paſſe as he ſowed, that ſome fell by the way ſide, and the foules of the heauen came, and deuoured it vp.

5 And ſome fell on ſtony ground, where it had not much earth, and by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the Sunne was vp, it was burnt vp, and becauſe it had not roote, it withered away.

7 And ſome fell among the thornes, and the thornes grew vp, and choked it, ſo that it gaue no fruit.

8 Some againe fell in good ground, and did yeelde fruite that ſprung vp, & grew, and it brought foorth, ſome thirtie folde, ſome ſixtie folde, and ſome an hundreth fold.

9 Then he ſayd vnto them, He that hath eares, to heare, let him heare.

c *Word for word, ſolitairy.*

10 And when he was c alone, they that were d about him with the twelue, asked him of the parable.

d *They that followed him at the heeles.*

11 And hee ſayd vnto them, To you it is giuen to know the myſtery of the kingdome of God: but vnto them that are e without, all things be done in parables,

e *That is to ſay, to ſtrangers, and ſuch as are none of ours.*

12 ✱ That they ſeeing, may ſee, and not diſcerne: and they hearing, may heare, and not vnderſtand, leaſt at any time they ſhould turne, and their ſinnes ſhould be forgiuen them.

✱ *Eſai.* 6,9. *mat.* 13,14. *luke* 8,10. *iohn* 12,40. *acts* 28,26. *rom.* 11,8.

13 Againe he ſayd vnto them, Perceiue ye not this parable? how then ſhould yee vnderſtand all *other* parables?

14 The ſower ſoweth the word.

15 And theſe are they that *receiue the ſeede* by the wayes ſide, in whom the word is ſowen: but when they haue heard it, Satan commeth immediatly, and taketh away the word that was ſowen in their hearts.

16 And likewiſe they that receiue the ſeede in ſtony ground, are they, which when they haue heard the word, ſtraightwayes receiue it with gladneſſe.

17 Yet haue they no roote in themſelues, and endure but a time: *for* when trouble and perſecution ariſeth for the word, immediatly they be offended.

18 Alſo they that receiue the ſeede among the thornes, are ſuch as heare the word:

19 But the cares f of this world, and the ✣ deceitfulneſſe of riches, and the luſts of other things enter in, and choke the word, and it is vnfruitfull.

f *Which pertaine to this life.*

✣ 1 *Tim.* 6,17.

20 But they that haue receiued ſeede in good ground, are they that heare the word, and receiue it, and bring foorth fruit: one *corne* thirtie, an other ſixtie, and ſome an hundreth.

21 ¶ 2 Alſo he ſayd vnto them, ✣ Commeth the candle in, to be put vnder a buſhell, or vnder the bed, and not to be put in a candleſticke?

2 Although the light of the Goſpel be reiected of the world, yet it ought to be lighted, if it were for no other cauſe then this, that the wickedneſſe of the world might be made manifeſt.

✣ *Mar.* 5,15. *luke* 8,16. *and* 11,33.

22 ▾ For there is nothing hid, that ſhall not be opened, neither is there a ſecret, but that it ſhall come to light.

▾ *Mat.* 10,26. *luke* 8,17. *and* 12,2.

23 If any man haue eares to heare, let him heare.

24 3 And he ſayd vnto them, Take heed what ye heare. ✱ With what meaſure you mete, it ſhall be meaſured vnto you: and vnto you that heare, ſhall more be giuen.

3 The more liberally that we communicate ſuch gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.

✱ *Mat.* 7,2. *luke* 6 38.

25 ✱ For vnto him that hath, ſhall it be giuen, and from him that hath not, ſhallbe taken away euen that he hath.

✱ *Mat.* 13,12. *and* 25,29. *luke* 8. 18. *and* 19,26.

26 ¶ 4 Alſo he ſayd, So is the kingdome of God, as if a man ſhould caſt ſeed in the ground,

4 The Lord ſoweth and reapeth after a maner vnknowen to men.

27 And g ſhould ſleepe, and riſe vp night and day, and the ſeed ſhould ſpring and grow vp, hee h not knowing how.

g *That is, when he hath done ſowing, ſhould paſſe the time both day and night, nothing doubting, but that the ſeede would ſpring which groweth both day and night.*

h *It is the part of the miniſters, to labour the ground with all diligence, and commend the ſucceſſe to God: for that mightie working whereby the ſeede commeth to blade and eare, is ſecret and onely knowen by the fruit.*

28 For the earth bringeth foorth fruite i of it ſelfe, firſt the blade, then the eares, after that full corne in the eares.

i *By a certaine power which moueth it ſelfe.*

29 And aſſoone as the fruite ſheweth it ſelfe, anon he putteth in the ſickle, becauſe the harueſt is come.

30 ¶ ✱ 5 He ſayd moreouer, Wherevnto ſhall we liken the kingdome of God? or with what compariſon ſhall we compare it?

✱ *Mat.* 13,31. *luke* 13,19.

31 *It is* like a graine of muſtard ſeede, which when it is ſowen in the earth, is ẏ leaſt of all ſeeds that be in the earth:

5 God farre otherwiſe then men vſe, beginneth with the leaſt, and endeth with the greateſt.

32 But after that it is ſowen, it groweth vp, and is greateſt of all herbes, & beareth great branches, ſo that the foules of the heauen may build vnder the ſhadow of it.

✣ *Mat.* 8,13. 34.

33 And ✣ with many ſuch parables he preached the word vnto them, k as they were able to heare it.

k *According to the capacitie of the hearers.*

34 And without parables ſpake he nothing vnto them: but he l expounded all things to his diſciples apart.

l *Word for word, Looſed, as you would ſay, reade them the hard riddles.*

35 ¶ ✣ Nowe the ſame day when euen was nome, he ſayd vnto them, Let vs paſſe ouer vnto the other ſide.

✣ *Mat.* 8,23. *luke* 8,22.

36 And they left the multitude, and tooke him as he was in the ſhippe, and there was alſo with him other little ſhips.

37 6 And there aroſe a great ſtorme of winde, and the waues daſhed into the ſhip, ſo that it was now full.

6 They that ſaile with Chriſt, although he ſeeme to ſleepe neuer ſo ſoundly when they are in danger, yet they are preſerued of him in time conuenient, being awaked.

38 And he was in the ſterne aſleepe on a pil-

low: and they awoke him, and ſayd to him, Maſter, careſt thou not that we periſh?

39 And hee aroſe vp, and rebuked the winde, and ſayd vnto the ſea, Peace, and be ſtill. So the winde ceaſed, and it was a great calme.

m *How commeth it to paſſe that ye haue no faith?*

40 Then he ſayd vnto them, m Why are yee ſo fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and ſayd one to another, Who is this, that both the wind and ſea obey him!

CHAP. V.

1 One poſſeſſed is healed. 7 The deuill acknowledgeth Chriſt. 9 A Legion of deuils 13 entred into ſwine. 22 Iairus daughter. 25 A woman is healed of a bloody iſſue. 26 Phyſicians. 34 Faith. 39 Sleepe.

✣ Matth. 8, 28. luke 8, 26.

AND ✣ 1 they came ouer to the other ſide of the ſea into the countrey of the a Gadarens.

1 Many haue the vertue of Chriſt in admiration, and yet they will not redeeme it with the loſſe of the leaſt thing they haue.

2 And when hee was come out of the ſhippe, there met him incontinently out of the graues, a man b which had an vncleane ſpirit:

a *Looke Mat. 8, 30.*

3 Who had his abiding among the graues, and no man could bind him, no not with chaines:

4 Becauſe that when he was often bound with fetters & chaines, he plucked the chaines aſunder, and brake the fetters in pieces, neither could any man tame him.

b *Word for word, in an vncleane ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt looked vp, and as it were bound.*

5 And alwayes both night and day hee cried in the mountaines, and in the graues, and ſtrooke himſelfe with ſtones.

6 And when he ſaw Ieſus afarre off, he ranne, and worſhipped him,

7 And cryed with a loude voyce, and ſayd, What haue I to doe with thee, Ieſus the Sonne of the moſt High God? I c will that thou ſweare to me by God, that thou torment me not.

c *That is, aſſure me by an oath, that thou will not vexe me.*

8 (For hee ſayd vnto him, Come out of the man, thou vncleane ſpirit.)

9 And hee asked him, What is thy name? and he anſwered, ſaying, My name *is* Legion: for wee are many.

d *That deuill that played the meſſenger for his fellowes.*

10 And hee d prayed him inſtantly, that hee would not ſend them away out of the countrey.

e *This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through it.*

11 Nowe there was there in the e mountaines a great heard of ſwine, feeding.

12 And all the deuils beſought him, ſaying, Send vs into the ſwine, that we may enter into them.

13 And incontinently Ieſus gaue them leaue. Then the vncleane ſpirits went out & entred into the ſwine, and the heard ranne headlong from the high banck into the ſea, (and there were about two thouſand ſwine) & they were choked vp in the ſea.

f *Strabo in the ſixteenth booke ſaith that in Gadaris there is a ſtanding poole of very naughtie water, which if beaſts taſte of, they ſhead their haire, nailes, or houes and hornes.*

14 And the ſwineheards fled, and told it in the citie, and in the countrey, and they came out to ſee what it was that was done.

15 And they came to Ieſus, and ſaw him that had bene poſſeſſed with the deuill, and had the legion, ſit both cloathed, and in his right minde: and they were afraid.

16 And they that ſaw it, told them, what was done to him that was poſſeſſed with the deuill, and concerning the ſwine.

17 Then they began to pray him, that he would depart from their coaſts.

18 And when hee was come into the ſhip, hee that had bene poſſeſſed with the deuill, prayed him that he might be with him.

19 Howbeit, Ieſus would not ſuffer him, but ſayd vnto him, Goe thy way home to thy friends, and ſhewe them what great things the Lord hath done vnto thee, and *howe* hee hath had compaſſion on thee.

20 Soo hee departed, and began to publiſh in Decapolis, what great things Ieſus had done vnto him: and all men did marueile.

21 ¶ And when Ieſus was come ouer againe by ſhip vnto the other ſide, a great multitude gathered together to him, and hee was neere vnto the ſea.

✣ Mat. 9, 18. luke 8, 41.

22 ✣ And g beholde, there came one of the rulers of the Synagogue, whoſe name was Iairus: and when he ſaw him, he fell downe at his feete,

g *The whole company aſſembled not diſorderly, but in euery Synagogue there were certaine men which gouerned the people.*

23 And beſought him inſtantly, ſaying, My little daughter lieth at point of death: *I pray thee* that thou wouldeſt come and lay thine hands on her, that ſhe may be healed, and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

2 Ieſus being touched with true faith although it be but weake, doth heale vs by his vertue.

25 (2 And there was a certaine woman, which was diſeaſed with an iſſue of blood twelue yeeres,

26 And had ſuffred many things of many phyſicians, and had ſpent all that ſhee had, and it auailed her nothing, but ſhe became much worſe.

27 When ſhee had heard of Ieſus, ſhee came in the preaſſe behind, and touched his garment.

28 For ſhe ſayd, if I may but touch his cloathes, I ſhall be whole.

29 And ſtraightway the courſe of her blood was dryed vp, and ſhee felt in her body, that ſhee was healed of that plague.

30 And immediatly when Ieſus did know in himſelfe the vertue that went out of him, he turned him round about in the preaſe, and ſayd, Who hath touched my cloathes?

31 And his diſciples ſaid vnto him, Thou ſeeſt the multitude throng thee, and ſayeſt thou, Who did touch me?

32 And he looked round about, to ſee her that had done that.

33 And the woman feared and trembled: for ſhee knew what was done in her, and ſhee came and fell downe before him, and told him the whole trueth.

34 And he ſayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet ſpake, there came from the *ſame* ruler of the Synagogues houſe *certaine* which ſayd, Thy daughter is dead: why diſeaſeſt thou the maſter any further?

3 Fathers apprehend by faith the promiſes of life euen for their children.

36 3 Aſſoone as Ieſus heard that word ſpoken, hee ſayd vnto the ruler of the Synagogue, Be not afraid; onely beleeue.

37 And he ſuffered no man to follow him ſaue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the houſe of the ruler of the Synagogue, and ſaw the tumult, and them that wept and wailed greatly.

39 And hee went in, and ſayd vnto them, Why make ye this trouble, and weepe? the child is not dead, but ſleepeth.

4 Such as mocke and ſcorne Chriſt, are vnworthy to be witneſſes of his goodneſſe.

40 4 And they laught him to ſcorne: but hee put them all out, and tooke the father, and the mother of the child, and them h that were with him, and entred in where the childe lay.

h *The three diſciples.*

41 And tooke the childe by the hand, and ſayd vnto her, Talitha cumi, which is by interpretation, Mayden, I ſay vnto thee, ariſe.

42 And ſtraightway the mayden aroſe, and walked: for ſhe was of the age of twelue yeeres, and they were aſtonied out of meaſure.

43 And

43 And hee charged them ſtraitly that no man ſhould knowe of it, and commanded to giue her meate.

CHAP. VI.

a Chriſt preaching in his country, his owne contemne him. 6 The vnbeliefe of the Nazaries. 7 The Apoſtles are ſent. 13 They caſt out deuils: they anoynt the ſicke with oyle. 14 Herodes opinion of Chriſt. 18 The cauſe of Iohns impriſonment. 22 Dauncing. 27 Iohn beheaded, 29 buried. 30 The Apoſtles returne from preaching. 34 Chriſt teacheth in the deſart. 37 Hee feedeth the people with fiue loaues. 48 The Apoſtles are troubled on the ſea. 56 The ſicke that touch Chriſtes garment, are healed.

A Nd * 1 he departed thence, and came into his owne countrey, and his diſciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were aſtonied, and ſaide, From whence hath this man theſe things? and what wiſedome is this that is giuen vnto him, that euen ſuch a great works are done by his hands?

3 Is not this that carpenter Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? and are not his b ſiſters here with vs? And they were offended in him.

4 And Ieſus ſaide vnto them, A ✣ Prophet is not without c honour, but in his owne countrey, and among his owne kinred, and in his owne houſe.

5 And he d could there doe no great workes, ſaue that he laid his hands vpon a few ſicke folke, and healed *them*.

6 And hee marueiled at their vnbeliefe, * and went about by the townes on euery ſide, teaching.

7 ¶ * 2 And hee called vnto him the twelue, and began to ſend them foorth two and two, and gaue them power ouer vncleane ſpirits,

8 3 And commaunded them that they ſhould take nothing for *their* iourney, ſaue a ſtaffe onely: neither ſcrip, neither bread, neither money in their girdles:

9 But that they ſhould be ſhod with ✣ e ſandals, and that they ſhould not put on f two coates.

10 And hee ſaid vnto them, Whereſoeuer yee ſhall enter into an houſe, g there abide till yee depart thence.

11 ¶ 4 And whoſoeuer ſhall not receiue you, nor heare you, when ye depart thence, ✣ ſhake off the duſt that is vnder your feete, for a witneſſe vnto them. Verely I ſay vnto you, It ſhallbe eaſier for Sodome, or Gomorrha at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* ſhould amend their liues.

13 And they caſt out many deuils: and they ✣ h anoynted many that were ſicke, with oyle, and healed *them*.

14 ¶ * 5 Then King Herod heard *of him* (for his Name was made manifeſt) and ſaide, Iohn Baptiſt is riſen againe from the dead, and therefore great i workes are wrought by him.

15 Other ſaid, It is Elias: and ſome ſaid, It is a Prophet, or as one of k thoſe Prophets.

16 ✣ So when Herod heard it, he ſaid, It is Iohn whom l I beheaded: he is riſen from the dead.

17 For Herod himſelfe had ſent forth, and had taken Iohn, and bound him in priſon for Herodias ſake, which was his brother Philips wife, becauſe he had married her.

18 For Iohn ſaide vnto Herod, ✣ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias m laid wait againſt him: and would haue killed him, but ſhe could not:

20 For Herod feared Iohn, knowing that hee *was* a iuſt man, and an holy, and reuerenced him, and when he heard him, hee did many things, and heard him n gladly.

21 But the time being conuenient, when Herod on his birth-day made a banket to his princes and captaines, and chiefe eſtates of Galile:

22 And the daughter o of the ſame Herodias came in, and danced, and pleaſed Herod, and them that ſate at table together, the King ſaide vnto the maide, Aske of me what thou wilt, and I will giue it thee.

23 And hee ſware vnto her, Whatſoeuer thou ſhalt aske of mee, I will giue it thee, *euen* vnto the halfe of my kingdome.

24 * So p ſhe went forth, and ſaid to her mother, What ſhall I aske? And ſhe ſaid, Iohn Baptiſts head.

25 Then ſhe came in ſtraightway with haſte vnto the King, and asked, ſaying, I would that thou ſhouldeſt giue me euen now in a charger the head of Iohn Baptiſt.

26 Then the King was very ſory: *yet* for his oathes ſake, and for their ſakes which ſate at table with him, he would not refuſe her.

27 And immediatly the King ſent the q hangman, and gaue charge that his head ſhould be brought in. So hee went and beheaded him in the priſon,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his diſciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ * And the Apoſtles gathered themſelues together to Ieſus, and tolde him all things, both what they had done, and what they had taught.

31 6 And hee ſaide vnto them, Come ye apart into the wildernesſe, and reſt a while: for there were many commers and goers, that they had not leaſure to eate.

32 ✣ So they went by ſhip out of the way into a deſart place.

33 But the people ſawe them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and aſſembled vnto him.

34 * Then Ieſus went out, and ſaw a great multitude, and had compaſſion on them, becauſe they were like ſheepe which had no ſhepheard: ✣ and he began to teach them many things.

35 ✣ And when the day was now farre ſpent, his diſciples came vnto him, ſaying, This is a deſart place, and now the day is farre paſſed.

36 Let them depart, that they may goe into the countrey and townes about, and buy them bread: for they haue nothing to eate.

37 But hee anſwered, and ſaid vnto them, Giue ye them to eate. And they ſaid vnto him, r Shall we goe, and buy ſtwo hundreth peny worth of bread, and giue them to eate?

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* Mat. 13.54. Luke 4, 16.

a The faithleſſe world doeth no whit at all diminiſh the vertue of Chriſt, but wittingly and willingly depriueth it ſelfe of the efficacie of it, being offered vnto them.

a *The word ſignifieth powers, or vertues, wherely are meant thoſe wonderfull workes that Chriſt did, which ſhewed and ſet forth the vertue and power of his Godhead to all the world, Mat. 7, 22.*

b *After the maner of the Hebrewes, who by brethren and ſiſters, vnderſtand all their kinſfolkes.*

✣ *Mat. 13.57. Luke 4.24. Iohn 4, 44.*

c *Not onely that hath that honour which of right is due to him taken from him, but alſo euill ſpoken of and miſreported.*

d *That is, he would not: for we muſt needes haue faith, if wee will receiue the workes of God.*

* *Mat. 4, 23. Luke 13, 22.*

✣ *Chap. 3, 14. mat. 10.1. Luke 9, 1.*

2 The diſciples are prepared to that generall Apoſtleſhip, by a peculiar ſending foorth.

3 Faithfull Paſtours ought not to haue their mindes ſet, no not on things that are neceſſary for this life, if they may be an hinderance vnto them, be it neuer ſo little. ✣ *Actes 22.8.*

e *The word ſignifieth properly womens ſhoes.* f *That is, they ſhould take no change of garments with them, that they might be lighter for this iourney, and make more ſpeede.* g *That is, change not your Innes in this ſhort iourney.* * *Mat. 10.14. Luke 9.5.*

4 The Lord is a moſt ſeuere reuenger of his ſeruants. ✣ *Actes 13, 51. and 18, 6.*

✣ Iames 5, 14. h *That oyle was a token and a ſigne of this marueilous vertue: and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremonie which is yet retained of ſome, is to no purpoſe.* * *Mat. 14.1. Luke 9.7.* 5 The Goſpel conſoleth the godly, and vexeth the wicked. i *This word ſignifieth Powers, whereby is meant the power of working miracles.* k *Of the old Prophets.*

✣ *Luke 3.19.* l *Commaunded to be beheaded.*

✣ *Luke 18.18. and 20. 21.*

m *Sought all meanes to doe him hurt.*

n *The tyrant was very well contene to heare ſentence pronounced againſt him, but the ſeed fell vpon ſtony places.*

o *Which the ſame Herodias had not by Herodes Antipas, but by Philip, and Ioſephus calleth her Salome.*

* *Mat. 14.8.*

p *For women vſed not to ſit at table with men.*

q *The word ſignifieth one that beareth a dart, and the Kings gard was ſo called, becauſe they did beare darts.*

* *Luke 9.10.*

6 Such as follow Chriſt ſhall want nothing, no not in the wildernesſe, but ſhall haue abundance. And how wicked a thing is it, not to looke for this tranſitoire life at his handes, who giueth euerlaſting life?

* *Mat. 14, 13. luke 9, 10.*

* *Matt. 9.36. and 14, 14.*

✣ *Luke 9.11.*

✣ *Mat. 14.15.*

f This declareth ỹ there is an horrible diſordre amõg ỹ people, where the true preaching of Gods worde wanteth.

r Which is about fiue poũde ſterling.

✤ *Matth. 14, 27. Luke 9, 13. iohn 6, 9.*

t *Word for word, by bankets, after the maner of the Hebrewes, who haue no distributines, as Chapter 6.*

7. Now he calleth the rowes of the sitters, bankets.

u *The word signifieth the beds in a garden, and it is word for word, by beds and beds, meaning thereby that they sate downe in rowes one by another, as beds in a garden.*

7 The faithfull seruants of God after their little labour, are subiect to great tempest, which Christ doeth so moderate being present in power, although absent in body, that hee bringeth them to an happie hauen, at such time and by such meanes, as they looked not for: A liuely image of the Church tossed to and fro in this world.

x *His disciples.*

✤ *Matth. 14. 23. iohn 6, 15.*

y *They were so farre from leauing to be amased, when they knew that it was no spirit, that they were much more astonished then euer they were before, when they saw the winde and the seas obey his commandement.*

z *Either they perceiued not, or had not well considered that miracle of the fiue loaues, insomuch that that vertue of Christ was no lesse strange to them, then if they had not beene present at that miracle which was done but a litle before.*

38 ✤ Then he said vnto them, How many loaues haue ye? goe and looke. And when they knew it, they said, Fiue, and two fishes.

39 So he commanded them to make them all sit downe by t companies vpon the greene grasse.

40 Then they sate downe by u rowes, by hundreds, and by fifties.

41 And hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 7 ¶ And straightway hee caused his disciples to goe into the shippe, and to goe before vnto the other side vnto Bethsaida, while hee sent away the people.

46 Then assoone as he had sent x them away, he departed into a mountaine to pray.

47 ✤ And when euen was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all sawe him, and were sore afraide: but anon he talked with them, and said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were y much more amased in themselues, and marueiled.

52 For they had not z considered *the matter* of the loaues, because their hearts were hardened.

53 ¶ ✤ And they came ouer, and went into the land of Gennesaret, and arriued.

54 8 So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, *and* began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoeuer hee entred into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

✤ *Marke 14, 34.* 8 Christ being reiected in his owne country, and arriuing vpon a sudden amongst them of whom he was not looked for, is receiued to their profite. a *Or, the hemme of the garment.*

CHAP. VII.

The Apostles are found fault with, for eating with vnwashen hands. 4. The Pharises traditions about washings, Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 24 The things that doe indeede defile a man. 25 The woman of Canane. 32. The deafe dumme man is healed.

✤ Matth. 15, 2.

a None doe more resist the wisdome of God, then they that should be wisest, and that vpon a zeale of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselues.

THen ✤ 1 gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem.

2 And when they sawe some of his disciples a eate meate with b common hands, (that is to say, vnwashen) they complained.

3 (For the Pharises, and all the Iewes, except they wash their hands oft, eate not, c holding the traditions of the Elders.

4 And *when they come* from the d market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, *as* the washing of cups, and e pots, and of brasen vessels, and of beds.)

5 Then asked him the Pharises and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen hands?

6 ✤ Then hee answered and said vnto them, Surely ✤ Esay hath prophecied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 3 But they worship me in vaine, teaching *for* doctrines the commandements of men.

8 4 For ye lay the Commandements of God apart, and obserue the tradition of men, *as* the washing of pots and of cups, and many other such like things ye doe.

9 5 And he said vnto them, Will ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, ✤ Honour thy father and thy mother: and ∵ Whosoeuer shall speake euill of father or mother, let him g die the death.

11 But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is *offered* by mee, thou mayest haue profite, *he shall be free.*

12 So yee suffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many such like things.

14 ✤ Then he calleth the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceed out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house, *away* from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are ye without vnderstanding also? Doe yee not knowe that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entred not into his heart, but into the belly, and goeth out into the draught which is the h purging of all meates?

20 Then he saide, That which commeth out of man, that defileth man.

21 ✤ For from within, *euen* out of the heart of men proceed euill thoughts, adulteries, fornications, murthers,

22 Thefts, i couetousnesse, wickednesse, deceit, vncleannesse, a k wicked eye, backebiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

a *Word for word, eate bread: a kinde of speech which the Hebrewes vse, taking bread for all kinde of food.*

b *For the Pharises would not eate their meate with vnwashen hands, because they thought that their hands were defiled with common handling of things. Matt. 15, 11. 12.*

c *Obseruing diligently.*

d *That is to say, from ciuill affaires and worldly, they goe not to meate, vnlesse they wash themselues first.*

e *By these words are vnderstood all kinde of vessels, which are appointed for our daily vse.*

f *Why liue they not? a kinde of speech taken from the Hebrewes: for amongst them, the way is taken for trade of life.*

2 Hypocrisie is alwayes ioyned with superstition.

✤ Isa. 29 14.

3 The more earnest the superstitious are, the more they are mad, in promising themselues Gods fauour by their deserts.

4 The deuises of superstitious men doe not onely not fulfill the Law of God (as they blasphemously perswade themselues) but also doe vterly take it away.

5 True Religion, which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true Religion, although they seeme to haue taken deepe roote, shall be pluckt vp.

✤ Exod 20, 12. deut. 5, 16. ephes. 6, 2.

∵ Exod. 21, 17. leuit. 20, 9. prou. 20, 20.

g *Without hope of pardon, he shall be put to death.*

✤ *Matt. 15, 10.*

h *For that that goeth into the draught, purgeth all meates.*

✤ *Gen. 6, 5. and 8, 21.* i *All kind of craftinesse whereby men profite themselues by other mens losses.* k *Cankered malice.*

24 ¶ 6 ✤ And

✣ Matt.15,32.
6 That which the proud do reiect when it is offred vnto them, that ſame doe the modeſt and humble ſinners as it were violently wring out.
l *Into the vtterme ſt coaſts of Paleſtina, which were next to Tyrus and Sidon.*
m *By profeſſion, prophane.*
n *Neighbour or neere to Damaſcus.*
o *Hee vſeth this word Whelpes rather then the word Dogs, that hee may ſeeme to ſpeake more contumeouſly.*
p *As if ſhe ſaid, it is as thou ſayeſt Lord, for it is enough for the whelpes, if they can but gather vp the crummes that are vnder the table: therefore I crane the crummes, and not the childrens bread.*
7 As the Father created vs to this life in the beginning in his onely Sonne, ſo doth he alſo in him alone renue vs vnto euerlaſting life.
q *It was a little countrey, and ſo called often cities, which the foure gouernments doe run betweene and compaſſe, Plinie, booke 3 chap. 8.*
✣ *Gen.1,31. eccle.39,22.*

24 ¶ ✣ 6 And from thence he aroſe, and went into the l borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhould haue knowen: but he could not be hid.

25 For a certaine woman, whoſe little daughter had an vncleane ſpirit, heard of him, and came, and fell at his feete,

26 (And the woman was a m Greeke, a n Syrophenitiſſian by nation) and ſhee beſought him that he would caſt out the deuill out of her daughter.

27 But Ieſus ſayd vnto her, Let the children firſt be fedde: for it is not good to take the childrens bread, and to caſt it vnto o whelpes.

28 Then ſhee anſwered, and ſayd vnto him, p Trueth, Lord: yet indeede the whelpes eate vnder the table of the childrens crummes.

29 Then he ſayd vnto her, For this ſaying goe thy way: the deuill is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe found the deuill departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coaſts of Tyrus and Sidon, and came vnto the ſea of Galile, through the middes of the coaſts of q Decapolis.

32 And they brought vnto him one that was deafe and ſtambred in his ſpeach, and prayed him to put his hand vpon him.

33 Then hee tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he ſighed, and ſaid vnto him, Ephphatha, that is, Be opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And he commanded them that they ſhould tell no man: but howe much ſoeuer hee forbade them, the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, ✣ He hath done all things well: hee maketh both the deafe to heare, and the dumbe to ſpeake.

CHAP. VIII.

1 The miracle of the ſeuen loaues. 11 The Iewes ſeeke ſignes. 15 To beware of the leauen of the Phariſes. 22 A blinde man healed. 27 The peoples ſundry opinions of Chriſt. 29 The Apoſtles acknowledge Chriſt. 31 He foretelleth his death. 33 Peter, Satan. 35 To ſaue and looſe the life. 38 To be aſhamed of Chriſt.

✣ *Matt.15,32.*

IN ✣ thoſe dayes, when there was a very great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſayd vnto them,

2 I haue compaſſion on the multitude, becauſe they haue nowe continued with mee three dayes, and haue nothing to eate.

a *Word for word, they will fall in ſunder, or be diſſolued, for when men fall in a ſwound, their ſinowes fall one from another.*

3 And if I ſend them away faſting to their owne houſes, they would a faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, Whence can a man ſatisfie theſe with bread here in the wilderneſſe?

5 And hee asked them, How many loaues haue ye? And they ſayd, Seuen.

6 Then hee commanded the multitude to ſit downe on the ground: and hee tooke the ſeuen loaues, and gaue thankes, brake *them*, and gaue to his diſciples to ſet before *them*, and they did ſet *them* before the people.

7 They had alſo a few ſmall fiſhes: and when he had giuen thanks, he commanded them alſo to be ſet before *them*.

8 So they did eat, and were ſufficed, and they tooke vp of the broken meate that was left, ſeuen baskets full.

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ ✣ And anon he entred into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 ✣ 1 And the Phariſes b came foorth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then hee c ſighed deepely in his ſpirit, and ſayd, Why doeth this generation ſeeke a ſigne? Verely I ſay vnto you, d a ſigne ſhall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ * And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.

15 2 And he charged them, ſaying, Take heede and beware of the leauen of the Phariſes, and of the leauen of Herod.

16 3 And they reaſoned among themſelues, ſaying, *It is*, becauſe we haue no bread.

17 And when Ieſus knew it, he ſayd vnto them, Why reaſon you *thus*, becauſe yee haue no bread? perceiue ye not yet, neither vnderſtand? haue yee your hearts yet hardened?

18 Haue ye eyes, and ſee not? and haue yee eares, and heare not? and doe ye not remember?

19 * When I brake the fiue loaues among fiue thouſand, how many baskets full of broken meate tooke ye vp? They ſaid vnto him, Twelue.

20 And when *I brake* ſeuen among foure thouſand, how many baskets full of leauings of broken meat tooke ye vp? And they ſayd, Seuen.

21 Then hee ſayd vnto them, e How *is it* that ye vnderſtand not?

22 4 And hee came to Bethſaida, and they brought a blind man vnto him, and deſired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and ſpat in his eyes, and put his hands vpon him, and asked him, if he ſaw ought.

24 And he looked vp, and ſaid, I f ſee men: for I ſee them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him g looke againe. And hee was reſtored to his ſight, and ſaw euery man afarre off clearely.

26 5 And he ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ * 6 And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the way he asked his diſciples, ſaying vnto them, Whom doe men ſay that I am?

28 And they anſwered, *Some ſay*, Iohn Baptiſt: and ſome, Elias: and ſome, one of the Prophets.

29 And he ſayd vnto them, But whom ſay ye that I am? Then Peter anſwered, and ſayd vnto him, Thou art that Chriſt.

30 7 And he ſharpely charged them, that concerning him they ſhould tell no man.

✣ Matt.15,39.
✣ Matt.16,1.
1 The ſtubborne enemies of the doctrine of the Goſpel, giuing no credit to the miracles already done require newe: but Chriſt being angry with them, doeth vtterly forſake them.
b *A common kind of ſpeach, which the Hebrewes vſe, whereby is meant that the Phariſes went from their houſes of purpoſe, to encounter with him.*
c *Theſe ſighs came euen from the heart root, for the Lord was very much moued with theſe mens ſo great infidelitie.*
d *Word for word, If a ſigne be giuen? It is a cutted kind of ſpeech very common among the Hebrewes: wherein ſome ſuch words as theſe muſt be vnderſtood. Let me be taken for a lyar, or ſome ſuch like. And when they ſpeake out the whole, they ſay, The Lord doe thus and thus by me.*
* *Mat.16,5.*
2 We muſt eſpecially take heede of them which corrupt the word of God, what degree ſoeuer they be of, either in the Church, or in ciuill policie.
3 They that haue their minds fixed on earthly things, are vtterly blind in heauenly things, although they be neuer ſo plainly ſet foorth vnto them.
* *Iohn 6,11.*
e *How commeth it to paſſe, that you vnderſtand not theſe things which are ſo plaine and euident?*
4 A true image of our regeneration, which Chriſt ſeparating vs from the world, worketh and accompliſheth by little and little in vs.
f *He perceiued ſome mouing of men, when he could not diſcerne their bodies.* g *He commanded him againe, to trie indeede, whether he could ſee well or no.* 5 Chriſt will not haue his miracles to be ſeparated from his doctrine. * Matt.16,13. luke 9,18 6 Many praiſe Chriſt, which yet notwithſtanding ſpoile him of his praiſe. 7 Chriſt hath appointed his times to the preaching of the Goſpel: and therefore here deferre it to a more commodious time, leaſt ſudden haſte ſhould rather hinder then further the myſterie of his comming.

8 Christ suffered all that he suffered for vs, not vnwillingly neither vnawares, but foreknowing it, and willingly.
9 None are more mad then they that are wise beside the word of God.
h *This is not godly, but worldly wisedome.*
10 The disciples of Christ must beare stoutly what burden soeuer the Lord layeth vpon them, and subdue the affections of the flesh.
✣ Mat. 10, 38 and 28, 24. luke 9, 23. and 14, 27.
❋ Mat. 10, 39. and 16, 25. luke 9, 24. and 17, 33.
11 They are the most foolish of all men which purchase the enioying of this life with the losse of euerlasting blisse.
* Matt. 10, 33. luke 9, 26. and 12, 9.

31 8 Then hee began to teach them that the sonne of man must suffer many things, and should be reprooued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 9 And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned back and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou h understandest not the things that are of God, but the things that are of men.

34 ¶ 10 And hee called the people vnto him with his disciples, and sayd vnto them, ✣ Whosoever will followe me, let him forsake himself, and take up his crosse, and follow me.

35 For whosoever will ❋ save his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall save it.

36 11 For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 Or what exchange shall a man give for his soule?

38 * For whosoever shall be ashamed of mee, and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when hee commeth in the glory of his Father with the holy Angels.

CHAP. IX.

2 Christs transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

✣ *Matth. 6, 28. luke 9, 27.*
a *When he shall begin his kingdome through the preaching of the Gospel: that is to say, after the resurrection.*

ANd ✣ hee said unto them, Verely I say unto you, that there be some of them that stand here, which shall not taste of death till they have seene the a kingdome of God come with power.

❋ *Mat. 17, 1. luke 9, 28.*
1 The heauenly glory of Christ, which should within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and talke of Elias and Moses, and by the voice of the Father himselfe, before three of his disciples, which are witnesses against whom lieth no exception.
b *Did sparkle as it were.*
c *They were beside themselues for feare.*
* *Mat. 3, 17. and 17, 5. chap. 1, 11.*
2 The Lord hath appointed his time for the publishing of the Gospel.
✣ Mat. 17, 9.
d *Euen very hardly as it were.* e *They questioned not together touching the generall resurrection which shallbe in the last day, but they vnderstoode not what he meant by that which hee spake of his owne peculiar resurrection.* 3 The foolish opinion of the Rabbines is here refelled touching Elias comming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body. ✣ *Mal. 4, 5.*

2 ❋ 1 And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carieth them up into an hie mountaine out of the way alone, and his shape was changed before them.

3 And his raiment did b shine, *and was* very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and sayd to Iesus, Master, it is good for us to be here: let us make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet hee knew not what they sayd: for they were c afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloude, saying, * This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man save Iesus onely with them.

9 2 ✣ And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they d kept that matter to themselues, and e demaunded one of another, what the rising from the dead againe should meane.

11 3 Also they asked him, saying, Why say the Scribes, that ❋ Elias must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and restore all things: and ✣ as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

✣ *Esai. 53, 4.*

13 But I say unto you, that Elias is come, (and they have done vnto him whatsoeuer they would) as it it written of him.

14 ¶ ❋ 4 And when he came to *his* disciples, hee saw a great multitude about them, and the Scribes disputing with them.

✣ *Mat. 17, 14. luke 9, 38.*
4 Christ sheweth by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and sayd, Master, I have brought my sonne vnto thee, which hath a dumbe spirit:

18 And whereseoever hee taketh him, he f teareth him, and hee foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

f *Vexed him inwardly, as the colike vseth to doe.*

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you! how long now shall I suffer you! Bring him unto me.

20 So they brought him vnto him: and assoone as the spirit g saw him, hee tare him, and hee fell downe on the ground wallowing and foming.

g *So soone as Iesus had looked vpon the boy that was brought vnto him, the deuill began to rage after his maner.*

21 Then he asked his father, How long time is it since it hath bene thus? And he said, Of a child.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and have compassion upon us.

23 And Iesus sayd unto him, If thou canst beleeue it, h all things are possible to him ỳ beleeueth.

h *There is nothing but Christ can and will doe it, for them that beleeue in him.*

24 And straightway the father of the child crying with teares, sayd, Lord, I beleeve: help my vnbeliefe.

25 When Iesus sawe that the people came running together, he rebuked the vnclean spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him.

26 5 Then *the spirit* cried, and rent him sore, and came out, and hee was as one dead, in so much that many sayd, Hee is dead.

5 The neerer that the vertue of Christ is, the more outragiously doth Satan rage.

27 But Iesus tooke his hand, and lift him up, and hee arose.

28 6 And when he was come into the house, his disciples asked him secretly, Why could not wee cast him out?

6 We haue need of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.

29 And he said unto them, This kind can by no other meanes come forth, but by prayer & fasting.

30 ¶ * And they departed thence, and i went together through Galile, and hee would not that any should have knowen it.

* *Mat. 17, 21. luke 9, 22.*
i *He and his disciples together.*

31 7 For hee taught his disciples, and said unto them, The Sonne of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

7 Christ forewarneth vs with great diligence, to the ende we should not be oppressed with sudden calamities, but the slouthfulnesse of man is wonderful.

32 But they understood not that saying, and were afraid to aske him.

33 ❋ 8 After, he came to Capernaum: and when hee was in the k house, he asked them, What was it that ye disputed among you by the way?

❋ *Matt. 18, 1. luke 9, 46.*
8 Onely humility doth exalt.
k *Where hee was wont to make his aboade.*

34 And they held their peace: for by the way they reasoned among themselues, who *should be* the chiefest.

35 And hee sate downe and called the twelue, and sayd to them, If any man desire to be first, the same

lame ſhall be laſt of all, and ſeruant vnto all.

36 And he tooke a little childe, and ſet him in the middes of them, and tooke him in his armes, and ſaid vnto them,

37 Whoſoeuer ſhall receiue one of ſuch little children in my Name, receiueth me: and whoſoeuer receiueth mee, receiueth not 1 mee, but him that ſent me.

38 ¶ ✣ 9 Then Iohn anſwered him, ſaying, Maſter, we ſawe one caſting out deuils by thy Name, which followeth not vs, and we forbade him, becauſe he followeth vs not.

39 ¶ But Ieſus ſaid, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly ſpeake euill of me.

40 For whoſoeuer is not againſt vs, is on our part.

41 * And whoſoeuer ſhall giue you a cup of water to drinke for my Names ſake, becauſe yee belong to Chriſt, vtterly I ſay vnto you, hee ſhall not loſe his reward.

42 ✱ 10 And whoſoeuer ſhall offende one of theſe little ones, that beleeue in me, it were better for him rather, that a milſtone were hanged about his necke, and that he were caſt into the ſea.

43 ✣ Wherefore if thine hand cauſe thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer ſhall be quenched,

44 * Where their m worme dieth not, and the fire neuer goeth out.

45 Likewiſe, if thy foote cauſe thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee caſt into hell, into the fire that neuer ſhall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cauſe thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be caſt into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 11 For euery man ſhalbe n ſalted with fire: and ✣ euery ſacrifice ſhall be ſalted with ſalt.

50 ✣ Salt is good: but if the ſalt be vnſauery, wherewith ſhall it be ſeaſoned? haue ſalt in your ſelues, and haue peace one with another.

1 *He doth not only receiue me, but alſo him that ſent me.*
✣ *Luke 9,49.*
9 God who is the authour of an ordinarie vocation, worketh alſo extraordinarily ſo oft as it pleaſeth him. But an extraordinarie vocation is tried by the doctrine and the effects.
✣ 1. Cor. 12.3.
* Mat 10,42.

✱ Matth. 18,6. luke 17,1.
10 God is ſo ſeuere a reuenger of offences, that it is better to ſuffer any loſſe, then to be an occaſion of offence vnto any.
✣ Matth 5,29. and 18, 8.
* Eſai. 66, 24.
m *Their worme which ſhall be caſt into that flame.*

11 We muſt be ſeaſoned and powdred by God, both that we may be acceptable ſacrifices vnto him: and alſo that we being knit together, may ſeaſon one another.
n *That is, ſhalbe conſecrate to God, being ſeaſoned with the incorruptible word.*
✣ *Leuit. 2,13.*
✣ *Matt. 5,13. luke 14,34.*

CHAP. X.

9 *The wife, onely for fornication, is to be put away.* 13 *Little children are brought to Chriſt.* 17 *A rich man asketh Ieſus, howe he may poſſeſſe eternall life.* 28 *The Apoſtles forſooke all things for Chriſtes ſake.* 33 *Chriſt foreſheweth his death.* 35 *Zebedeus his ſonnes requeſt.* 46 *Blinde Bartimeus healed.*

* *Matth. 19,1.*
a *That is to ſay, departed and went from thence: for in the Hebrew tongue, ſetting and dwelling are all one, and ſo are riſing and going foorth.*

A Nd * he a aroſe from thence, and went into the coaſtes of Iudea by the farre ſide of Iordan, and the people reſorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Phariſes came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And hee anſwered, and ſaide vnto them, What did ✱ Moſes command you?

✱ *Deut. 24, 1.*

4 And they ſaid, Moſes ſuffered to write a bill of diuorcement, and to put her away.

1 God did neuer allow thoſe diuorces, which the Law did tolerate.

5 1 Then Ieſus anſwered, and ſaid vnto them, For the hardneſſe of your heart hee wrote this b precept vnto you.

b *Looke Mat. 19. For Moſes gaue them no commandement to put away their wiues, but rather made a good prouiſo for the wiues againſt the ſtubborne hardneſſe of their husbands.*

6 But at the beginning of the creation ✣ God made them male and female:

✣ Gen. 2, 27. Matth. 9, 4.

7 ✣ For this cauſe ſhall man leaue his father and mother, and cleaue vnto his wife.

✣ Gen. 2, 24. 1. Cor. 6, 16. ephes. 5, 3.

8 And they twaine ſhall be one fleſh: ſo that they are no more twaine, but one fleſh.

9 * Therefore, what God hath coupled together, let no man ſeparate.

* 1. Cor. 7, 10.

10 And in the houſe his diſciples asked him againe of that matter.

11 And he ſaid vnto them, ✱ Whoſoeuer ſhall put away his wife and marry another, committeth adulterie c againſt her.

✱ Matth. 5, 32. and 19, 9. luke 16, 18.
c *Whom he putteth away, for he is an adulterer by keeping company with another.*

12 And if a woman put away her husband, and be married to another, ſhe committeth adulterie.

13 ¶ * 2 Then they brought little children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

* *Matth. 19, 13. luke 13, 15.*
2 God of his goodnes compreheudeth in the couenant not onely the fathers, but the children alſo: and therefore he bleſſeth them.

14 But when Ieſus ſawe it, hee was diſpleaſed, and ſaide to them, Suffer the little children to come vnto me, and forbid them not: for of ſuch is the kingdome of God.

15 Verely I ſay vnto you, Whoſoeuer ſhall not receiue the kingdome of God 3 as a little childe, he ſhall not enter therein.

3 We muſt in malice become children, if wee will enter into the kingdome of heauen.

16 And he tooke them vp in his armes, and put *his* hands vpon them, and bleſſed them.

17 ¶ 4 And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Maſter, what ſhall I doe, that I may poſſeſſe eternall life?

4 Two things are chiefly to be eſchewed of them which earneſtly ſeeke eternall life: that is to ſay, an opinion of their merites or deſeruings, which is not onely vnderſtood, but condemned by the due conſideration of the Law: and the loue of riches, which turneth aſide many, from that race wherein they ran with a good courage.

18 Ieſus ſaide to him, Why calleſt thou mee good? there is none good but one, euen God.

19 Thou knoweſt the commandements, ✣ Thou ſhalt not commit adulterie. Thou ſhalt not kill. Thou ſhalt not ſteale. Thou ſhalt not beare falſe witneſſe. Thou ſhalt d hurt no *man*. Honour thy father and mother.

* Matth. 19, 16. luke 18, 18.
✱ Exod. 20, 13.
d *Neither by force nor deceite, nor any other meane whatſoeuer.*

20 Then he anſwered, and ſaid to him, Maſter, all theſe things haue I obſerued from my youth.

21 And Ieſus looked vpon him, and loued him, and ſaide vnto him, One thing is lacking vnto thee, Goe *and* ſell all that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen, and come, followe me, and take vp the croſſe.

22 But he was ſad at that ſaying, and went away ſorowfull: for he had great poſſeſſions.

23 And Ieſus looked round about, and ſaide vnto his diſciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his diſciples were afraid at his words. But Ieſus anſwered againe, and ſaide vnto them, Children, how hard is it for them that truſt in riches, to enter into the kingdome of God?

25 It is eaſier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

✣ Matth. 19, 27. luke 18. 28.
5 To neglect all things in compariſon of Chriſt, is a ſure way vnto eternall life, ſo that we fall not away by the way.

26 And they were much more aſtonied, ſaying with themſelues, Who then can be ſaued?

27 But Ieſus looked vpon them, and ſaide, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

28 ¶ ✣ 5 Then Peter began to ſay vnto him, Lo, we haue forſaken all, and haue followed thee.

29 Ieſus anſwered, and ſaid, Verely I ſay vnto you, there is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpels,

e *An hundredthfold as much, if we looke to the true vſe and commodities of this life, ſo that we meaſure them after the will of God, and not after the wealth it ſelfe, and our greedy deſire.*

30 But he ſhall receiue an e hundred fold, now

at this present, houses, and brethren, and sisters, and mothers, and children, and landes f with persecutions, and in the world to come, eternall life.

f *Euen in the midst of persecutions.*

31 ✣ But many *that are* first, shall be last, and the last, first.

✣ *Matt.* 19,30. *Luke* 13,30.

32 ¶ $ 6 And they were in the way going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him,

✣ *Matt.* 20,17. *Luke* 18,31.

6 The disciples are againe prepared to patience, not to be ouercome by the foretelling vnto them of his death, which was at hand, and therewithall of life which should most certainely follow.

33 *Saying*, Beholde, we goe vp to Ierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ ⁘ 7 Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, g we would that thou shouldest doe for vs that we desire.

7 We must first striue, before we triumph.

g *We pray thee.*

36 And he said vnto them, What would yee I should doe for you?

37 And they saide to him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus saide vnto them, Yee knowe not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but *it shall be giuen* to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 8 But Iesus called them vnto him, and said to them, * Ye know that h they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

8 The Magistrates according to Gods appointment, rule ouer their subiects: but the Pastors are not called to rule, but to serue, according to the example of the Sonne of God himselfe, who went before them, for somuch as he also was a Minister of his Fathers will.

* Luke 22, 25.

h *They to whom it is decreed and appointed.*

43 But it shall not be so among you: but whosoeuer will be great among you, shall be your seruant.

44 And whosoeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ ✣ 9 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sate by the way side, begging.

✣ *Matt.* 20 29. *Luke* 18,35.

9 Christ onely, being called vpon by faith, healeth our blindnesse.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but he cryed much more, O Sonne of Dauid haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloake, and rose, and came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I doe vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saued thee. And by and by he receiued *his* sight, and followed Iesus in the way.

CHAP. XI.

1 *Christ entreth into Hierusalem riding on an asse.* 13 *The fruitlesse figge tree is cursed.* 15 *Sellers and buyers are cast out of the Temple.* 23 *The force of faith.* 24 *Faith in prayer.* 25 *The brothers offences must be pardoned.* 27 *The Priests aske by what authoritie hee wrought those things that he did.* 30 *Whence Iohns baptisme was.*

AND ✣ 1 when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Oliues, he sent foorth two of his disciples,

✣ Matt. 21, 1. luke 19,29.

1 A liuely image of the spirituall kingdome of Christ on earth.

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, yee shall finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them, that stoode there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ $ And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

$ John 12,14

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: a blessed *be* he that commeth in the Name of the Lord.

a *Well be it to him that commeth to vs from God, or that is sent of God.*

10 b Blessed *be* the kingdome that commeth in the Name of the Lord of our father Dauid: Hosanna, *O thou which art* in the highest *heauens.*

b *Happie and prosperous.*

11 ⁘ So Iesus entred into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

⁘ *Matt.* 21,10. *luke* 19,45.

12 * And on the morrowe when they were come out from Bethania, he was hungry.

* *Matt.* 21,19.

13 2 And seeing a figge tree a farre off, that had leaues, he went *to see* if hee might finde any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figges was not yet.

2 An example of that vengeance which hangeth ouer the heads of hypocrites.

14 Then Iesus answered and said to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ 3 And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues.

3 Christ sheweth indeede, that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple.

16 Neither would hee suffer that any man should cary a c vessel through the Temple.

c *That is, any prophane instrument, of which those fellowes had a number, that made the court of the Temple a market place.*

17 And he taught, saying vnto them, Is it not written, * Mine house shall be d called the house of prayer vnto all nations? * but you haue made it a denne of theeues.

* *Isai.* 56,7.

d *Shall openly be so accounted and taken.*

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

* *Ier.* 7,11.

19 But when euen was come, *Iesus* went out of the citie.

20 ✣ 4 And

✤ Matt. 21, 19. 4 The force of faith is exceeding great, and charitie is euer ioyned with it.

20 ✤ 4 And in the morning as they iourneyed together, they ſaw the figge tree dried vp from the roots.

21 Then Peter remembred, and ſaid vnto him, Maſter, behold, the figge tree which thou curſedſt, is withered.

22 And Ieſus anſwered, and ſaide vnto them, Haue e the faith of God.

e *The faith of God is that aſſured faith and truſt which we haue in him.*

23 For verely I ſay vnto you, that whoſoeuer ſhall ſay vnto this mountaine, Be thou taken away, and caſt into the ſea, and ſhall not wauer in his heart, but ſhall beleeue that thoſe things which he ſaith, ſhall come to paſſe, whatſoeuer he ſaith, ſhall be *done* to him.

✤ *Matt. 7, 7. luke 11, 9.*

24 ✤ Therefore I ſay vnto you, Whatſoeuer yee deſire when yee pray, beleeue that f yee ſhall haue it, and it ſhall be *done* vnto you.

f *Word for word, that you receiue it ſpeaking in the time that now is, to ſhew the certaintie of the thing and the performance indeed.*

25 ∵ But when g yee ſhall ſtand, and pray, forgiue, if ye haue any thing againſt any man, that your Father alſo which is in heauen, may forgiue you your treſpaſſes.

∵ *Matt. 6, 14.*

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your treſpaſſes.

g *When you ſhall appeare before the altar.*

27 ¶ ✤ 5 Then they came againe to Hieruſalem: and as he walked in the Temple, there came to him the hie Prieſts, and the Scribes, & the Elders,

✤ *Matt. 21, 23. luke 20, 1.*

28 And ſaid vnto him, By what authoritie doeſt thou theſe things? and who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

5 The Goſpell hath bene aſſaulted long time ſince, vnder the pretence of an ordinarie ſucceſſion.

29 Then Ieſus anſwered, & ſaid vnto them, I will alſo aske you a certain thing, & anſwere ye me, and I wil tell you by what authoritie I do theſe things.

30 The baptiſme of Iohn, was it from heauen, or of men? anſwere me.

31 And they thought with themſelues, ſaying, If we ſhall ſay, From heauen, he will ſay, Why then did ye not beleeue him?

6 A reward of an euill conſcience to be afraid of thoſe, of whome they ſhould and might haue bene feared.

32 6 But if wee ſay, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

33 Then they anſwered, and ſaide vnto Ieſus, We cannot tell. And Ieſus anſwered, and ſaid vnto them, Neither will I tell you by what authoritie I doe theſe things.

CHAP. XII.

Of the vineyard. 10 Chriſt the ſtone refuſed of the Iewes, 12 Of tribute to be giuen to Ceſar. 18 The Sadduces denying the reſurrection. 28 The firſt commandement. 31 To loue God and the neighbour is better then ſacrifices. 36 Chriſt Dauids ſonne. 38 To beware of the Scribes and Phariſes. 42 The poore widow.

1 The calling of God is not tyed either to place, perſon, or time, without exception.

A Nd 1 hee began to ſpeake vnto them in a parables, ✤ A *certaine* man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the winepreſſe, and built a tower in it, and let it out to huſbandmen, and went into a ſtrange countrey.

a *This word Parable, which the Euangeliſts vſe, doth not onely ſignifie a comparing of things together, but alſo darke ſpeeches and allegories.*

✤ *Eſai. 5, 1. iere. 2, 2. mat. 21, 33. luke 20, 9.*

2 b And at the time, hee ſent to the huſbandmen a ſeruant, that hee might receiue of the huſbandmen of the fruit of the vineyard.

b *When the fruits of the ground vſe to be gathered.*

3 But they tooke him, and beat him, and ſent him away emptie.

4 And againe he ſent vnto them another ſeruant, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefull handled.

5 And againe hee ſent another, and him they ſlew, & many other, beating ſome, & killing ſome.

6 Yet had hee one ſonne, his deare beloued: him alſo hee ſent the laſt vnto them, ſaying, They will reuerence my ſonne.

7 But the huſbandmen ſaid among themſelues, This is the heire: come, let vs kill him, and the inheritance ſhall be ours.

8 So they tooke him, and killed him, and caſt him out of the vineyard.

9 What ſhall then the Lorde of the vineyard doe? Hee will come and deſtroy theſe huſbandmen, and giue the vineyard to others.

10 Haue ye not read ſo much as this Scripture, ✤ The ſtone which the builders did refuſe, is made the head of the corner.

✤ *Pſal. 118, 22. iſai. 28, 16. mat. 21, 42. acts 4, 11. rom. 9, 33. 1. pet. 2, 8.*

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they c went about to take him, but they feared the people: for they perceiued that he ſpake that parable againſt them: therefore they left him, and went their way.

c *They were greedie and verie deſirous.*

13 ¶ ✤ 2 And they ſent vnto him certaine of the Phariſes, and of the Herodians, that they might take him in *his* talke.

✤ Mat. 22, 15. luke 20, 20.

2 The Goſpell ioyneth the authoritie of the Magiſtrate with the ſeruice of God.

14 And when they came, they ſaide vnto him, Maſter, we know that thou art true, and careſt for no man: for thou d conſidereſt not the perſon of men, but teacheſt the e way of God truely, Is it lawfull to giue tribute to Ceſar, or not?

d *Thou doeſt not ſo iudge by outward appearance, that the trueth is thereby darkened any whit at all.*

e *The way whereby we come to God.*

15 Should we giue it, or ſhould we not giue it? but he knew their hypocriſie, and ſaide vnto them, Why tempt yee me? Bring me a penie, that I may ſee it.

16 So they brought it, and hee ſaide vnto them, Whoſe is this image and ſuperſcription? and they ſaid vnto him, Ceſars.

17 Then Ieſus anſwered, and ſaid vnto them, ∵ Giue to Ceſar the things that are Ceſars, and to God, thoſe that are Gods: and they marueiled at him.

∵ *Rom. 13, 7.*

18 ¶ 3 ✤ Then came the Sadduces vnto him, (which ſay, there is no reſurrection) and they asked him, ſaying,

3 The reſurrection of the bodie is auouched againſt the fooliſh ignorance and malice of the Sadduces.

19 Maſter, * Moſes wrote vnto vs; If any mans brother die, and leaue *his* wife, and leaue no children, that his brother ſhould take his wife, and raiſe vp ſeed vnto his brother.

✤ *Mat. 22, 23. luke 20, 27.* * *Deut. 25, 5. matt. 22, 24.*

20 There were ſeuen brethren, and the firſt tooke a wife, and when he died, left no iſſue.

21 Then the ſecond tooke her, and he died, neither did he yet leaue iſſue, and the third likewiſe:

22 So theſe ſeuen had her, and left no iſſue: laſt of all the wife died alſo.

23 In the reſurrection then, when they ſhall riſe againe, whoſe wife ſhall ſhe be of them? for ſeuen had her to wife.

24 Then Ieſus anſwered and ſaide vnto them, Are ye not therefore deceiued, becauſe yee knowe not the Scriptures, neither the power of God?

25 For when they ſhall riſe againe from the dead, neither men marrie, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they ſhall riſe againe, haue ye not read in the booke of Moſes how in the buſh God ſpake vnto him, ſaying, I ✤ am the God of Abraham, and the God of Iſaac, and the God of Iakob?

✤ *Exod. 3, 6. matt. 22, 32.*

27 God is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 ¶ ✤ 4 Then came one of the Scribes that had heard them diſputing together, *and* perceiuing that hee had anſwered them well, hee asked him, Which is the firſt commandement of all?

✤ *Matt. 22, 35.*

4 Sacrifices and outward worſhip, neuer pleaſed God, vnleſſe ſuch neceſſarie dueties as we owe to God and our neighbours went afore.

29 Ieſus anſwered him, The firſt of all the commandements *is*, ✤ Heare, Iſrael, The Lord our God is the onely Lord,

✤ *Deut. 6, 4.*

30 Thou

30 Thou ſhalt therefore loue the Lord thy God with all thine heart, and with all thy ſoule, and with all thy minde, and with all thy ſtrength: this is the firſt commandement.

31 And the ſecond *is* like, that is, ✣ Thou ſhalt loue thy neighbour as thy ſelfe. There is none other commandement greater then theſe.

32 Then that Scribe ſaid vnto him, Well, Maſter, thou haſt ſaid the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderſtanding, and with all the ſoule, and with all the ſtrength, and to loue *his* neighbour as himſelfe, is more then all whole burnt offerings and ſacrifices.

34 Then when Ieſus ſaw that he anſwered diſcreetly, he ſaid vnto him, Thou art not farre from the kingdome of God. And no man after that durſt aske him any queſtion.

35 ¶ ✣ [5] And Ieſus anſwered and ſaide teaching in the Temple, How ſay the Scribes that Chriſt is the ſonne of Dauid?

36 For Dauid himſelfe ſaid by [f] the holy Ghoſt, [v] The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footſtoole.

37 Then Dauid himſelfe calleth him Lord: by what meanes is he then his ſonne? and much people heard him gladly.

38 ✣ [6] Moreouer he ſaid vnto them in [g] his doctrine, Beware of the Scribes which loue to goe in [h] long robes, and *loue* ſalutations in the markets,

39 And the chiefe ſeats in the Synagogues, and the firſt roumes at feaſts,

40 Which * deuoure widowes houſes, euen vnder a colour of long prayers. Theſe ſhall receiue the greater damnation.

41 7 * And as Ieſus ſate ouer againſt the treaſurie, hee beheld how the people caſt [i] money into the treaſurie, and many rich men caſt in much.

42 And there came a certaine poore widow, and ſhe threw in two mites, which make a quadrin.

43 Then hee called vnto him his diſciples, and ſaid vnto them, Verely I ſay vnto you, that this poore widowe hath caſt more in, then all they which haue caſt into the treaſurie.

44 For they all did caſt in of their ſuperfluitie: but ſhe of her pouertie did caſt in all that ſhe had, *euen* all her liuing.

✣ *Leuit.19,18. mat.22,39. rom.13,9. galat.5,14. iames 2,8.*

✣ *Matth. 22,41. luke 20,41.*

5 Chriſt prooueth his Godhead euen out of Dauid himſelfe, of whome he came according to the fleſh.

f *Word for word, in the holy Ghoſt, and there is a great force in this kind of ſpeech, whereby is meant that it was not ſo much Dauid, as the holy Ghoſt that ſpake, who did in a manner poſſeſſe Dauid.*

v *Pſal.110,1.*

✣ *Marke 23,6. luke 11,43. and 20,43.*

6 The maners of miniſters are not raſhly to be followed as an example.

g *Whiles he taught them.*

h *The word is a ſtole, which is a kind of womans garment, long euen downe to the heeles, and is taken generally, for any garment made for comelineſſe, but in this place it ſeemeth to ſignifie that fringed garment mentioned in Deuteronomie 22,12.*

✣ *Mat.23,14. luke 20.47.*

7 The doing of our dueties, which God alloweth, is not eſteemed according to the outward value, but to the inward affects of the heart.

i *Money of any kind of mettall, as the Romanes beginning did ſtampe or coyne braſſe, and after vſed it for currant money.*

CHAP. XIII.

Of the deſtruction of Ieruſalem. 9 Perſecutions for the Goſpell. 10 The Goſpell muſt be preached to all nations. 26 Of Chriſts comming to iudgement. 33 We muſt watch and pray.

✣ *Matth.24,1. luke 21,5.*

1 The deſtruction of the Temple, citie, and whole nation is aforetold, and the troubles of the Church, but yet there are annexed many comforts, and laſt of all, the end of the world is deſcribed.

✣ *Luke 19,43.*

✣ *Epheſ.5,6. 1. theſ.2,3.*

AND ✣ [1] as hee went out of the Temple, one of his diſciples ſaide vnto him, Maſter, ſee what maner ſtones, and what maner buildings *are here.*

2 ✣ Then Ieſus anſwered, and ſaide vnto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone vpon a ſtone, that ſhall not be throwen downe.

3 And as he ſate on the mount of Oliues, ouer againſt the Temple, Peter, and Iames, and Iohn, and Andrew asked him ſecretly,

4 Tell vs, when ſhall theſe things bee? and what *ſhalbe* the ſigne when all theſe things ſhall be fulfilled?

5 And Ieſus anſwered them, and began to ſay, * Take heed leaſt any man deceiue you.

6 For many ſhall come in my Name, ſaying, I am *Chriſt*, and ſhall deceiue many.

7 Furthermore when ye ſhall heare of warres, and rumors of warres, be ye not troubled, for *ſuch things* muſt needs be: but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be earthquakes in diuers quarters, and there ſhall be famine and troubles: theſe *are* the beginnings of ſorowes.

9 But take yee heede to your ſelues: for they ſhall deliuer you vp to the Councils, and to the Synagogues: yee ſhall be beaten, and brought before rulers and kings for my ſake, for [a] a teſtimoniall vnto them.

10 And the Goſpell muſt be publiſhed among all nations.

11 ✣ But when they lead you, and deliuer you vp, [b] be not carefull before hand, neither [c] ſtudie what ye ſhall ſay: but what is giuen you at the ſame time, that ſpeake: for it is not you that ſpeake, but the holy Ghoſt.

12 Yea, and the brother ſhall deliuer the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die.

13 And yee ſhall be hated of all men [d] for my Names ſake: but whoſoeuer ſhall endure vnto the end, he ſhall be ſaued.

14 ✣ Moreouer, when yee ſhall ſee the abomination of deſolation (ſpoken of by [v] Daniel the Prophet) [e] ſet where it ought not, (let him that readeth, conſider it) then let them *that be* in Iudea, flee into the mountaines.

15 And let him that is vpon the houſe, not come downe into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then wo *ſhalbe* to them that are with child, and to them that giue ſucke in thoſe dayes.

18 Pray therefore that your flight be not in the winter.

19 For [f] thoſe dayes ſhall be ſuch tribulation, as was not from the beginning of the creation which God created vnto this time, neither ſhall be.

20 And except that the Lord had ſhortened thoſe dayes, no fleſh ſhould be ſaued: but for the elects ſake, which he hath choſen, he hath ſhortened thoſe dayes.

21 Then ✣ if any man ſay to you, Loe, here is Chriſt, or loe, *he is* there, beleeue it not.

22 For falſe Chriſtes ſhall riſe, and falſe prophets, and ſhall ſhewe ſignes and wonders, to deceiue if it were poſſible the very elect.

23 But take ye heede: behold, I haue ſhewed you all things before.

24 ¶ Moreouer in thoſe dayes, after that tribulation, * the ſunne ſhall waxe darke, and the moone ſhall not giue her light,

25 And the ſtarres of heauen ſhall fall: and the powers which are in heauen, ſhall ſhake.

26 And then ſhall they ſee the Sonne of man, comming in the clouds, [w] great power and glorie.

27 * And he ſhall then ſend his Angels, and ſhall gather together his elect from the foure winds, *and* from the vtmoſt part of the earth to the vtmoſt part of heauen.

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that ſommer *is* neere.

29 So in like manner, when yee ſee theſe things come

a *The hearing of your preaching ſhall be a moſt euident witneſſe againſt them, ſo that they ſhall not be able to pretend ignorance.*

✣ *Mat.10,19. luke 12,11. and 21,14.*

b *Wee are not forbidden to thinke before hand, but penſiue carefulneſſe whereby men diſcourage themſelues, which proceedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance: that carefulneſſe we are willed to beware of, Looke Mat.6,27.*

c *By any kind of artificious and cunning kinde of tale what to ſpeake.*

d *Forme.*

✣ *Mat. 24,15. luke 21,20.*

v *Dan. 9,27.*

e *When the heathen and prophane people ſhall not only enter into the Temple, and defile both it and the city, but alſo cleane deſtroy it.*

f *This is a kind of ſpeech which the Hebrewes vſe, and it hath a great force in it, for it giueth vs to vnderſtand that in all that time one miſerie ſhall ſo follow vpon another, as if the time it ſelfe were very miſerie it ſelfe: So the Prophet Amos 5,20. ſaith, that the day of the Lord ſhall be darkeneſſe.*

✣ *Mat. 24,23. luke 17,23. and 21,8.*

* *Iſa.13,10. ezek. 32,7. ioel 2,10. and 3,15.*

* *Mat. 24,31.*

come to passe, knowe that *the kingdome of God* is neere, *euen* at the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 a But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 ✣ Take heede: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man is* as a man going into a strange countrey, and leaueth his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in ỹ dawning.)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

a The latter day is not curiously to be searched for which the Father alone knoweth: but let vs rather take heed, that it come not vpon vs vnaware.
✣ Mat.24.23.

CHAP. XIIII.

a *The Priests conspiracie against Christ.* 3 *The woman powring oyle on Christs head.* 12 *The preparing of the Passeouer.* 22 *The institution of the Supper.* 41 *Christ deliuered into the hands of men.* 43 *Iudas betrayeth him with a kisse.* 53 *Christ is before Caiaphas.* 66 *Peters denyall.*

AND ✣ 1 two dayes after followed *the feast of* the Passeouer, and of vnleauened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast *day*, least there be any tumult among the people.

3 ∵ And when he was in Bethania in the house of Simon the leper, as he sate at ỹ table, there came a woman hauing a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 a Therefore some disdained among themselues, and sayd, To what end is this waste of ointment?

5 For it might haue bene sold for more then a three hundreth pence, and bene giuen vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 3 For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 4 She hath done that shee could: she came aforehand to anoint my body to the burying.

9 Verely I say vnto you, whereseeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her.

10 ¶ ✱ 5 Then Iudas Iscariot, one of the twelue, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conueniently betray him.

12 ¶ ✱ 6 Nowe the first day of vnleauened bread, b when c they sacrificed the d Passeouer, his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passeouer?

13 Then he sent forth two of his disciples, and sayd vnto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: follow him.

14 And whithersoeuer he goeth in, say ye to the good man of the house, The master saieth, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And he will shew you an e vpper chamber *vvhich is* large, trimmed and prepared: there make it readie for vs.

16 So his disciples went foorth, and came to the citie, and found as he had said vnto them, and made ready the Passeouer.

17 ¶ And at euen he came with the twelue.

18 ✣ 7 And as they sate at table and did eate, Iesus said, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, *It is* one of the twelue that f dippeth with mee in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: ✣ but woe *be* to that man, by whome the Sonne of man is betrayed: it had beene good for that man, if hee had neuer beene borne.

22 ∵ And as they did eate, Iesus tooke the bread, and when hee had giuen thankes, hee brake it and gaue it to them, and said, Take, eat, this is my bodie.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them: and they all dranke of it.

24 And he said vnto them, This is my blood of that new Testament which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruit of the vine vntill that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 ¶ ✱ 8 Then Iesus said vnto them, All ye shall be offended by me this night: for it is written, ✣ I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will go into * Galile before you.

29 9 And Peter saide vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, *euen* in this night before the cocke crow twise, thou shalt denie me thrise.

31 But he said g more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 ¶ ✣ 10 After, they came into a place named Gethsemane: then hee said to his disciples, Sit yee here, till I haue prayed.

33 And hee tooke with him Peter, and Iames, and Iohn, and he beganne to be troubled, and in great heauinesse,

34 And said vnto them, My soule is verie heauie, *euen* vnto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him,

36 And

✣ Mat.26,2. Iuke 22,1.
1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death vpon the solemne day of the Passeouer, that in all respects the trueth might agree to the figure.
∵ Matth.26.6. Iohn 12,2.
2 Rash iugments are frustrate before God.
a *Which is about six pounds English.*
3 Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.
4 This woman by the secret instinct of the Spirit, anointing Christ, setteth before mens eyes, his death and buriall which were at hand.
✱ Matth. 26, 14. Iuke 22, 4.
5 Couetousnesse cloaked with a zeale of charitie, is an occasion to betray and crucifie Christ.
✱ Matth.26,17. Iuke 2, 28.
6 Christ being made subiect to the Law for vs, doeth celebrate the Passeouer according to the Law: and therewithall by a miracle sheweth that notwithstanding hee in the flesh shall straightway suffer, yet that he is God. b *That is, vpon which day, and at the euening of the same day, which was the beginning of the fifteenth, Looke Matth.26.17.* c *They vsed to sacrifice.* d *This is spoken thus, by the figure Metonymia, which is vsuall in Sacraments, and by the Passeouer is meant the Passeouer lambe.*

e *The Greeke word signifieth that part of the house that is highest from the ground, so what vse soeuer it be put, but because they vsed to suppe in that part of the house, they called it a supping chamber.*
✣ *Psal.41,10. mat. 26,20,23. luke 22,14. iohn 13,18, 21.*
7 The figure of the lawe, which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the newe couenant answerable vnto them, which shall continue to the worldes end.
f *That vseth to eat meat with me.*
✣ *Acts 1 16.*
∵ *Mat.26,26. 1.cor.11,24.*

✱ Iohn 16,32.
8 Christ foretelleth how he shall be forsaken of his, but yet that he will neuer forsake them.
✣ Zach 13,7.
✱ Chap.16, 7.
9 Here is set forth in an excellent person, a most sorowfull example of mans rashnesse and weakenesse.
g *That doubling of words, setteth out more plainely Peters vehement affirmation.*
✣ *Matt.26,36. luke 22, 39.*
10 Christ suffering for vs in that flesh which he tooke vpon him for our sakes, the most horrible terrors of the curse of God, receiueth the cup at his Fathers hands, which hee being iust, doeth straightway drinke of for the iniust.

36 And he sayd, h Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless not that I will, but that thou wilt, *be done*.

37 11 Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the spirit indeede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heauie: neither knewe they what they should answere him.

41 And he came the third time, and said vnto them, Sleepe hencefoorth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 ✣ 12 And immediatly while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swords and staues from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, he it is: take him and leade him away i safely.

45 And assoone as hee was come, hee went straightway to him, and sayd, Haile Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And k one of them that stoode by, drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staues, to take me.

49 I was dayly with you, teaching in the Temple, and ye tooke me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they l all forsooke him, and fled.

51 13 And there followed him a certaine yong man, cloathed in m linnen vpon his bare *body*, and the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 ✣ So they led Iesus away to the hie Priest, and to him came n together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed *himselfe* at the fire.

55 14 And the * hie Priests, and all the Councill sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 Wee heard him say, ✱ I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stoode vp amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayd vnto him, Art thou that Christ the sonne of the o Blessed?

62 And Iesus sayd, I am *he*, ✣ and yee shall see the Sonne of man sit at ȳ right hand of the power *of God*, and come in the cloudes of heauen.

63 Then the hie Priest rent his cloathes, and said, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 15 And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophecie. And the sergeants smote him with *their* rods.

66 ✣ 16 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she saw Peter warming *himselfe*, shee looked on him, and sayd, Thou wast also with Iesus of Nazareth.

68 But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 ∴ Then p a maid saw him againe, and began to say to them that stood by, This is *one* of them.

70 But hee denied it againe: and anon after, they that stoode by, saide againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy speach is like.

71 And hee began to curse, and sweare, *saying*, I know not this man of whome ye speake.

72 ✱ Then the second time the cocke crewe, and Peter remembred the word that Iesus had said vnto him, Before the cocke crow twise, thou shalt denie me thrise, and weighing that with himselfe, he wept.

CHAP. XV.

1 *Of the things that Christ suffered vnder Pilate.* 11 *Barrabbas is preferred before Christ.* 15 *Pilate deliuereth Christ to be crucified.* 17 *He is crowned with thorne.* 19 *They spit on him, and mocke him.* 21 *Simon of Cyrene carrieth Christes crosse.* 27 *Christ is crucified betweene two theeues.* 26 *Hee is railed at.* 37 *He giueth vp the ghost.* 43 *Ioseph burieth him.*

AND * 1 anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and a deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd vnto him, Thou sayest it.

3 And the hie Priestes accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answered thou nothing? behold how many things they witnesse against thee.

5 But Iesus answered no more at all, so that Pilate marueiled.

6 Now at the feast, Pilate b did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cryed aloude, and began to

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h This doubling of thy word was vsed in those dayes, when their languages were so mixed together: for this word, Abba, is a Syrian word.

11 An horrible example of the sluggishnesse of men, euen in the disciples whom Christ had chosen.

✣ Matt. 26.47. luke 22.47. iohn 18,3.

12 As men did willingly spoile God their Creator of his praise in forsaking and betraying him: so Christ willingly going about to make satisfaction for this ruine, is forsaken for his owne, and betrayed by one of his familiars as a thiefe, that the punishment might be agreeable to the sinne, and we who are very traitours, forsakers, and sacrilegers might be deliuered out of the deuils snare.

i So diligently, that he scape not out of your hands.

k That is, Peter.

l All his disciples.

13 Vnder pretence of godlines, all things are lawfull to such as doe violence against Christ.

m Which he cast about him, when he hearing that sturre in the night suddenly ranne foorth: whereby we may vnderstand with how great licentiousnesse these villaines violently set vpon him.

✣ Matt. 26,57. luke 32.54. iohn 18.24.

n The highest councill was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemne him.

24 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his father, condemned of impietie before the hie Priest: that we, who denied God and were indeede wicked, might be quit before God. ✱ *Matt. 26,59.* ✣ *Iohn 9.19.*

o Of God, who is most worthie of all praise? ✣ Matt 24.39.

15 Christ suffering all king of reproach for our sakes, getteth euerlasting glory to them that beleeue in him.

✣ Mat. 26.69. luke 22.55. iohn 18.25.

16 An heauie example of the frailnesse of man, together with a most comfortable example of the mercie of God, who giveth the spirit of repentance and faith to his elect.

∴ *Matt. 26,71. luke 22,58.*

p If we compare the Euangelists diligently together, we shall perceiue that Peter was knowen of many through the maidens report: yea, and in Luke, when the second deniall is spoken of, there is a man seruant mentioned, and not a maid.

✱ *Mat. 26.75. iohn 13.38.*

✱ Matt. 27, 1. luke 22, 66. iohn 18, 19.

1 Christ being bound before the iudgement seat of an earthly iudge, in open assembly is condemned as guiltie vnto the death of the crosse, not for his owne sinnes, (as appeareth by the Iudges owne wordes) but for all ours, that we most guiltie creatures being deliuered from the guiltinesse of our sinnes, might be quitted before the iudgement seate of God, euen in the open assembly of the Angels.

a It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herode the great, and afterwarde by the Romanes, about fourtie yeeres before the destruction of the Temple, and therefore they deliuer Iesus to Pilate. ✱ *Matt. 27, 12. luke 23, 3. iohn 18, 35.* *b Vsed Pilate to deliuer.*

desire

desire *that he vvould doe* as he had euer done vnto them.

9 Then Pilate anſwered them, and ſayd, Will ye that I let looſe vnto you the King of the Iewes?

10 For he knew that the hie Prieſts had deliuered him of enuie.

11 But the high Prieſts had mooued the people *to deſire* that he would rather deliuer Barabbas vnto them.

12 And Pilate anſwered, and ſayd againe vnto them, What will ye then that I do *vvith him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucified him.

14 Then Pilate ſayd vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, looſed them Barabbas, and deliuered Ieſus, when he had ſcourged him, that he might be crucified.

16 Then the ſouldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [2] And clad him with purple, and platted a crowne of thornes, and put it about *his head*,

18 And began to ſalute him, *ſaying*, Haile, King of the Iewes.

19 And they ſmote him on the head with a reed, and ſpat vpon him, and bowed the knees, *and* did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne cloathes on him, and led him out to crucifie him.

21 ✣ And they [3] compelled one that paſſed by, *called* Symon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croſſe.

22 ✣ [4] And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* ſculles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 ❧ [5] And when they had crucified him, they parted his garments, caſting lots for them, what euery man ſhould haue.

25 And it was the third houre when they crucified him.

26 And the title of his cauſe was written aboue, THAT KING OF THE IEWES.

27 They crucified alſo with him two theeues, the one on the right hand, and the other on his left.

28 Thus the ſcripture was fulfilled, which ſayth, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and ſaying, * Hey, thou that deſtroyeſt the Temple, and buildeſt it in three dayes.

30 Saue thy ſelfe, and come downe from the croſſe.

31 Likewiſe alſo euen the hie Prieſts mocking, ſayd among themſelues with the Scribes, He ſaued other men, himſelfe he cannot ſaue.

32 Let Chriſt the king of Iſrael now come downe from the croſſe, that we may ſee, and beleeue. They alſo that were crucified with him, reuiled him.

33 ❧ Now when the ſixt houre was come, [6] darknes aroſe ouer [c] all the land vntill the ninth houre,

34 And at the [7] ninth houre Ieſus cried with a loud voice, ſaying, ✣ Eloi, Eloi, lamma-ſabachthani? which is by interpretation, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard it, ſayd, Beholde, he calleth Elias.

36 And one ranne, and filled a [8] ſpunge full of vineger, and put it on a reed, & gaue him to drinke, ſaying, Let him alone: let vs ſee if Elias will come, and take him downe.

37 And Ieſus cried with a loud voice, and gaue vp the ghoſt.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the Centurion, which ſtood ouer againſt him, ſaw that he thus crying gaue vp the ghoſt, he ſayd, Truely this man was the Sonne of God.

40 ❧ [8] There were alſo women which beheld afarre off, among whom was Marie Magdalene, and Marie the mother of Iames the leſſe, and of Ioſes, and Salome,

41 Which alſo when he was in Galile, [v] followed him, and miniſtred vnto him, and many other women which came vp with him vnto Hieruſalem.

42 ❋ And now when the night was come (becauſe it was the day of the preparation that is before the Sabbath)

43 * Ioſeph of Arimathea, an [d] honourable counſellour, which alſo looked for the kingdome of God, came, and went in [e] boldly vnto Pilate, and asked the body of Ieſus.

44 And Pilate marueiled, if he were alreadie dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew *the trueth* of the Centurion, he gaue the body to Ioſeph:

46 Who bought a linnen cloath, and tooke him downe, and wrapped him in the linnen cloath, and layed him in a tombe that was hewen out of a rocke, and rolled a ſtone vnto the doore of the ſepulchre:

47 And Marie Magdalene, and Marie Ioſes *mother*, beheld where he ſhould be layed.

1 Chriſt going about to take away the ſinnes of men, who went about to vſurpe the throne of God himſelfe, is condemned as one that hunted after the kingdome, and mooked with a falſe ſhew of a kingdome, that we on the other ſide, who ſhall indeed be eternall kings, might receiue the crowne of glory at Gods owne hand.
✣ Matt. 27,32. luke 23,26.

3 The rage of the wicked hath no meaſure, but in the meane ſeaſon, euen the weakeneſſe of Chriſt, being in paine vnder the heauie burden of the croſſe, doeth manifeſtly ſhewe that a lambe is led to be ſacrificed.
✣ Matt. 27,33. luke 23,33. iohn 19,17.

4 Chriſt is led out of the wals of the earthly Ieruſalem, into a foule place of dead mens carcaſes, as a man moſt vncleane: not touching himſelfe, but touching our ſinnes, which were layd vpon him, to the end that wee being made cleane by his blood, might be brought into the heauenly Sanctuary.
❧ Luke 23, 34.

5 Chriſt hangeth naked vpon the croſſe, and as the wickedſt catife that euer was, moſt vilely reprooued: that we being clothed with the righteouſnes, and bleſſed with his curſes, and ſanctified by his onely oblation, may be taken vp into heauen.
❋ Eſai. 53,12.
* Iohn 2, 19.

6 Howe angrie God was againſt our ſinne, which he puniſhed in our ſuretie, his ſonne, it appeareth by this horrible darkeneſſe.

c *By this word, land, he meaneth Paleſtina: ſo that the ſtrangeneſſe of the wonder, is ſo much the more ſet forth in that, that ſhined ouer all the wicked an act was committed, was ouercouered with moſt groſſe darkeneſſe. at the feaſt of the Paſſeouer, and in the full moone, when the Sunne reſt of the world and at midday that corner of the world, wherein ſo*

7 Chriſt ſtriuing mightily with Satan, with ſinne, and with death, all three armed with the horrible curſe of God, grieuouſly tormented in body hanging vpon the croſſe, and in ſoule plunged in the depth of hell, yet he ridded himſelfe, crying with a mighty voice: and notwithſtanding the wound which hee receiued of death in that that he died, yet by ſmiting both things aboue and things beneath, by renting of the vaile of the Temple, and by the teſtimonie wrung out of them which murdered him, hee ſheweth euidently vnto the reſt of his enemies which are as yet obſtinate, and mooke at him, that he ſhalbe knowen out of hand to be conquerour and Lord of all.
✣ Pſal. 22 1. mat. 27,46.
✣ Pſal. 69 22.

8 Chriſt to the great ſhame of men which forſooke the Lord, choſe women for his witneſſes, which beheld all this whole action.
❧ Luke 8,2.
❋ Matt. 27,57.
* Luke 23, 50. iohn 19,38.

d *A man of great authoritie, of the counſell of the Sanhedrin, or els taken into counſell by Pilate.* e *If we conſider what danger Ioſeph ſhall perceiued howe bolde he was.*

CHAP. XVI.

1 *Of Chriſtes reſurrection.* 9 *He appeareth to Marie Magdalene and others.* 15 *He ſendeth his Apoſtles to preach.* 19 *His aſcenſion.*

AND * when the Sabbath day was paſt, Marie Magdalene, and Marie the *mother* of Iames and Salome, bought ſweet oyntments, that they might come and anoynt him.

* Luke 24, 1. iohn 20,1.

2 Therefore early in the morning, the firſt day of the weeke, they came vnto the ſepulchre, when the Sunne was now riſen.

3 And they ſayd one to another, Who ſhall roll vs away the ſtone from the doore of the ſepulchre?

4 And when they [a] looked, they ſaw that the ſtone was rolled away (for it was a very great one)

a *When they caſt their eyes toward the ſepulchre.*

5 ✣ So they went into the [b] ſepulchre, and ſaw a yong man ſitting at the right ſide, clothed in a long white robe: and they were ſore troubled.

✣ *Matt. 28, 1. iohn 20, 12.*
b *Into the caue where the ſepulchre was cut out.*

6 But he ſayd vnto them, Be not ſo troubled: ye ſeeke Ieſus of Nazareth, which hath bene crucified: he is riſen, he is not here: behold the place where they put him.

✣ Chap.11,28. matth.16,32.
x Christ himselfe appeareth to Marie Magdalene to vpbraid the disciples incredulitie.
✣ Iohn 20,16. Luke 8,2.
⁘ Luke 24.13.
z Christ appeareth to two other disciples, and at length to the eleuē.
✻ Luke 24,36. iohn 20,19.
c *The Euangelist considered not the order of the time, but the course of his historie, which hee diuided into three parts: The first sheweth how he appeared to the women, the second, to his Disciples, the third, to his Apostles, and therefore he sayth, Finally.*

7 But goe your way, and tell his disciples, and Peter, that he will go before you into Galile: there shall ye see him ✣ as he sayd vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trimbled, and were amased: neither sayd they any thing to any man: for they were afrayd.

9 ¶ x And when Iesus was risen againe, early the first day of the weeke, hee appeared first to Marie Magdalen, ✣ out of whom he had cast seuen deuils:

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was aliue, and had appeared to her, they beleeued it not.

12 ¶ ⁘ z After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, neither beleeued they them.

14 ¶ ✻ c Finally, he appeared vnto the eleuen as they sate together, and reproched them for their vnbeliefe and hardnes of heart, because they beleeued not them which had seene him, being risen vp againe.

15 ✣ And he sayd vnto them, ✣ Goe ye into all the world, & preach the Gospel to d euery creature.

16 He that shall beleeue and be baptized, shall be saued: ✣ but hee that will not beleeue, shall be damned.

17 And these tokens shall follow them that beleeue, ⁘ In my Name they shall cast out deuils, and ✻ shall speake with e new tongues,

18 ✣ And shall take away serpents, and if they shall drinke any deadly thing, it shal not hurt them: ✻ they shall lay their hands on the sicke, and they shall recouer.

19 ✣ ✣ So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went foorth, and preached euery where. And the ✣ Lord wrought with them, and confirmed f the word with signes that followed. Amen.

✣ *The Apostles are appointed, and their office is limited vnto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ hath instituted, hauing besides power to do miracles.*
✣ Matth.28,19.
d *Not to the Iewes onely, nor in Iudea only, but to all men, and euery where: and so must all the Apostles do.*
✣ Iohn 12,48.
⁘ Acts 16,18.
✻ Acts 2,4. and 10,46.
e *Strange tongues, such as they knew not before.* ✣ Act. 28,5. ✻ Act. 28,8. ✣ Luke 24,51. ✣ *Christ hauing accomplished his office on earth, ascenderh into heauen, from whence (the doctrine of his Apostles being confirmed with signes) he will gouerne his Church, vnto the worlds end.* ✣ Heb. 2,4. f *To wit, the doctrine: therefore doctrine must go before, and signes must follow after.*

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

Lukes Preface. 5 Zacharias and Elisabet. 15 What an one Iohn should be. 20 Zacharias stricken dumbe, for his incredulitie. 26 The Angel saluteth Mary, and foretelleth Christes natiuitie. 39 Mary visited Elisabet. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

1 Luke commendeth the witnesses that saw this history.
a *Many tooke it in hand, but did not performe: Luke wrote his Gospel before Matthew and Marke.*
b *Luke was not an eye witnesse, and therefore it was not hee to whom the Lord appeared when Cleopas saw him: and he was taught not onely by Paul, but by others of the Apostles also.*
c *It is most mightie, and therefore Theophilus was a very honourable man, and in place of great dignity.*
d *Luke began his Gospel a great deale further off, then the other did.*
e *Haue fuller knowledge of those things, which before thou knewest but meanly.*

FOrasmuch as 1 many haue a taken in hand to set foorth the storie of those things, whereof we are fully perswaded,

2 b As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the word.

3 It seemed good also to mee (c most noble Theophilus) assoone as I had searched out perfectly all things d from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest e acknowledge the certaintie of those things whereof thou hast beene instructed.

5 IN a the f time of g Herod king of Iudea, there *was* a certaine Priest named Zacharias, of the ✣ h course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabet.

6 Both were i iust before God, and k walked in all the l commandements and ordinances of the Lord, m without reproofe.

7 And they had no childe, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as hee executed the Priests office before God, as his course came in order,

9 ✣ According to the custome of the Priests office, his lot was to burne incense, when he went into the n Temple of the Lord.

10 And the whole multitude of the people were without in prayer, ⁘ while the incense was burning.

11 Then appeared vnto him an Angel of the Lord, standing at the right side of the Altar of incense.

12 And when Zacharias saw *him*, he was troubled, and feare fell vpon him.

13 But the Angel sayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For hee shall be great in the o sight of the Lord, and shall neither drinke wine, nor p strong drinke: and he shalbe filled with the holy Ghost, euen from his mothers wombe.

16 ✻ And many of the children of Israel shall he q turne to their Lord God.

17 ✻ For he shall goe r before him f in the spirit and power of Elias, to turne the t hearts of the fathers to the children, and the disobedient to the u wisdome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Where-

✣ *Exod.30.7.*
n *The Temple was one, and the Court another: for Zacharias went out of the Court or outward roume, where all the people were, and therefore are sayd to be without, into the Temple.*
⁘ Leuit.16,17.
o *So speake the Hebrewes when it signified a rare kind of excellency: so is it sayd of Nemrod, Gen.10.9. He was a valiant hunter before God.*
p *Any drinke that may make drunken.*
✻ Malac.4,5.
q *Shalbe a meanes to bring many to repentance, and turne themselues to the Lord from whom they fell.*
✻ Matth.11,14.
r *As they vse to goe before kings, and when you see them, you know the king is not farre off.*
f *This is spoken by the figure Metonymie, taking the spirit, for the gift of the spirit, as you would say, the cause, for that that commeth of the cause.* t *By this figure Synecdoche, he sheweth that he shall take away all kindes of enimities, which vse to breed great troubles and turmoiles amongst men.* u *Wisdome and goodnesse are two of the chiefest causes which make men to reuerence and honour their fathers.*

the spirit, as you would say, the cause, for that that commeth of the cause.

by shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angell answered, and sayd vnto him, I am Gabriel x that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumme, and not be able to speake, vntill the day that these things be done, because thou beleevest not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceived that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumme.

23 And it came to passe, when the daies of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabeth conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with me, in the dayes wherein hee looked on *me*, to take from mee my rebuke among men.

26 ¶ 3 And in the sixth moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazareth,

27 ✤ To a virgin affianced to a man whose name *vvas* Ioseph, of the y house of Dauid, and the virgins name *vvas* Marie.

28 And the Angel went in vnto her, and sayd, Haile thou *that art* z freely beloued: the Lord *is* with thee: a blessed *art* thou among women.

29 And when she saw *him*, shee was b troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou hast c found fauour with God.

31 ✤ For loe thou shalt conceiue in thy whombe, and beare a sonne, * and shalt call his Name Iesus.

32 He shall be great, and shall be d called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 ✲ And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then said Marie vnto the Angel, e How shall this be, seeing f I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost g shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that h Holy thing which shalbe borne of thee, shalbe i called the Sonne of God.

36 And behold, thy k cousin, Elisabeth, she hath also conceiued a sonne in her old age: and this is her l sixt moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Marie said, Beholde the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ 4 And Marie arose in those dayes, and went into the m hill *countrey* with haste to a n citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elizabeth heard the salutation of Marie, the babe o sprang in her bellie, and Elisabeth was filled with the holy Ghost.

42 And she cried with a loud voyce, and said, Blessed art thou among women, because p the fruit of thy wombe is blessed.

43 And whence commeth this to mee, that the mother of my Lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleeued: for those things shalbe performed, which were told her from the Lord.

46 5 Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauiour.

48 For hee hath q looked on the r poore degree of his seruant: for beholde, from henceforth shall all ages call me blessed,

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them s that feare him.

51 ✤ He that shewed strength with his t arme: ✤ he hath u scattered the proud in the x imagination of their hearts.

52 ✲ Hee hath y put downe the mightie from their seats, and exalted them of z low degree.

53 ✲ Hee hath filled the a hungrie with good things, and sent away the rich empty.

54 b✲ He hath vpholden Israel his seruant to be mindfull of his mercy.

55 (* As hee hath c spoken to our fathers, *to vvit*, to Abraham and his seed) for euer.

56 ¶ And Marie aboade with her about three moneths: after, she returned to her owne house.

57 ¶ 6 Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours and cousins heard tell how the Lord had shewed his great mercie vpon her, and they ✤ reioyced with her.

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but he shalbe called Iohn.

61 And they sayd vnto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing-tables, and wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue, ‖ and he spake and praised God.

65 Then feare came on all them that dwelt nere vnto them, and all d these words were noised abroad thorowout all the hill *countrey* of Iudea.

x *That appeare, for so the Hebrewes vse this word (to stand) meaning that they are ready to doe his commandement.*

3 The Angel serving the Lord which should be borne, is sent to the virgin Marie, in whome the Sonne of the most high promised to Dauid, is conceiued by the vertue of the holy Ghost.

✤ Matt. 1.18.

y *As much is to be said of Marie, otherwise Christ had not bene of the flocke, not the sonne of Dauid.*

z *It might be rendred worde for word, full of fauour and grace, and hee shewreth straight after, laying out plainely vnto vs, what that fauour is, in that he saith, the Lord is with thee.*

a *Of God.*

b *Moued at the strangenesse of the matter.*

c *So speake the Hebrewes, saying, that men haue found fauour, which are in fauour.*

✤ *Esai. 7. 14.*

✲ *Chap. 2, 21. matt. 1, 21.*

d He shalbe declared so to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.

✲ *Dan. 7, 14. 27. micah. 4, 7.*

e The greatnesse of the matter causeth the Virgin to aske this question, not that she distrusteth any whit at all, for she asketh only of the maner of the conceiuing, so that it is plaine she beleeued al the rest.

f So speake the Hebrewes, signifying by this modest kinde of speech the company of man and wife together, and this is the meaning of it: how shall this be, forseeing, I shalbe Christ his mother, I am very sure. I shall not know any man: for the godly virgin had learned by the Prophets, that the Messias should be borne of a Virgin.

g That is, the holy Ghost shall cause thee to conceiue by his mighty power.

h That pure thing and voyd of all spot of vncleannesse: for he that was to take away sinne, must needs be void of sinne.

i Declared, and shewed to the world, to be the Sonne of God.

k Though Elisabeth were of the tribe of Leui, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Leuites might take them wiues out of any tribe: for the Leuites had no portion allotted them, when the land was diuided among the people.

l This is now the sixth moneth from the time when she conceiued.

4 Elisabeth being great with childe of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other.

m *Which is on the Southside of Hierusalem.*

n *That is to say, Hebron: which was in times past called Cariatharbe, which was one of the townes that was giuen to the Leuites, in the tribe of Iuda, and is said to be in the mountaines of Iuda, Ios. 14, 15. and 21. 11.*

o *This was no ordinary nor vsuall kinde of mooving.*

p *Christ is blessed in respect of his humanitie.*

5 Christ the redeemer of the afflicted, and reuenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.

q *Hath freely and graciously loued.*

r *Word for word, My basenesse, that is, my base estate, so that the Virgine vnderstandeth not her deserts, but the grace of God.*

s *To them that liue godly and religiously, so speake the Hebrewes.*

✤ *Esai. 52. 9. psal. 33. 10.*

t *That is, an heaping vp of words more then needes, which the Hebrewes vse very much, and the arme is taken for strength.*

✤ *Esai. 29. 15.*

u *Euen as the winde doth the chaffe.*

x *He hath scattered them, and the imagination of their hearts: or by and through the imagination of their owne hearts: so that their wicked counsell turned to their owne destruction.*

✲ *1. Sam 2. 6.*

y *The mighty and rich men*

z *Such as none account is made of, & are vile in mens eyes, which are indeed the poore in spirit, that is, which as challenge nothing to themselues in the sight of God.* ✲ *Psalm. 24. 10.*

a *Them that are brought to extreme pouerty.*

b *He hath holpen vp Israel with his arme, being cleane cast downe.*

✲ *Esai. 30. 18. and 41. 8. and 54. 5. iere. 31. 3 20.* ✲ *Gen. 17. 19 and 22. 17. psal. 132. 12.*

c *Promised.* 6 Iohns natiuity is set out with new miracles. ✲ Vers. 14.

‖ was restored to it former state, *is reade in some copies.*

d *All this that was sayd and done*

66 And all they that heard them, e laid *them* up in their hearts, saying, What maner childe shall this bee! and the f hand of the Lord was with him.

67 7 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed *be* the Lord God of Israel, because he hath g visited ✣ and h redeemed his people,

69 ❧ And hath raised up the i horne of salvation unto us, in the house of his servant David.

70 ❦ As he spake by the mouth of his holy Prophets, which were since the world began, *saying*,

71 *That he would send us* deliverance from our enemies, and from the hands of all that hate us.

72 That he might shew mercy towards our fathers: and k remember his holy covenant,

73 ✻ *And* the oathe, which he sware to our father Abraham.

74 *Which was*, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without feare,

75 All the dayes of our life, in ✻ holinesse and righteousnesse l before him.

76 And thou, m babe, shalt be called the Prophet of the most High: for thou shalt goe before the face of the Lord to prepare his wayes,

77 *And* to n give knowledge of salvation unto his people, by the o remission of their sinnes,

78 Through the tender mercy of our God, whereby * the p day-spring from an high hath visited us,

79 To give light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of q peace.

80 And the childe grew, and waxed strong in spirit, and was in the wildernesse, till the day came that he should shew himselfe unto Israel.

e *Thought upon them diligently and earnestly, and as it were, printed them in their hearts.*
f *That is, the present favour of God, and a singular kinde of vertue appeared in him.*
7 Iohn scarce borne, by the authoritie of the holy Ghost, is appointed to his office.
g That hee hath shewed himselfe mindfull of his people, insomuch that he came down from heauen himselfe, to visite vs in person, and to redeeme vs.
✣ Chap. 2. 30. mat. 1. 21.
h Hath payed the ransome, that is to say, the price of our redemption.
✣ Psal. 131. 18.
i This word Horne in the Hebrewe tongue signifieth might, and it is a Metaphore, taken from beasts, that fight with their hornes: and by raising vp the might of Israel, is meant, that the kingdome of Israel was defended, and the enemies thereof laid on the ground, euen then when the strength of Israel seemed to be vtterly decayed.
❦ Iere. 23, 6. and 30. 10. k Declared indeede that he was mindfull. ✻ Gen. 22, 16. ier. 31. 33. heb. 9. 13. 17. ✻ 1. Pet. 1, 15. l To Gods good liking. m Though thou be at this present neuer so litle. n Open the way. o Forgiuenesse of sinnes, is the meanes whereby God saueth vs, Rom 4, 7. * Zach. 3. 8. and 6, 12. mal. 4, 2. q Or, bud, or branch, hee alludeth vnto the places in Ier. 23, 5. Zach. 3, 8. and 6, 12. and hee is called a bud from an high, that is, sent from God vnto vs, and not as other buds which bud out of the earth. q Into the way which leadeth vs to true happinesse.

CHAP. II.

Augustus Cesar taxeth all the world. 7 Christ is borne. 13 The Angels song. 21 Christ is circumcised. 22 Marie purified. 28 Simeon taketh Christ in his armes. 29 His song. 36 Anna the Propheteesse. 40 The childe Christ. 36 Iesus disputeth with the doctours.

A Nd 1 it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the a world should be b taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And Ioseph also went vp from Galile out of a citie called Nazareth, into Iudea, vnto the c citie of ✣ Dauid, which is called Beth-leem (because he was of the house and linage of Dauid.)

5 To be taxed with Mary that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that shee should be deliuered.

7 And shee brought foorth her first begotten sonne, and wrapped him in swadling cloathes, and laid him in a cratch, because there was no roome for them in the Inne.

1 Christ the sonne of God, taking vpon him the forme of a seruant, and making himselfe of no reputation, is poorely borne in a stable: and by the meanes of Augustus the mightiest prince in the world (thinking nothing lesse) hath his cradle prepared in Beth-leem, as the Prophets forewarned.
a *So farre as the Empire of the Romanes did stretch.*
b *That is, the inhabitants of euery citie should haue their names taken, and their goods rated at a certaine value, that the Emperour might vnderstand, how rich euery countrey, citie, family, and house was.*
c *Which Dauid was borne, and brought vp in.* ✣ *Iohn. 7. 42.*

8 ¶ ❧ And there were in the same countrey shepheards, d abiding in the fielde, and keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lord e came vpon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel saide vnto them, Be not afraid: for behold, I bring you glad tidings of great ioy, that shall be to all the people,

11 *That is*, that vnto you is borne this day in the citie of Dauid, a Sauiour, which is Christ the Lord.

12 And this *shalbe* a signe vnto you, Yee shall finde the babe swadled, and laid in a cratch.

13 And straightway there was with the Angel f a multitude of heauenly souldiers, praising God, and saying,

14 Glory *be* to God in the high *heauens*, and peace in earth, and towards men g good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards saide one to another, Let vs goe then vnto Beth-leem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Ioseph and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing that was tolde them of that childe.

18 And all that heard it, wondred at the things which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondred *them* in her heart.

20 And the shepheards returned glorifying and praising God, for all that they had heard and seene, as it was spoken vnto them.

21 ¶ ✣ 3 And when the eight dayes were accomplished, that they should circumcise the child, his name was then called ❧ Iesus, which was named of the Angel, before he was conceiued in the wombe.

22 ✣ 4 And when the dayes of h her purification, after the Law of Moyses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, ✻ Euery man childe that *first* openeth the wombe, shalbe called holy to the Lord.)

24 And to giue an oblation, ✲ as it is commanded in the Law of the Lord, a paire of turtle doues, or two yong pigeons.

25 5 And beholde, there was a man in Hierusalem, whose name was Simeon: this man *was* iust, and feared God, and waited for the consolation of Israel, and the i holy Ghost was vpon him.

26 And it was declareth to him from God by the holy Ghost, that he should not see death, before he had seene that Anointed of the Lord.

27 And he came by *the motion* of the spirit into the Temple, and when the k parents brought in the babe Iesus, to doe for him after the custome of the Law.

28 Then he tooke him in his armes, and praised God, and sayd,

29 Lord, now l lettest thou thy seruant depart in peace, according to thy m word,

30 For n mine eyes haue seene thy o saluation,

2 The Angels themselues declare to poore shepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the crib.
d *Lodging without doores, and open in the aire.*
e *Came suddenly vpon them, when they thought of no such matter.*
f *Whole armies of Angels, which compasse the Maiestie of God round about, as it were souldiers.*
g *Gods ready, good, infinite, and gratious fauour towards men.*
✣ Gen. 17, 12. leuit. 12, 3. iohn 7. 22.
3 Christ the head of the Church, made subiect to the Law, to deliuer vs from the curse of the Law, (as the Name of Iesus doth well declare) being circumcised, doeth ratifie and seale in his owne flesh, the circumcision of the fathers.
❧ Chap. 1, 31. matth. 1, 22.
✣ Leuit. 12. 6.
4 Christ, vpon whom all our sins were layd, being offered to God, according to the Law, doth purifie both Mary and vs all in himselfe.
h This is meant, for the fulfilling of the Law: for otherwise the virgin was not defiled, nor vncleane, by the birth of this childe.
✻ Exod. 13. 2. num. 8. 16.
✲ Leuit. 12. 6.
5 Simeon doth openly in the Temple foretell the deafe, of the comming of Messias, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.
i *He was indued with the gifts of the holy Ghost, and this is spoken by the figure Metonymie.*
k *Ioseph and Marie: and so he speaketh, as it was commonly taken.* l *Lettest me depart out of this life, to be ioyned to my fathers.* m *As thou promisedst me.* n *That is, for I haue seene with my very eyes: for he saw before in minde, as it is said of Abraham, He saw my day, and reioyced.* o *That, wherein thy saluation is conteined.*

p *As a ſigne ſet vp in an hie place, for all men to looke vpon.*

31 Which thou haſt prepared p before the face of all people,

32 A light to be reuealed to the Gentiles, and the glory of thy people Iſrael.

33 And Ioſeph and his mother maruelled at thoſe things, which were ſpoken touching him.

34 And Simeon bleſſed them, and ſayde vnto Mary his mother, Beholde, this *child* is q appointed for the ✣ r fall and riſing againe of many in Iſrael, and for a ſ ſigne which ſhall be ſpoken againſt,

35 (Yea and a ſword ſhall t pearce through thy ſoule) that the thoughts of many heartes may be opened.

36 6 And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, after ſhe had liued with an huſband ſeuen yeeres from her virginity:

37 And ſhe *vvas* widow about foureſcoure, and foure yeeres, and went not out of the Temple, but ſerued *God* with faſtings and prayers night and day.

38 She then comming at the ſame inſtant vpon them, confeſſed likewiſe the Lord, and ſpake of him to all that looked for redemption in Hieruſalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed ſtrong in Spirit, u and was filled with wiſedome, and the grace of God was with him.

41 ¶ 7 Now his parents went to Hieruſalem, euery yeere, ✣ at the feaſt of the Paſſeouer.

42 And when hee was twelue yeere olde, and they were come vp to Hieruſalem, after the cuſtome of the feaſt,

43 And had finiſhed the dayes *thereof*, as they returned, the child Ieſus remained in Hieruſalem, and Ioſeph knew not, nor his mother,

44 But they ſuppoſing that he had bene in the company, went a dayes iourney, and ſought him among *their* kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hieruſalem, and ſought him.

46 And it came to paſſe three dayes after, that they found him in the Temple, ſitting in the mids of the doctours, both hearing them, and asking them queſtions:

47 And all that heard him, were aſtonied at his vnderſtanding and anſweres.

48 8 So when they ſaw him, they were amaſed, and his mother ſayd vnto him, Sonne, why haſt thou thus dealt with vs? behold, thy father and I haue ſought thee with very heauie hearts.

49 Then ſayd he vnto them, How is it that ye ſought me? knew yee not that I muſt goe about my Fathers buſines?

50 But they vnderſtood not the word that hee ſpake to them.

51 9 Then hee went downe with them, and came to Nazareth, and was ſubiect to them: and his mother kept all theſe ſayings in her heart.

52 And Ieſus increaſed in wiſedome, and ſtature, and in fauour with God and men.

q *Is appointed and ſet of God for a marke.*
✣ *Eſai.8.14. rom. 9.32. 1.pet.2,8.*
r *Fall of the reprobate, which periſh through their owne default: and for the riſing of the elect, vnto whom God ſhall giue faith to beleeue.*
ſ *That is, a marke, which all men ſhall ſtriue earneſtly to hit.*
t *Shall wound and grieue moſt ſharpely.*
6 Another witneſſe beſide Simeon, againſt whom no exception may be brought, inuiting all men to the receiuing of the Meſſias.
u *As Chriſt grew vp in age, ſo the vertue of his Godhead ſhewed it ſelfe more and more.*
7 The Scribes and Phariſes are ſtirred vp to heare the wiſedome of Chriſt in his time, by an extraordinary deede.
✣ *Deut. 16,1.*
8 All dueties which we owe to men as they were not to be neglected, ſo are they according to our vocation, not to be preferred before the glory of God.
9 Chriſt very man is made like vnto vs in all things, except ſinne.

CHAP. III.

1 Iohn exhorteth to repentance. 15 His teſtimony of Chriſt. 20 Herod putteth him in priſon. 21 Chriſt is baptiſed. 23 His pedegree.

1 Iohn commeth at the time foretolde of the Prophets, and layeth the foundation of the Goſpel which is exhibited vnto vs, ſetting forth the true obſeruing of the Law, and free mercy in Chriſt, which commeth after him, vſing alſo baptiſme the effectuall ſigne both of regeneration and alſo of forgiueneſſe of ſinnes.

NOw 1 in the fifteenth yeere of the reigne of Tiberius Cæſar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lyſanias the Tetrarch of Abilene,

2 (✣ When a Annas and Caiaphas were the hie Prieſtes) the word of God came vnto Iohn, the ſonne of Zacharias in the wilderneſſe.

3 ✣ And he came into all the coaſtes about Iordan, preaching the baptiſme of repentance for the remiſſion of ſinnes,

4 As it is written in the booke of the ſayings of Eſaias the Prophet, which ſaith, t The voyce of him that crieth in the wildernes *is*, Prepare ye the way of the Lord: make his paths ſtraight.

5 Euery valley ſhallbe filled, and euery mountaine and hill ſhall be brought low, and crooked things ſhallbe made ſtraight, and the rough wayes *ſhallbe made* ſmooth.

6 And all fleſh ſhall ſee the ſaluation of God.

7 Then ſayd he to the people that were come out to be baptized of him, ✣ O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthy amendement of life, and beginne not to ſay with your ſelues, We haue Abraham to *our* Father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

9 Now alſo is the axe layde vnto the roote of the trees: therefore euery tree which bringeth not foorth good fruit, ſhallbe hewen downe, and caſt into the fire.

10 ¶ Then the people asked him, ſaying, What ſhall we do then?

11 And he anſwered, and ſayd vnto them, ✣ He that hath two coates, let him part with him that hath none: And he that hath meat, let him doe likewiſe.

12 Then came there Publicanes alſo to be baptized, and ſayd vnto him, Maſter, what ſhall we doe?

13 And he ſayd vnto them, Require no more then that which is b appointed vnto you.

14 The ſouldiers likewiſe demanded of him, ſaying, And what ſhall we doe? And he ſayd vnto them, Do violence to no man, neither accuſe any falſely, and be content with your c wages.

15 2 As the people waited, and all men muſed in their hearts of Iohn, if he were not that Chriſt,

16 Iohn anſwered, and ſayd to them all, ✣ Indeed I baptize you with water, but one ſtronger then I, commeth, whoſe ſhoes latchet I am not worthy to vnlooſe: he will baptize you with the holy Ghoſt, and with fire.

17 3 Whoſe fanne *is* in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne vp with fire that neuer ſhallbe quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 ✣ 4 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this aboue all, that he ſhut vp Iohn in priſon

21 ✣ 5 Now it came to paſſe, as all the people were baptized, and that Ieſus was baptized and did pray, that the heauen was opened:

22 And the holy Ghoſt came downe in a bodily ſhape like a doue vpon him, and there was a voyce

✣ *Actes 4,6.*
a *Ioſephus calleth him Ananus.*
✣ *Matth. 3, 2. marke 1, 4.*
t *Eſai. 40, 3. iohn 1, 23.*
✣ *Matth. 3, 7.*
✣ *Iames 2, 13. 1. iohn 3, 17.*
b *Require no more then that ſumme that is appointed for the tribute money.*
c *Which was payd them partly in money, and partly in victuall.*
1 If we will rightly, and fruitfully receiue the ſacraments, we muſt neither reſt in the ſignes, neither in him that miniſtreth the ſignes, but lift vp our eyes to Chriſt, who is the authour of the ſacraments, and the giuer of that which is repreſented by the ſacraments.
✣ *Matth. 3, 11. marke 1, 8. iohn 1. 26. act. 1, 5. and 2, 4. and 11, 16 and 19, 4.*
3 The Goſpel is the fanne of the world.
✣ *Matth. 14, 3. marke 6, 17.*
4 Iohns preaching is confirmed with his death.
✣ *Matth. 3, 13. marke 1, 9. iohn 1, 32.*
5 Our baptiſme is ſanctified in the head of the Church, and Chriſt alſo is pronounced, by the voyce of the Father, to be our euerlaſting King, Prieſt, and Prophet.

voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

6 The flocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he only it was, whom God promised to Abraham and Dauid, and appointed from euerlasting to his Church, which is gathered together of all sorts of men.

23 ¶ 6 And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, *which was the sonne* of Eli,

24 *The sonne* of Matthat, *the sonne* of Leui, *the sonne* of Melchi, *the sonne* of Ianna, *the sonne* of Ioseph,

25 *The sonne* of Mattathias, *the sonne* of Amos, *the sonne* of Naum, *the sonne* of Esli, *the sonne* of Nagge,

26 *The sonne* of Maah, *the sonne* of Matthathias, *the sonne* of Semei, *the sonne* of Ioseph, *the sonne* of Iuda,

27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the sonne* of Zorobabel, *the sonne* of Salathiel, *the sonne* of Neri,

28 *The sonne* of Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of Matthat, *the sonne* of Leui,

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of Dauid,

32 *The sonne* of Iesse, *the sonne* of Obed, *the son* of Booz, *the sonne* of Salmon, *the sonne* of Naasson,

33 *The sonne* of Aminadab, *the sonne* of Aram, *the sonne* of Esrom, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham, *the sonne* of Thara, *the sonne* of Nachor,

35 *The sonne* of Saruch, *the sonne* of Ragau, *the sonne* of Phalec, *the sonne* of Eber, *the sonne* of Sala,

36 *The sonne* of Cainan, *the sonne* of Arphaxad, *the sonne* of Sem, *the sonne* of Noe, *the sonne* of Lamech,

37 *The sonne* of Mathusela, *the sonne* of Enoch, *the sonne* of Iared, *the sonne* of Maleleel, *the sonne* of Cainan.

38 *The sonne* of Enos, *the sonne* of Seth, *the sonne* of Adam, *the sonne* of God.

CHAP. IV.

1 *Of Christes temptation, and fasting.* 16 *Hee teacheth in Nazareth to the great admiration of all.* 24 *A Prophet that teacheth in his owne countrey is contemned.* 33 *One possessed of the deuill is cured.* 38 *Peters mother in lawe is healed,* 40 *and diuers sicke persons are restored to health.* 41 *The deuils acknowledge Christ.*

1 Christ being caried away (as it were out of the world, into the desert) after the fast of fourtie dayes, and the ouercomming of Satan thrise, comming as it were suddenly from heauen, beginneth his office. ✣ *Mat.4.1. marke 1.12.*

A Nd 1 Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wildernesse.

2 ✣ And was *there* fourtie dayes tempted of the deuill, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

3 2 Then the deuill sayd vnto him, If thou be the sonne of God, command this stone, that it be made bread.

2 Christ being stirred vp of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, ouercometh him thrise by the word of God. ✣ *Deut. 8, 3. matth. 4, 4.*

4 But Iesus answered him, saying, It is written, ✣ That man shall not liue by bread onely, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkeling of an eye.

6 And the deuill sayde vnto him, All this a power will I giue thee, and the glory of those *kingdomes*: for that is b deliuered to me: and to whomsoeuer I will, I giue it.

a *By this word power, are the kingdomes themselues meant, which haue the power: and so it is spoken by the figure Metonymie.*

b *That is sure so, for hee is prince of the world yet not absolutely, and as the soueraigne ouer it, but by sufferance, and way of intreatie, and therefore he saith not true, that he can giue it to whom he will.*

7 If thou therefore wilt worship mee, they shallbe all c thine.

c *Out of an high place, which had a goodly champion countrey vnderneath it, he shewed him the situation of all countreyes.*

8 But Iesus answered him, and sayde, Hence from me, Satan: for it is written, ✣ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ✣ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with *their* handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is sayd, ✣ Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues, and was honoured of all men.

16 ✣ 3 And hee came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had d opened the booke, he found the place, where it was written,

18 ✣ The Spirit of the Lord *is* vpon mee, because he hath anoynted mee, that I should preach the Gospell to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde: that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is the Scripture fulfilled in your eares.

22 4 And all e bare him witnes, and f wondred at the g gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye will surely say vnto me this Prouerbe, Physician, heale thy selfe: whatsoeuer wee haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee sayd, Verely I say vnto you, ✣ No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of ✣ Elias, when heauen was shut three yeeres and sixe monethes, when great famine was throughout all the h land:

26 But vnto none of them was Elias sent, saue into Sarepta, a *citie* of Sidon, vnto a certaine widowe.

27 Also many lepers were in Israel, in the time

3 Who Christ is, and wherefore he came, he sheweth out of the Prophet Esay.

d *Their bookes in those dayes were rolled vp as scroles vpon a ruler: and so Christ vnrolled, or vnfolded it, which is here called opened.* ✣ *Esai. 61, 1.*

4 Familiaritie causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.

e *Approoued those things, which he spake, with common consent and voyce: for the word, witnesse, signifieth in this place and many other to allow and approoue a thing with open confession.*

f *Not onely the doctours, but also the common people were present at this conference of the Scriptures: and besides that their mother tongue was vsed, for els how could the people haue wondred? Paul appointed the same order in the Church at Corinth, 1. Cor. 14.*

g *Words full of the mightie power of God, which appeared in all his doings as well, and allured men marueilously vnto him, Psal. 45, 2. grace is powred into thy lippes.* ✣ *Iob 4.44.* ✣ *3. King. 17, 9. iames 5, 17.* h *Land of Israel. Looke Marke 15.38.*

of

of ✣ Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 5 Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed through the mids of them, and went his way,

31 ¶ ✣ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 ∵ And they were astonied at his doctrine: for his word was with authoritie.

33 ✱ And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cried with a loud voyce,

34 6 Saying, Oh, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I knowe who thou art, *euen* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuil throwing him in the middes *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this: for with authoritie and power hee commaundeth the foule spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 ¶ ✱ 7 And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her, and immediatly shee arose, and ministred vnto them.

40 Now at the Sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 ✱ 8 And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 9 And when it was day, he departed, and went foorth into a desart place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish, 12 The Leper. 16 Christ prayeth in the desert. 18 One sicke of the palsie. 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christes ascension. 36, 37, 38 Faint hearted and weake disciples are likened to old bottels and worne garments.

THen 1 ✣ it came to passe, as the people 2 preassed vpon him to heare the word of God, that he stood by the lake of Gennesaret,

2 And sawe two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which was Simons, and required him that he would thrust off a little from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when hee had left speaking, he saide vnto Simon, Lanch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and saide vnto him, b Master, we haue traueiled sore all night, and haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For hee was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ ✣ 2 Now it came to passe, as hee was in a certaine citie, beholde, *there was* a man full of leprosie, and when hee saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tell it no man: but, Goe, *saith he*, and shew thy selfe to the Priest, and offer for thy cleansing, as ✣ Moses hath commanded, for a witnesse vnto them.

15 3 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernes, and prayed.

17 ¶ 4 And it came to passe, on a certaine day, as hee was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord c was *in him*, to heale them.

18 ∵ Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tyling, bed and all, in the mids before Iesus.

20 And when he saw their faith, hee saide vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their reasoning hee answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

24 But

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* 2. *King.* 5, 14.

5 The more sharpely the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

✣ *Matt.* 4, 13. *marke* 1, 21.

∵ *Matth* 7, 29. *marke* 1, 22.

✱ *Marke* 1, 23.

6 Christ astonisheth not onely men, be they neuer so blockish, but euen the deuils also, whether they will or no.

✱ *Matth.* 8, 14. *marke* 1, 30.

7 In that, that Christ healeth the diseases of the body with his word onely, he prooueth that he is God Almighty, sent for mans saluation.

✱ *Marke* 1, 35.

8 Satan, who is a continuall enemie to the trueth, ought not to be heard, no not then, when he speaketh the trueth.

9 No colour of zeale ought to hinder vs in the race of our vocation.

2 Christ aduertiseth the foure disciples, which he had taken vnto him, of the office of the Apostleship, which should hereafter be committed vnto them.

✣ *Matth.* 4, 18. *marke* 1, 16. 2 *Did as it were lie vpon him, so desirous they were to see him, and heare him, and therefore he taught them out of a ship.*

b *The word signifieth him that hath rule ouer any thing.*

✣ *Matth.* 8, 2. *marke* 1, 40.

2 Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom, apprehended by faith, all we which are vncleane, according to the Lawe, by the witnesse of God himselfe, are pronounced to be pure and cleane.

✣ Leuit. 14. 4.

3 Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him, as a physician of the body, and not as the authour of saluation.

4 Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

c *The mightie power of Christes Godhead, shewed it selfe in him, at that time.*

∵ *Matth.* 9, 2. *marke* 2, 3.

24 But that yee may knowe that the Sonne of man hath authoritie to forgiue ſinnes in earth, (he ſaid vnto the ſicke of the palſie) I ſay to thee, Ariſe: take vp thy bed, and goe into thine houſe.

25 And immediatly hee roſe vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne houſe, praiſing God.

26 And they were all amaſed, and praiſed God, and were filled with feare, ſaying, Doubtleſſe wee haue ſeene ſtrange things to day.

27 ¶ ✻ 5 And after that, he went forth and ſaw a Publicane named Leui, ſitting at the receit of cuſtome, and ſaid vnto him, Follow me.

28 And he left all, roſe vp, and followed him.

29 Then Leui made him a great feaſt in his owne houſe, where there was a great company of Publicans, and of other that ſate at table with them.

30 But they that were Scribes and Phariſes among them, murmured againſt his diſciples, ſaying, Why eate ye and drinke yee with Publicanes and ſinners?

31 Then Ieſus anſwered, and ſaide vnto them, They that are whole, neede not the Phyſician, but they that are ſicke.

32 ✻ I came not to call the righteous, but ſinners to repentance.

33 ✤ ᵛ 6 Then they ſaid vnto him, Why do the diſciples of Iohn faſt often, and pray, and the *diſciples* of the Phariſes alſo, but thine eate and drinke?

34 7 And hee ſaid vnto them, Can ye make the children of the wedding chamber to faſt, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome ſhallbe taken away from them: then ſhall they faſt in thoſe dayes.

36 Againe hee ſpake alſo vnto them a parable, No man putteth a piece of a newe garment into an olde veſture: for then the newe renteth it, and the piece *taken* out of the newe, agreeth not with the olde.

37 Alſo no man powreth new wine into olde veſſels: for then the new wine will breake the veſſels, and it will run out, and the veſſels will periſh:

38 But new wine muſt be powred into new veſſels: ſo both are preſerued.

39 Alſo no man that drinketh old wine, ſtraightway deſireth new: for hee ſaith, The olde is more profitable.

CHAP. VI.

a *The diſciples pull the eares of corne on the Sabbath.* 6 *Of him that had a withered hande.* 13 *The election of the Apoſtles.* 20 *The bleſſings and curſes.* 27 *Wee muſt loue our enemies.* 46 *With what fruit the word of God is to be heard.*

AND ✻ 1 it came to paſſe on a ſecond ſolemne Sabbath, that he went through the cornefields, and his diſciples a plucked the eares of corne, and did eate, and rub them in *their* hands.

2 And certaine of the Phariſes ſaid vnto them, Why doe ye that which is not lawfull to do on the Sabbath dayes?

3 Then Ieſus anſwered them, and ſaid, ✻ Haue yee not read this, that Dauid did when he himſelfe was an hungred, and they which were with him,

4 How hee went into the houſe of God, and tooke, and ate the ſhewbread, and gaue alſo to them which were with him, which was not lawfull to eate, but for the ✤ Prieſts onely?

5 And he ſaid vnto them, The Sonne of man is Lord alſo of the Sabbath day.

6 ¶ ✤ a It came to paſſe alſo on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whoſe right hand was dried vp.

7 And the Scribes and Phariſes watched him, whether he would heale on the Sabbath *day*, that they might finde an accuſation *againſt* him.

8 But he knewe their thoughts, and ſaide to the man which had the withered hand, Ariſe, and ſtande vp in the middes. And hee aroſe, and ſtoode vp.

9 Then ſaide Ieſus vnto them, I will aske you a queſtion, Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to ſaue life, or to b deſtroy?

10 And hee behelde them all in compaſſe, and ſaid vnto the man, Stretch foorth thine hand. And hee did ſo, and his hande was reſtored againe, as whole as the other.

11 Then they were filled full of madneſſe, and communed one with another, what they might do to Ieſus.

12 ¶ And it came to paſſe in thoſe dayes, that hee went into a mountaine to pray, and ſpent the night in prayer to God.

13 And when it was day, ᵛ hee called his diſciples, and of them hee choſe twelue which alſo hee called Apoſtles:

14 (Simon whom hee named alſo Peter, and Andrew his brother, Iames and ᵛ hn, Philip and Bartlemew,

15 Matthew and Thomas: Iames *the ſonne* of Alpheus, and Simon called Zelous,

16 Iudas Iames *brother*, and Iudas Iſcariot, which alſo was the traitour.)

17 Then he came downe with them, and ſtood in a plaine place with the company of his diſciples, and a great multitude of people out of all Iudea, and Hieruſalem, and from the c ſea coaſt of Tyrus and Sidon, which came to heare him, and to be healed of their diſeaſes:

18 And they that were vexed with foule ſpirits, and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all:

20 ¶ ✻ 4 And he lifted vp his eyes vpon his diſciples, and ſaide, Bleſſed *be* yee poore: for yours is the kingdome of God.

21 ✻ Bleſſed *are* yee that hunger now: for yee ſhalbe ſatisfied: * bleſſed *are* yee that weepe now: for ye ſhall laugh.

22 ✤ Bleſſed are yee when men hate you, and when d they ſeparate you, and reuile *you*, and put out your name as euill, for the Sonne of mans ſake.

23 Reioyce yee in that day, and e be glad: for beholde, your reward *is* great in heauen: for after this maner their fathers did to the Prophets:

24 ✻ But woe *be* to you *that are* riche: for yee haue f receiued your conſolation.

25 * Woe *be* to you that are full: for yee ſhall hunger. Woe *be* to you that nowe laugh: for yee ſhall waile and weepe.

26 Woe *be* to you when all men ſpeake well of you: for ſo did their fathers to the falſe prophets.

27 ¶ ✤ 5 But

✻ *Matth.9,9. marke 2,14.*
5 The Church is a company of ſinners through the grace of Chriſt repentant, which banquet with him, to the great offence of the proud and enuious worldlings.

✻ *1 Tim.1,15.*

ᵛ *Matth.9,14. marke 2,18.*
6 It is the point of hypocrites and ignorant men to put an holineſſe in faſting, and in things indifferent.
7 Lawes generally made without any conſideration of circumſtances, for faſting and other things of like ſort, are not onely tyrannous, but very hurtfull in the Church.

✻ *Matth.12,1. marke 2,23.*
1 Chriſt ſheweth againſt the ſuperſtitious, who ſticke in euery triſle, that the Law of the very Sabbath, was not giuen to be kept without exception: much leſſe that the ſalnation of man ſhould conſiſt in the outward keeping of it.

a *Epiphanius noteth well in his treatiſe, where hee confuteth Ebion, that the time, when the diſciples plucked the eares of corne, was in the feaſt of vnleauened bread: Now, whereas in theſe feaſtes which were kept many dayes together, as the feaſt of Tabernacles, and the Paſſeouer, their firſt day and their laſt were of like ſolemnitie, Leuit. 23. Luke fitly calleth the laſt day the ſecond Sabbath, though Theophilact vnderſtandeth it of any other of them, that followed the firſt.* ✻ *2 Sam. 21,6.*

✤ *Exod.29,33. leuit. 8, 31. and 24,9.*
✻ *Matt.12,19. marke 3,1.*
a Charitie is the rule of all ceremonies.

b *Who ſo helpeth not his neighbour when he can, he killeth him.*
3 In that, that Chriſt vſeth earneſt & long prayer, in chooſing twelue of his owne company, to the office of the Apoſtleſhip, he ſheweth how religiouſly we ought to behaue our ſelues in the choiſe of Eccleſiaſticall perſons.
ᵛ *Chap.9,1. matth. 10,1. marke 13,3. and 6,7.*
c *From all the ſea coaſt, which is called Syrophenicia.*
✻ *Matth.5,3.*
4 Chriſt teacheth againſt all Philoſophers, and eſpecially the Epicures, that the chiefeſt felicitie of man is laid vp in no place here in earth, but in heauen: and that perſecution for righteouſnes ſake, is the right way vnto it.
✻ *Eſai.65,13.*
* *Eſai.61,3.*
✤ *Matth.5,11.*
d *Caſt you out of their Synagogues, as Iohn expoundeth it, 16,2. which is the ſharpeſt puniſhment the Church hath, if ſo be the Elders iudge rightfully, and by the word of God.*
e *Leaps (as cattell doe, which are prouender pricked) for exceeding ioy.*
✤ *Amos 6,1.*
f *That is, you reape now of your riches, all the commoditie and bleſſings you are euer like to haue, and therefore you haue not to looke for any other reward, Matth.6,2*
* *Eſai.65,13.*

27 ¶ ✤ f But I ſay vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Bleſſe them that curſe you, and pray for them which hurt you.

29 ✤ And vnto him that ſmiteth thee on the *one* cheeke, offer alſo the other, ❦ and him that taketh away thy cloake, forbid not *to take thy* coate alſo.

30 Giue to euery man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.

31 ✱ And as ye would that men ſhould doe to you, ſo doe ye to them likewiſe.

32 * For if yee loue them which loue you, g what thanke ſhall ye haue? for euen the ſinners loue thoſe that loue them.

33 And if yee doe good for them which doe good for you, what thanke ſhall ye haue? for euen the ſinners doe the ſame.

34 * And if ye lend to them of whom ye hope to receiue, what thanke ſhall ye haue? for euen the ſinners lend to ſinners, to receiue the like.

35 Wherefore loue yee your enemies, and doe good, and lend, h looking for nothing againe, and your reward ſhallbe great, and ye ſhall be the children of ✤ the moſt High: for he is kind vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as your Father alſo is mercifull.

37 ¶ ✤ 6 Iudge not, and ye ſhall not be iudged: condemne not, and yee ſhall not be condemned: i forgiue, and ye ſhall be forgiuen.

38 Giue, and it ſhallbe giuen vnto you: * a good meaſure, k preſſed downe, ſhaken together and running ouer ſhall men giue into your boſome: for with what meaſure ye mete, with the ſame ſhall men mete to you againe.

39 7 And he ſpake a parable vnto them, ✱ Can the blind leade the blind? ſhall they not both fall into the ditch?

40 * The diſciple is not aboue the maſter: but whoſoeuer *will be* a perfect diſciple, ſhallbe as his maſter.

41 ¶ * ✤ 8 And why ſeeſt thou a mote in thy brothers eye, and conſidereſt not the beame that is in thine owne eye?

42 Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Hypocrite, caſt out the beame out of thine owne eye firſt, and then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

43 ¶ ✤ 9 For it is not a good tree that bringeth foorth euill fruit: neither an euill tree, that bringeth foorth good fruit.

44 ✤ For euery tree is knowen by his owne fruit: * for neither of thornes gather men figges, nor of buſhes gather they grapes.

45 A good man out of the good treaſure of his heart bringeth foorth good; and an euill man out of the euill treaſure of his heart bringeth foorth euill: for of the aboundance of the heart his mouth ſpeaketh.

46 ¶ ✱ But why call ye me Lord, Lord, and doe not the things that I ſpeake?

47 10 Whoſoeuer commeth to mee, and heareth my words, and doth the ſame, I will ſhew you to whom he is like:

48 He is like a man which built an houſe, and digged deepe, and layd the foundation on a rocke: and when the waters aroſe, the flood beat vpon that houſe, and could not ſhake it: for it was grounded vpon a rocke.

49 But hee that heareth and doeth not, is like a man that built an houſe vpon the earth without foundation, againſt which the flood did beate, and it fell by and by: and the fall of that houſe was great.

CHAP. VII.

1 Of the Centurions ſeruant. 9 The Centurions faith. 11 The widowes ſonne raiſed from death at Nain. 19 Iohn ſendeth his diſciples to Chriſt. 33 His peculiar kind of liuing. 37 The ſinfull woman waſheth Ieſus feete.

WHen ✤ 1 he had ended all his ſayings in the audience of the people, hee entred into Capernaum.

2 And a certaine Centurions ſeruant was ſicke and ready to die, which was deare vnto him.

3 And when he heard of Ieſus, he ſent vnto him the Elders of the Iewes, beſeeching him that he would come, and heale his ſeruant.

4 So they came to Ieſus, and beſought him inſtantly, ſaying that he was worthy that he ſhould doe this for him:

5 For he loueth, *ſayd they*, our nation, and he hath built vs a Synagogue.

6 Then Ieſus went with them: but when hee was now not farre from the houſe, the Centurion ſent friends to him, ſaying vnto him, Lord, trouble not thy ſelfe: for I am not worthy that thou ſhouldeſt enter vnder my roofe:

7 Wherefore I thought not my ſelfe worthy to come vnto thee: but ſay the word, and my ſeruant ſhall be whole:

8 For I likewiſe am a man ſet vnder authority, and haue vnder mee ſouldiers, and I ſay vnto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my ſeruant, Doe this, and hee doeth it.

9 When Ieſus heard theſe things, he marueiled at him, and turned him, and ſayd to the people that followed him, I ſay vnto you, I haue not found ſo great faith, no not in Iſrael.

10 And when they that were ſent, turned backe to the houſe, they found the ſeruant that was ſicke, whole.

11 a And it came to paſſe the day after, that he went into a citie called a Nain, and many of his diſciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, *who was* the onely begotten ſonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord ſaw her, hee had compaſſion on her, and ſayd vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, ſtood ſtill) and he ſayd, Yong man, I ſay vnto thee, Ariſe.

15 And he that was dead, ſate vp, and began to ſpeake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, ſaying, A great Prophet is riſen among vs, and God hath viſited his people.

17 And this rumour of him went foorth thorowout

10 Affliction doth at the length diſcerne true godlines from falſe and fained.

✤ Matth. 8. 5. 1 Chriſt admoniſheth the Iewes, by ſetting before them the example of the Centurion, that for their obſtinacie and rebellion, he will go to the Gentiles.

2 Chriſt auoucheth openly his power ouer death.

a *Nain is the name of a towne in Galile, which was ſituate on the other ſide of Kiſon, which falleth into the ſea of Galile.*

✤ *Matth.5.44.* f Chriſtian charitie, which differeth much from the worldly, doth not onely not reuenge iniuries, but comprehended euen our moſt grieuous enemies, and that for our Fathers ſake, which is in heauen: ſo farre is it, from ſeeking it owne profit in doing well.
✤ *Matth.5.39.* ❦ *1. Corin.6.7.* ✱ *Matth.7.12.* * *Matth.5.46.* g *What is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by loning, ſeeke thoſe commodities, which are commodities indeede: loue your enemies, and ſo you ſhall ſhew to the world that you looke for thoſe commodities, which come from God.* * *Matth. 5, 42. deut.15.8.* h *When you will lend, doe it onely to benefit and pleaſure withall, and not for hope, to receiue the principall againe.* ✤ *Matth.5.45.* ✤ *Matth.7, 1.* 6 Brotherly reprehenſion muſt not proceed of curioſitie, nor churliſhneſſe, nor malice, but they muſt be iuſt, moderate, and louing. i *He ſpeaketh not here of ciuill iudgements, and therefore by the worde, forgiue, is meant that good nature, which the Chriſtians vſe in ſuffering and pardoning wrongs.* ✱ *Matth.7.2. marke 4, 24.* k *Theſe are borrowed kindes of ſpeaches taken from them which vſe to meaſure dry things, as corne and ſuch like, who vſe a franke kind of dealing therein, and thruſt it downe and ſhake it together, and preſſe it and heape it.* 7 Vnskilfull reprehenders hurt both themſelues and other: for ſuch as the maſter is, ſuch is the ſcholler. ✱ *Mat.15,14.* ✱ *Matth.10,24. iohn 13,16. and 15,20.* * *Matth.7,3.* 8 Hypocrites, which are very ſeuere reprehenders of other, are very quicke of ſight to ſpie other mens faults, but very blind to ſee their owne. ✤ *Matth.7,17.* 9 He is a good man, not that is skilfull to reprehend other, but hee that proueth his vprightneſſe in word and deede. ✤ *Matth. 12,33.* ✱ *Matth.7.16.* ✱ *Matth.7,21. 1om. 2,13. iam.2,21.*

rowout all Iudea, and thorowout all the region round about.

3 Iohn sendeth from the prison his vnbeleeuing disciples, to Christ himselfe, to be confirmed.

18 3 And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come vnto him, they sayd, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall wee wait for another?

b *When Iohns disciples came to Christ.*

21 And b at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blind men he gaue sight freely.

22 And Iesus answered, and sayd vnto them, Goe your wayes and shew Iohn, what things yee haue seene and heard, that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead are rised, *and* the poore receiue the Gospel.

23 And blessed is he, that shall not be offended in mee.

4 That which the Prophets shewed long before, Iohn sheweth at hand: and Christ himselfe doth present it dayly vnto vs, in the Gospel, but for the most part in vaine, for that many seeke nothing els, but foolish toyes and vaine glory.
✣ Matth. 3, 1.

24 4 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went ye out into the wildernes to see? A reede shaken with the wind?

25 But what went yee out to see? A man cloathed in soft raiment? behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye foorth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, ✣ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes c iustified God, being baptized with the baptisme of Iohn.

c *Said that he was iust, good, faithfull, and mercifull.*

30 But the Pharises and the expounders of the Law despised the counsell of God d against themselues, and *vvere* not baptized of him.

d *To their owne hurt.*

✣ Matth. 11, 16.
5 What way soeuer God followeth in offering vs the Gospell, the most part of men procure offences vnto themselues: yet notwithstanding some Church is gathered together.

31 ✣ 5 And the Lord sayd, Wherevnto shall I liken the men of this generation? and what *thing* are they like vnto?

32 They are like vnto little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and yee haue not danced: we haue mourned to you, and yee haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth, and drinketh: and yee say, Behold, a man *vvhich is* a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdome is iustified of all her children.

6 Proud men depriue themselues of the benefites of the presence of Christ, euen then when he is at home with them in their houses, which the humble and base do enioy.
✣ Marke 15, 42. Iohn 20, 11.

36 ✣ 6 And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, shee brought a boxe of ointment.

38 ✣ And shee stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anointed them with the ointment.

7 Rashnesse is the fellow of pride.
e *The Pharise respecteth the Lawe, which holdeth them defiled, that touch the defiled.*

39 7 Now when the Pharises which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowen who, and what maner of woman this is which toucheth him: e for she is a sinner.

8 To loue Christ, is a sure and perpetuall witnesse of remission of sins.
f *That is, saith Theophylact, she hath sheweth her faith abundantly: and Basil in his sermon of Baptisme saith, He that oweth much, hath much forgiuen him, that he may loue much more: And therefore Christs saying is so plaine by the similitude, that it is a wonder to see the enemies of the trueth draw and racke this place so fondly to establish their meritorious works: for the greater summe a man hath forgiuen him, the more he loueth him that hath bene so gracious to him: And this woman sheweth by deedes of loue, how great the benefit was shee had receiued: and therefore the charitie that is here spoken of, is not to be taken for the cause, but as a signe: for Christ sayth not as the Pharises did, that she was a sinner, but beareth her witnesse that the sinnes of her life past are forgiuen her.*

40 8 And Iesus answered and sayd vnto him, Simon, I haue somewhat to say vnto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fifty:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell *me* will loue him most?

43 Simon answered, and said, I suppose that he to whom he forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feet: but shee hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say vnto thee, many sinnes are forgiuen her: f for she loued much. To whom a little is forgiuen, he doth loue a little.

48 And he sayd vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he sayd to the woman, Thy faith hath saued thee: g goe in peace.

g *He confirmeth the benefit which he had bestowed with a blessing.*

CHAP. VIII.

1 *Women that minister vnto Christ of their substance.* 4 *The parable of the sower.* 16 *The candle.* 19 *Christs mother and brethren.* 22 *He rebuked the winds.* 26 *Of Legion.* 37 *The Gadarenes reiect Christ.* 41 *Iairus daughter healed.* 43 *The woman deliuered from the issue of blood.* 52 *Weeping for the dead.*

A Nd it came to passe afterward, that he himselfe went through euery citie and towne preaching and publishing the kingdome of God, and the twelue *vvere* with him,

2 And certaine women, which were healed of euill spirits, and infirmities, *as* ✣ Mary which was called Magdalene, out of whom went seuen deuils,

✣ *Marke 16, 9.*

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred vnto him of their substance.

4 ✣ 1 Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

✣ *Matth. 13, 3. marke 4, 1.*
1 The selfe same Gospel is sowen euery where, but not with like fruite: and that through the onely fault of men themselues.

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprang vp with it, and choaked it.

8 And some fell on good ground, and sprang vp,

vp, and bare fruite, an hundreth folde. And as he ſaid theſe things, he cried, Hee that hath eares to heare, let him heare.

9 Then his diſciples asked him, demanding what parable that was.

10 And he ſaid, Vnto you it is giuen to knowe the [a] ſecrets of the kingdome of God, but to other in parables, that when ✣ they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand.

11 ✣ The parable is this, The ſeede is the word of God.

12 And they that are beſide the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, leaſt they ſhould beleeue, and be ſaued.

13 But they that are on the ſtones, *are they* which when they haue heard, receiue ✣ word with ioy: but they haue no rootes: which for a while beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after [b] their departure are choked with cares and with riches, and voluptuous liuing, and [c] bring foorth no fruit.

15 But that *which fell* in good ground, are they which with an [d] honeſt and good heart heare the word, [e] and keepe it, and bring foorth fruite with patience.

16 ¶ ✣ 2 No man when he hath lighted a candle, couereth it vnder a veſſell, neither putteth it vnder the bed, but ſetteth it on a candleſticke, that they that enter in, may ſee the light.

17 ✣ For nothing is ſecret, that ſhall not be euident: neither any thing hidde, that ſhall not be knowen, and come to light.

18 3 Take [f] heede therefore how ye heare: for ✣ whoſoeuer hath, to him ſhallbe giuen: and whoſoeuer hath not, from him ſhallbe taken euen that [g] which it ſeemeth that he hath.

19 ¶ ✣ 4 Then came to him his mother and his brethren, and could not come neere to him for the preaſſe.

20 And it was told him *by certaine* which ſaid, Thy mother and thy brethren ſtand without, and would ſee thee.

21 But he anſwered, and ſaid vnto them, My mother and my brethren are theſe which heare the word of God, and doe it.

22 ¶ ✣ 5 And it came to paſſe on a certaine day, that he went into a ſhip with his diſciples, and he ſaid vnto them, Let vs goe ouer vnto the other ſide of the lake. And they lanched forth.

23 And as they ſailed, hee fell [h] aſleepe, and there came downe a ſtorme of winde on the lake, and [i] they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, ſaying, Maſter, Maſter, we periſh. And he aroſe, and rebuked the winde, and the waues of water: and they ceaſed, and it was calme.

25 Then he ſaide vnto them, Where is your faith? and they feared, and wondered among themſelues, ſaying, Who is this that commandeth both the windes and water, and they obey him!

26 ¶ ✣ So they ſailed vnto the region of the Gadarenes, which is ouer againſt Galile.

27 6 And as hee went out to land, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither aboade in houſe, but in the graues.

28 And when he ſaw Ieſus, hee cried out, and fell downe before him, and with a loud voyce ſaid, What haue I to doe with thee, Ieſus the ſonne of God the moſt High? I beſeech thee torment me not.

29 For he commanded the foule ſpirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, [k] and was caried of the deuill into wildernesſes.)

30 Then Ieſus asked him, ſaying, What is thy name? and he ſaid, Legion, becauſe many deuils were entred into him.

31 And they beſought him, that he would not command them to goe out into the deepe.

32 And there was thereby an heard of many ſwine feeding on an hill: and the *deuils* beſought him, that hee would ſuffer them to enter into them. So he ſuffered them.

33 Then went the deuils out of the man, and entred into the ſwine: and the heard was caried with violence from a ſteepe downe place into the lake, and was choaked.

34 When the heardmen ſawe what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to ſee what was done, and came to Ieſus, and found the man, out of whom the deuils were departed, ſitting at the feete of Ieſus, cloathed, and in his right mind: and they were afraid.

36 They alſo which ſaw it, tolde them by what meanes he that was poſſeſſed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, beſought him that hee would depart from them: for they were taken with a great feare: and he went into the ſhip, and returned.

38 Then the man, out of whom the deuils were departed, beſought him that hee might be with him: but Ieſus ſent him away, ſaying,

39 Returne into thine owne houſe, and ſhewe what great things God hath done to thee. So hee went his way, and preached [l] throughout all the citie, what great things Ieſus had done vnto him.

40 ¶ And it came to paſſe, when Ieſus was come againe, that the people [m] receiued him: for they all waited for him.

41 ¶ ✣ 7 And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Ieſus feete, and beſought him that hee woulde come into his houſe.

42 For hee had but a daughter onely, about twelue yeeres of age, and ſhe lay a dying (and as he went, the people thronged him.

43 And a woman hauing an iſſue of blood, twelue yeeres long, which had ſpent all her [n] ſubſtance vpon phyſicians, and could not be healed of any:

44 When ſhe came behinde *him*, ſhe touched the hemme of his garment, and immediatly her

a *Theſe things are called ſecret, which may not be vttered: for the word vſed here, is as much as we ſay in our tongue, to hold a mans peace.*
✣ *Eſai. 6,9. matth. 13,14. mar. 4, 12. iohn 12, 40. acts 28, 26. rom. 11, 8.*
✣ *Matth. 13, 8. marke 4, 15.*
b *That is, ſo ſoone as they haue heard the word, they goe about their buſines.*
c *They bring not forth perfect and full fruit to the ripening: or, they begin, but they bring not to an end.*
d *Which ſeeketh not onely to ſeeme ſuch a one, but is ſo indeed: ſo that this word, Honeſt, reſpecteth the outward life, and the word, good, is referred to the good gifts of the minde.*
e *With much adoe: for the deuill and the fleſh fight againſt the ſpirit of God, which is a new gheſt.*
✣ *Chap. 12, 33. matth. 5, 15. marke 4, 21.*
a *That that euery man hath receiued in priuate, he ought to beſtow to the vſe and profite of all men.*
✣ *Matth. 10, 26. marke 4, 22. chap. 12, 2.*
3 *Heauenly gifts are loſt with nigardlineſſe: and encreaſe with liberalitie.*
f *That is, with what mindes you come to heare the word, and how you behaue your ſelues when you haue heard it.*
✣ *Matth. 13, 12. and 25, 29. mar. 4. 25. chap. 19, 26.*
g *Either to himſelfe, or to other, or to both: for there are none ſo proud, as theſe fellowes, if it were poſſible to ſee that, that they cloke: neither are there that deceiue the ſimple more then they doe.* ✣ *Matth. 12, 46. marke 3, 32.*
4 *There is no knot of fleſh and blood, among men ſo nigh and ſtrait, as the band which is betweene Chriſt, and them who imbrace him with a true faith.* ✣ *Matth 8, 23. marke 4, 36.*
5 *It is expedient for vs ſometime to come into extreme danger, as though Chriſt paſſed not for vs, that we may haue a better triall, both of his power, and alſo of our weakeneſſe.*
h *Ieſus fell on ſleepe: and it appeareth, that he was very faſt on ſleepe, becauſe they called twiſe before he awoke.*
i *Not the diſciples, but the ſhip.*

✣ *Matth. 8, 28. marke 5, 1.*
6 *Chriſt ſheweth by caſting out a Legion of deuils by his word onely, that his heauenly vertue was appointed, to deliuer men from the ſlauery of the deuill: but fooliſh men will not for the moſt part redeeme this ſo excellent grace freely offered vnto them, with the leaſt loſſe of their pelting pelfe.*
k *By force and violence, as a horſe when he is ſpurred.*

l *To wit, the citie of the Gadarenes: and though Marke ſay that he preached it in Decapolis, they diſſent not. for Plinie recordeth, lib. 5. cap. 18. that Gadara is a towne of Decapolis, ſo that Decapolis was partly on this ſide Iordan, and partly on the other ſide.*
m *The multitude was glad he was come againe, and reioyced greatly.*
✣ *Matth. 9, 18. marke 5, 22.*
7 *Chriſt ſheweth by a double miracle, that he is Lord both of life and death.*
n *All that ſhe had to liue vpon*

iſſue of blood ſtanched.

45 Then Ieſus ſaid, Who is it that hath touched me? When euery man denied, Peter ſaid and they that were with him, Maſter, the multitude thruſt thee, and treade on thee, and ſayeſt thou, Who hath touched me?

46 And Ieſus ſaid, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman ſawe that ſhee was not hid, ſhe came trembling, and fell downe before him, and tolde him before all the people: for what cauſe ſhe had touched him, and how ſhe was healed immediatly.

48 And he ſaid vnto her, Daughter, be of good comfort: thy faith hath ſaued thee: goe in peace.)

49 While he yet ſpake, there came one from the ruler of the Synagogues houſe, which ſaide to him, Thy daughter is dead: diſeaſe not the Maſter.

50 When Ieſus heard it, he anſwered him, ſaying, Feare not: beleeue onely, and ſhee ſhall be ſaued.

51 And when he went into the houſe, he ſuffered no man to goe in with him, ſaue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and o ſorowed for her: but he ſaid, Weepe not: for ſhe is not dead, but ſleepeth.

53 And they laught him to ſcorne, knowing that ſhe was dead.

54 So he thruſt them all out, and tooke her by the hand, and cried, ſaying, Maid, ariſe.

55 And her ſpirit came againe, and ſhe p roſe ſtraightway: and he commanded to giue her meat.

56 Then her parents were aſtonied: but hee commanded them that they ſhould tell no man what was done.

o *The word ſignifieth to beate and ſtrike, and is tranſferred to the meurnings and lamentations, that are at burials, at which times men vſe ſuch kind of behauiour.*

p *The corps was laid out, and the wench receiued life, and roſe out of the bed, that all the world might ſee, ſhe was not onely reſtored to life, but alſo voide of all ſickneſſe.*

CHAP. IX.

1 The Apoſtles are ſent to preach. 7 and 19 The common peoples opinion of Chriſt. 12 Of the fiue loaues and two fiſhes. 20 The Apoſtles confeſſion. 24 To loſe the life. 35 We muſt heare Chriſt. 37 The poſſeſſed of a ſpirit. 46 Strife among the Apoſtles for the Primacie. 49 One caſting out deuils in Chriſtes Name. 52 The Samaritanes will not receiue Chriſt. 55 Reuenge forbidden. 57, 59. 61 Of three that would follow Chriſt, but on diuers conditions.

✣ *Matth.10,1. mar.3,13. and 6,7.*

1 The twelue Apoſtles are ſent foorth at the onely commandement of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the Iſraelites might pretend ignorance, and alſo that they might be better prepared to their generall ambaſſie.

THen ✣ 1 called hee his twelue diſciples together, and gaue them power and authoritie ouer all deuils, and to heale diſeaſes.

2 ✣ And hee ſent them foorth to preach the kingdome of God, and to cure the ſicke.

3 And he ſaide to them, * Take nothing to your iourney, neither ſtaues, nor ſcrippe, neither bread, nor ſiluer, neither haue two coates a piece.

4 And whatſoeuer houſe ye enter into, there a abide, and thence depart.

5 And how many ſoeuer will not receiue you, when ye goe out of that citie, * ſhake off the verie duſt from your feete for a teſtimonie againſt them.

6 And they went out, and went through euery towne preaching the Goſpel, and healing euery where.

7 ¶ * 2 Nowe Herod the Tetrarch heard of all that was done by him: and he b doubted, becauſe that it was ſaid of ſome, that Iohn was riſen

$ *Matth.10,7.*

* *Matth 10,9. marke 6,8.*

a *When you depart out of any citie, depart from thence where you firſt tooke vp your lodging: ſo that in fewe words, the Lord forbiddeth them to change their lodgings: for this publiſhing of the Goſpell, was as it were a thorow paſſage, that none of Iudea might pretend ignorance: as though he had not heard that Chriſt was come.* * *Chap.10,11. matth. 10, 14. marke 6,11. acts 13,51.* * *Matth 14, 1. marke 6,14.* 2 So ſoone as the world heareth tidings of the Goſpel, it is deuided into diuers opinions, and the tyrants eſpecially are afraid.

b *He ſtucke as it were faſt in the myre.*

again from the dead:

8 And of ſome, that Elias had appeared: and of ſome, that one of the olde Prophets was riſen againe.

9 Then Herod ſaide, Iohn haue I beheaded: who then is this of whom I heare ſuch things? and he deſired to ſee him.

10 ¶ ✣ 3 And when the Apoſtles returned, they tolde him what great things they had done. $ Then hee tooke them to him, and went ſide into a c ſolitarie place, *neere* to the citie called Bethſaida.

11 But when the people knewe it, they followed him: and he receiued them, and ſpake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 ▽ And when the day began to weare away, the twelue came, and ſaid vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a deſert place.

13 But he ſaid vnto them, Giue yee them to eate. And they ſaide, Wee haue no more but fiue loaues and two fiſhes, d except we ſhould goe and buy meate for all this people.

14 For they were about fiue thouſand men. Then hee ſaide to his diſciples, Cauſe them to ſit downe by fifties in a company.

15 And they did ſo, and cauſed all to ſit downe.

16 Then he tooke the fiue loaues, and the two fiſhes, and looked vp to heauen, and e bleſſed them, and brake, and gaue to the diſciples, to ſet before the people.

17 So they did all eate, and were ſatisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ * 4 And it came to paſſe, as hee was f alone praying, his diſciples were with him: and he asked them, ſaying, Whom ſay the people that I am?

19 They anſwered, and ſaid, Iohn Baptiſt: and others ſay, Elias: and ſome ſay, that one of the old Prophets is riſen againe.

20 And he ſaid vnto them, But whom ſay yee that I am? Peter anſwered, and ſaide: That Chriſt of God.

21 And he warned and commanded them, that they ſhould tell that to no man,

22 5 Saying, ✣ The ſonne of man muſt ſuffer many things, and be reprooued of the Elders, and of the hie Prieſtes and Scribes, and be ſlaine, and the third day riſe againe.

23 ¶* And he ſaid to them all, If any man will come after mee, let him denie himſelfe, and take vp his croſſe g dayly, and follow me.

24 ✣ For whoſoeuer will ſaue his life, ſhall loſe it: and whoſoeuer ſhall loſe his life for my ſake, the ſame ſhall ſaue it.

25 $ For what aduantageth it a man, if he win the whole world, and deſtroy himſelfe, or loſe himſelfe?

26 * For whoſoeuer ſhallbe aſhamed of mee, and of my words, of him ſhall the Sonne of man be aſhamed, when hee ſhall come in his glorie, and *in the glorie* of the Father, and of the holy Angels.

27 ✽ And I tell you of a ſuretie, there be ſome ſtanding here, which ſhall not taſte of death, till they haue ſeene the kingdome of God.

28 ✣ 6 And

✣ *Marke 6,30.*

3 They ſhall lacke nothing that follow Chriſt, no not in the wilderneſſe.

$ *Matth. 14,13. marke 6, 32.*

c *The word ſignifieth a deſert: note this was not in the towne Bethſaida, but part of the fields belonging to the towne.*

▽ *Matth. 14,15. mar.6,35. iohn 6,5.*

d *This is vnperfectly ſpoken, and therefore we muſt vnderſtand ſome thing, as this, we cannot giue them to eate, vnleſſe we goe and buy, &c.*

e *He gaue God thankes for theſe loaues and fiſhes, and withall prayed him to feede this ſo great a multitude with ſo ſmall a quantitie, and to be ſhort, that this whole banket might be to the glory of God.*

✽ *Matth.16,13. marke 8,27.*

4 Although the world be toſſed vp and downe, betwixt diuers errors, yet we ought not to contemne the trueth, but be ſo much the more deſirous to know it, and be more conſtant to confeſſe it.

f *Alone from the people.*

5 Chriſt himſelfe attained to the heauenly glory by the croſſe and inuincible patience.

✣ *Matth.17,22. marke 8, 31.*

* *Chap.24, 27. mat.10,38. and 16, 24. mar.8,34.*

g *Euen as one day followeth another, ſo doth one croſſe follow another, and the croſſe is by the figure Metonymie, taken for the miſeries of this life: for to be hanged, was the foreſt and cruelſt puniſhment that was amongſt the Iewes.*

✣ *Chap.17,33. matth.16,39. and 16, 25. iohn 12,25.*

$ *Matth.16,26. marke 8, 36.*

* *Chap.12,9. matt, 10,33. mar.8,38. 2.tim.2,12.*

✽ *Matth 16,28. marke 9,1.*

✤ *Mat.* 17, a. *marke* 9, a.
6 Least the disciples of Christ should be offended at the debasing himselfe in his flesh, he teacheth them that it is voluntarie, shewing therewithall for a space the brightnesse of his glorie.
h What death hee should die in Hierusalem.

28 ✤ 6 And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment *was* white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias:

31 Which appeared in glorie, and tolde of his h departing, which hee should accomplish at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe, and when they awoke, they saw his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloude and ouershadowed them, and they feared when they where entring into the cloud.

✤ 2. *Peter* 1, 17

35 ✤ And there came a voice out of the cloud, saying, This is that my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in i those dayes any of those things which they had seene.

i Vntill Christ was risen againe from the dead.
7 Christ is offended with nothing so much as with incredulitie, although he beare with it for a time.
✤ *Mat.* 17, 14. *marke* 9, 17.

37 ✤ 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 ✤ And beholde, a man of the companie cryed out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spiritie taketh him, and suddenly he crieth, and he teareth him, that he fometh, and hardly departeth from him, when hee hath k bruised him.

k As it fareth in the falling sicknesse.

40 Nowe I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles hee was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirite, and healed the childe, and deliuered him to his father.

8 We haue no cause to promise our selues rest and quietnesse in this world, seeing that they themselues which seemed to fawne vpon Christ, doe shortly after crucifie him.
l Giue diligent eare vnto them, and when you haue once heard them, see that you keepe them.
✤ *Mat.* 17, 22. *marke* 9, 31.
✲ *Mat.* 18, 1. *marke* 9, 35.
9 The ende of ambition is ignominie; but the end of modest obedience is glory.
✱ *Marke* 9, 38.
10 Extraordinarie things are neither rashly to be allowed, nor condemned.

43 ¶ 8 And they were all amased at the mightie power of God: and while they all wondered at al things which Iesus did, he said vnto his disciples,

44 l Marke these wordes diligently: ✱ for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they vnderstood not that worde: for it was hid from them, *so* that they could not perceiue it: and they feared to aske him of that word.

46 ¶ ✲ 9 Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little child, and set him by him,

48 And saide vnto them, Whosoeuer receiueth this little childe in my Name, receiueth mee: and whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you all, hee shall be great.

49 ¶ ✱ 10 And Iohn answered and sayde, Master, wee sawe one casting out deuils in thy Name, and we forbad him, because he followeth *thee* not with vs,

50 Then Iesus saide vnto him, Forbid yee *him* not: for he that is not against vs, is with vs.

51 ¶ 11 And it came to passe, when the dayes were accomplished, that he should be receiued vp, he m setled himselfe fully to goe to Hierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him *lodging*.

53 But they woulde not receiue him, because his behauiour was *as* though he would goe to Hierusalem.

54 12 And when his disciples, Iames and Iohn saw it, they said, Lord, wilt thou that we command, that fire come downe from heauen, and consume them, euen as ✤ Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what n spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ 13 And it came to passe that as they went in the way, ✤ a certaine man saide vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Iesus saide vnto him, The Foxes haue holes, and the birdes of the heauen nestes, but the Sonne of man hath not whereon to lay his head.

59 14 But hee said vnto another, Followe mee. And the same said, Lord, suffer me first to goe and burie my father.

60 And Iesus said vnto him, Let the dead burie o their dead: but goe thou, and preach the kingdom of God.

61 15 Then another saide, I will followe thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus saide vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

11 Christ goeth willingly to death.
m *Word for word; he hardened his face, that is, he resolued with himselfe to die, and therefore ventured vpon his iourney, and cast away all feare of death, and went on.*
12 Wee must take heed of the immode rateneſse of zeale, and fonde imitation, euen in good causes, that whatsoeuer we doe, we doe it to Gods glory, and the profit of our neighbour.
✤ 2. *King.* 1, 10. 12. 13.
n *So speake the Hebrewes, that is, you know not what will, minde, and counsell you are of: so the gifts of God are called the spirite, because they are giuen of Gods Spirit, and so are they, that are contrarie to them, which proceed of the wicked spirite, as the spirit of couetousnes, of pride, and madnesse.*
13 Such as follow Christ, must prepare themselues, to suffer all discommodities,
✤ Matth. 8, 19. 14 The calling of God ought to be preferred, without all controuersie before all dueties that we owe to men. o *Who notwithstanding that they liue in this fraile life of man, yet are strangers from the true life, which is euerlasting and heauenly.*
15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 The seuentie disciples. 10 The vnthankfull cities charged with impietie. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

✲ Matth. 10, 1.
1 The seuentie are sent as the second forewarners, of the comming of Christ.

AFter ✲ 1 these things, the Lord appointed other seuentie also, and sent them, two and two before him into euerie citie and place, whither hee himselfe should come.

✱ Matth. 9, 37.
✲ Matth. 10, 16.
2 The faithfull ministers of the word are in this worlde as lambes among wolues: but if they be diligent to doe their duetie, her that sent them will also preserue them.

2 And hee saide vnto them, ✱ The harueſt *is* great, but the labourers *are* fewe: pray therefore the Lord of the harueſt to sent fort labourers into his harueſt.

3 ✲ 2 Goe your wayes: beholde, I sende you forth as lambes among wolues.

4 Beare no bagge, neither scrippe, nor shoes, and * salute a no man by the way.

5 ✤ And into whatsoeuer house yee enter, first say, Peace *be* to this house.

6 And if b the sonne of peace be there, your peace shall rest vpon him, if not, it shall turne to you againe.

* 2. *King.* 4, 29.
a *This is spoken after the maner of a figure, which men vse, when they put downe more in wordes, then is meant: vsuall among the Hebrewes, when they commaund a thing to be done speedily without delay, as* 2. *King.* 4, 29: *for otherwise courteous and gentle salutations, are points of Christian duety: as for the calling it was but for a season.* ✤ *Matth.* 10, 12. *marke* 6, 10.
b *So speake the Hebrewes: that is, hee that fauoureth the doctrine of peace and imbraceth it.*

7 And in that houſe c tary ſtill, eating and drinking ſuch things as by them *ſhall be ſet before you*: ✤ for the labourer is worthie of his wages. G o not from houſe to houſe.

8 ✤ But into whatſoeuer citie yee ſhall enter, if they receiue you, d eate ſuch things as are ſet before you.

9 And heale the ſicke that are there, and ſay vnto them, The kingdome of God is come neere vnto you.

10 3 But into whatſoeuer citie ye ſhall enter, if they will not receiue you, goe your wayes out into the ſtreets of the ſame, and ſay,

11 Euen the verie ❦ duſt, which cleaueth on vs of your citie, wee wipe off againſt you: notwithſtanding know this, that the kingdome of God was come neere vnto you.

12 For I ſay to you, that it ſhall be eaſier in that day for them of Sodome, then for that citie.

13 ✲ Woe *be* to thee, Chorazin, woe *be* to thee, Beth-ſaida: for if the miracles had beene done in Tyrus and Sidon, which haue beene done in you, they had a great while agone repented, ſitting in ſackcloath and aſhes.

14 Therefore it ſhall be eaſier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, ſhalt be thruſt downe to hell.

16 ¶✲ Hee that heareth you, heareth me: and he that diſpiſeth you, diſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ 4 And the ſeuentie turned againe with ioy, ſaying, Lord, euen the deuils are ſubdued to vs e through thy Name.

18 And hee ſaide vnto them, I ſawe Satan, like lightning, f fall downe from heauen.

19 Beholde, I giue vnto you power to tread on Serpents, and Scorpions, and ouer all the power of the enemie, and nothing ſhall g hurt you.

20 Neuertheleſſe, in this reioyce not, that the ſpirites are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.

21 ¶ 5 That ſame houre reioyced Ieſus in the ſpirite, and ſaid, I confeſſe vnto thee, Father, Lord of heauen and earth, that thou haſt hid theſe things from the h wiſe and vnderſtanding, and haſt reuealed them to babes: euen ſo, Father, becauſe it ſo pleaſed thee. ‖

22 6 All things are giuen me of my Father: and no man knoweth who the ſonne is, but the Father: neither who the Father is, ſaue the Sonne, and he to whome the Sonne will reueale him.

23 ¶ 7 And he turned to his diſciples, and ſaid ſecretly, *Bleſſed *are* the eyes, which ſee that ye ſee.

24 For I tell you that many Prophets and Kings haue deſired to ſee thoſe things, which ye ſee, and haue not ſeene *them*: and to heare thoſe things which yee heare, and haue not heard *them*.

25 ¶✤ 8 Then beholde, i a certaine Lawyer ſtoode vp, and tempted him, ſaying, Maſter, what ſhall I doe to inherite eternall life?

26 And hee ſaide vnto him, What is written in the Law? how readeſt thou?

27 And hee anſwered and ſaide, ✤ Thou ſhalt loue thy Lord God with all thine heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, ✤ and thy neighbour as thy ſelfe.

28 Then he ſaid vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue.

29 9 But hee willing to k iuſtifie himſelfe, ſaide vnto Ieſus, Who is then my neighbour?

30 And Ieſus anſwered, and ſaide, A certaine man went downe from Hieruſalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now ſo it fell out, that there came downe a certaine Prieſt that ſame way, and when hee ſawe him, he paſſed by on the other ſide.

32 And likewiſe alſo a Leuite, when hee was come neere to the place, went and looked *on him*, and paſſed by on the other ſide.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he ſawe him, he had compaſſion on him,

34 And went to him, and bound vp his wounds and powred in oyle and wine, and put him on his owne beaſt, and brought him to an Inne, and made prouiſion for him.

35 And on the morrow when he departed, hee tooke out two pence, and gaue them to the hoſt, and ſaid vnto him, Take care of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompenſe thee.

36 Which nowe of theſe three, thinkeſt thou, was neighbour vnto him that fell among the theeues?

37 And he ſaid, He that ſhewed mercie on him. Then ſaid Ieſus vnto him, Goe, and doe thou likewiſe.

38 ¶ 10 Now it came to paſſe, as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her houſe.

39 And ſhe had a ſiſter called Mary, which alſo ſate at Ieſus feet, and heard his preaching.

40 But Martha was combred about much ſeruing, and came to him, and ſaide, Maſter, doeſt thou not care that my ſiſter hath left mee to ſerue alone? bid her therefore, that ihee helpe me.

41 And Ieſus anſwered, and ſaid vnto her, Martha, Martha, thou careſt, and art troubled about many things:

42 But one thing is needfull, Marie hath choſen the good part, which ſhall not be taken away from her.

CHAP. XI.

1 He teacheth his Apoſtles to pray. 14 The dumbe deuill driuen out. 27 A woman of the companie lifted vp her voyce. 29 The Iewes require ſignes. 37 He being feaſted of the Phariſe, reproueth the outward ſhew of holineſſe.

A Nd ſo it was, that as hee was praying in a certaine place, when hee ceaſed, one of his diſciples ſaid vnto him, Lord, teach vs to pray, as Iohn alſo taught his diſciples.

2 ✤ And he ſaid vnto them, When ye pray, ſay, 1 Our father which art in heauen, hallowed be thy Name. Thy kingdome come: Let thy will be done, euen in earth, as *it is* in heauen:

3 Our daily bread giue vs a for the day:

4 And forgiue vs our ſinnes: for euen we forgiue euerie man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ 2 Moreouer he ſaid vnto them, Which of you

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c *Take vp your lodging in that houſe, which ye firſt enter into, that is, be not carefull for commodious lodging, as men doe which purpoſe to tary long in a place: for here is not inſtituted that ſolemne preaching of the Goſpell, which was vſed afterward, when the Churches were ſetled: but theſe are ſent abroad to all the coaſts of Iudea, to giue them to vnderſtand, that the laſt Iubile is at hand.*

✤ *Deut. 24.14. matth. 10, 10. 1. tim. 5.18.*

✤ *Matth. 10.11.*

d *Content your ſelues with that meat that is ſet before you.*

3 God is a moſt ſeuere reuenger of the miniſterie of his Goſpell.

❦ *Chap. 9.5. acts 13.51. and 18.6.*

✲ *Matth. 11.21.*

✲ *Matth. 10.40. Iohn 13.20.*

4 Neither the gift of miracles, neither what els ſoeuer excellent gift, but onely our election giueth vs occaſion of true ioy: and the onely publiſhing of the Goſpell is the deſtruction of Satan.

e *For Chriſtes diſciples vſed no abſolute authoritie, but wrought ſuch miracles as they did, by calling vpon Chriſtes Name.*

f *Paul placeth the deuill and his angels, in the ayre, Ephe. 6.12. and hee is ſaid to be caſt downe from thence by force when his power is aboliſhed by the voice of the Goſpell.*

g *Shal do you wrong.*

5 The Church is contemptible, if we behold the outward face of it, but the wiſdome of God is not ſo marueilous, in any thing, as in it.

h *Of this world.*

‖ Then hee turned to his diſciples, and ſaid, *Is read in ſome copies.*

6 Whoſoeuer ſeeketh the Father without the Sonne, wandereth out of the way.

7 The difference of the old Teſtament and the new conſiſteth in the meaſure of reuelation. ✲ Matth. 13.16. ✤ Mat 22.35. mar. 12.28.

8 Faith doth not take away, but eſtabliſheth the doctrine of the Law.

i *One of them that profeſſed himſelfe to be learned in the rites and lawes of Moſes.*

✤ *Deut. 6.5. Leuit. 19.18.*

9 All they are comprehended in the name of our neighbour, by the Lawe, whomſoeuer we may helpe.

k *That is, to vnfold his righteouſneſſe, or ſhewe, that he was iuſt, that is, void of all faults: and Iames 5. vſeth the worde of iuſtification in this ſenſe.*

10 Chriſt careth not to be entertained delicately, but to be heard diligently, that is it which he eſpecially requireth.

✤ Matth. 6.9.

1 A forme of true prayer.

a *That is, as much as is needfull for vs this day, whereby we are not debarred to haue an honeſt care for the maintenance of our liues, but that carping care, which killeth a number of men, is cut off and reſtrained.*

2 We muſt pray with faith.

you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend mee three loaues?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And hee within should answere, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise and giue him, because he is his friend, yet doubtles because of his b importunitie, hee would rise and giue him as many as he needed.

9 ✣ And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 ⚘ For euery one that asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 ᵛ If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if *hee aske* a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will hee giue him a scorpion?

13 If ye then which are euill, can giue good giftes vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him?

14 ¶ ✲ Then hee cast out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondred.

15 3 But some of them sayd, ✲ He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 4 But he knew their thoughts, and sayd vnto them, * Euery kingdome diuided against it selfe, shalbe desolate, and an house *diuided* against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because ye say that I cast out deuils c through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the d finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his e palace, the things that he possesseth, are in peace.

22 But when a stronger then hee commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein he trusted, and diuideth his spoyles.

23 5 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ✣ 6 When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he sayth, I will returne vnto my house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in, and dwell there: ⚘ so the last state of that man is worse then the first.

27 ¶ 7 And it came to passe as he said these things, a certaine woman of the company lifted vp her voyce, and saide vnto him, Blessed *is* the wombe that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that heare the word of God, and keepe it.

29 ¶ ✣ 8 And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of ⚘ Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites: so shall also the sonne of man be to this generation.

31 ✣ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisedome of Salomon, and behold, a greater then Salomon *is* here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they ✲ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

33 ¶ ✲ 9 No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 * The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heede therefore, that the light which is in thee, be not darkenesse.

36 If therefore thy whole bodie *shall be* light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ 10 And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at the table.

38 And when the Pharise saw it, he marueiled that he had not first washed before dinner.

39 ✣ And the Lord said to him, Indeede yee Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednesse.

40 Yee fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes f of those things which you haue, and behold, all things shall be cleane vnto you.

42 11 But wo *be* to you, Pharises: for ye g tithe the mynt and the rew, and h all manner herbs, and passe ouer i iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 ⚘ 12 Who *be* to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 13 Woe *be* to you, Scribes and Pharises hypocrites: ‖ for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ 14 Then answered one of the Lawyers, and said vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And hee said, Who *be* to you also, yee Lawyers: ✲ for yee lade men with burthens grieuous

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b *Word for word, impudency: but that impudencie which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie.*
✣ *Mat.7,7. and 21. 22. marke 11,24. iohn 14, 13. and 16. 23. iames 1,5.*
⚘ *Matth.7, 8.*
ᵛ *Matth.7,9.*
✲ *Matth.9,32. and 12, 22.*
3 An example of horrible blindnes, and such as cannot be healed, when as vpon an euill conscience, and pretended malice, the power of God is blasphemed.
✲ *Matth.9,34. and 12, 24. marke 3, 22.*
4 The true way to know the true Christ, from the false, is this, that the true Christ hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him.
* Matth.12,25. marke 3,24.
c *By the name and power of Beelzebub.*
d *That is, by the power of God: so it is said, Exod.8.19.*
e *The word signifieth properly an open and voide roome before an house, and so by translation is taken for noble mens houses.*
5 Against indifferent men, and such as loue to haue a meane, which seeke meanes to reconcile Christ and Satan together.
✣ Matth.12,43.
6 He that doeth not continue, is in worse case, then he that neuer begun.
⚘ Hebr. 6,4. 2. Petr. 2,20.
7 Christ seeketh not praise in himselfe, but in our saluation.
✣ *Mat.12.38.39.*
8 They that are fond deirers of miracles, in stead of miracles shall receiue punishment.
⚘ *Ionas 1,12.*
✣ *1. King.10,1. 2.Chron.9,1.*
✲ *Ionas 3,5.*
✣ *Chap.8,16. matt.5.15. marke 4.21.*
9 Our mindes are therefore lightned with the knowledge of God, that we should giue light vnto others, and therefore our chiefest labour ought to be to pray for that light.
* *Matt.6,22.*
10 The seruice of God consisteth not in outward cleanlinesse, and deuised rites or ceremonies, but in the spirituall righteousnesse of the heart, and charitie.
✣ *Matt.23.25.*
f *That is, according to your abilities as who would say, in stead of your extortions, which hindred you, that you could not eate cleanly, vse charitie, and accordingly as your abilitie shall serue you, be good to the poore, and so shall that, that is within the platter, be sanctified though the platter be vnwashed.*
11 It is the properte of hypocrities, to stand stoutly for little trifles, and let passe greater matters.
g *Your decide by Gods Law that the tent part is due to be payed.*
h *Of all kind of herbes some, as August. expoundeth it in his Enchiridion to Laurence, cap. 99. were he sheweth in like sort how that place of Paul, 1.Tim.2.4. God will haue all men to be saued, is to be expounded after the same manner.*
i *That is to say, that that is right and reason to doe: for this word, Iudgment, conteineth the commandements of the second table, and the other words, The loue of God, containe the first, Chap.20.26. mat.23.6. marke 12,38,39.*
12 Hypocrisie and ambition are commonly ioyned together.
13 Hypocrites deceiue men with an outward shew.
‖ Matt.23.27.
14 Hypocrites are very seuere against other men, but thinke all things lawfull to themselues.
✲ Matt.23.4. actes 15,10.

to bee borne, and yee your ſelues touch not the burdens with one of your fingers.

47 15 Wo *be* to you: ✣ for you build the ſepulchres of the Prophets, & your fathers killed them.

48 Truely k ye beare witneſſe, and allow the deedes of your fathers: for they killed them, and ye build their ſepulchres.

49 Therefore ſayd the wiſedome of God, I will ſend them Prophets and Apoſtles, and of them they ſhall ſlay, and l perſecute away

50 That the blood of all the Prophets, m ſhed from the foundation of the world, may be required of this generation,

51 From the blood of ✣ Abel vnto the blood of * Zacharias, which was ſlaine betweene the altar and the Temple: verely I ſay vnto you, it ſhall be required of this generation.

52 16 Wo *be* to you, Lawyers: for ye haue n taken away the key of knowledge: ye entred not in your ſelues, and them that came in, ye forbade.

53 17 And as hee ſayd theſe things vnto them, the Scribes and Phariſes began to vrge him ſore, and to o prouoke him to ſpeake of many things,

54 Laying waite for him, and ſeeking to catch ſome thing of his mouth, whereby they might accuſe him.

15 Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute, when they were aliue.

✣ Matth. 23, 29.

k *When you perſecute Gods ſeruants, like mad mē, euen as your fathers did, though you colour it with a pretence of godlineſſe, yet notwithſtanding, in that you beautifie the ſepulchres of the Prophets, what doe you els, but glory in your fathers cruelty, and ſet vp monuments (as it were) in glory and triumph of it?*

l *They ſhall ſo vexe them and trouble them, that at length they ſhall baniſh them.*

m *That you may be called to an account for it, yea, and be puniſhed, for the ſheading of that blood of the Prophet.* ✣ *Gen. 4, 8.* * *2. Chron. 24, 21.* 16 They haue of long time chiefly hindred the people, from entring into the knowledge of God, which ought to be the doore keepers of the Church.

n *You haue hidden and taken away, ſo that it cannot be found any where.* 17 The more the world is reprehended, the worſe it is, and yet muſt wee not betray the trueth.

o *They propoſed many queſtions to him, to draw ſome thing out of his mouth, which they might traiterouſly carpe at.*

CHAP. XII.

1 *The leauen of the Phariſes.* 5 *Who is to be feared.* 8 *To confeſſe Chriſt.* 17 *The parable of the rich man whoſe land was very fertile.* 21 *Not to care for earthly things.* 31 *But to ſeeke the kingdome of God.* 39 *The thiefe in the night.* 51 *Debate for the Goſpels ſake.*

IN * 1 the meane time, there gathered together a an innumerable multitude of people, ſo that they trode one another: and he began to ſay vnto his diſciples firſt, Take heede to your ſelues of the leauen of the Phariſes, which is hypocriſie.

2 * For there is nothing couered, that ſhall not be reuealed: neither hidde, that ſhall not be knowen.

3 Wherefore whatſoeuer yee haue ſpoken in darkeneſſe, it ſhalbe heard in the light: and that which ye haue ſpoken in the eare, in ſecret places, ſhallbe preached on the houſes.

4 * 2 And I ſay vnto you, my friends, be not afraide of them that kill the bodie, and after that are not able to doe any more.

5 But I will b forewarne you, whom ye ſhall feare: feare him which after he hath killed, hath power to caſt into hell: yea, I ſay vnto you, him feare.

6 Are not fiue ſparowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ✣ Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many ſparowes.

8 ✣ 3 Alſo I ſay vnto you, Whoſoeuer ſhall confeſſe me before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.

9 But he that ſhall deny me before men, ſhall be denied before the Angels of God.

10 * And whoſoeuer ſhall ſpeake a worde againſt the ſonne of man, it ſhall be forgiuen him: but vnto him that ſhall blaſpheme the holy Ghoſt, it ſhall not be forgiuen.

11 ✣ 4 And when they ſhall bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye ſhall anſwere, or what ye ſhall ſpeake.

12 For the holy Ghoſt ſhall teach you in the ſame houre, what ye ought to ſay.

13 5 And one of the company ſaid vnto him, Maſter, bid my brother diuide the inheritance with me.

14 And he ſaid vnto him, Man, who made mee a iudge, or a diuider ouer you?

15 Wherefore he ſaid vnto then, Take heed, and beware of c couetouſneſſe: for though a man haue aboundance, *yet* his d life ſtandeth not in his riches.

16 6 And he put foorth a parable vnto them, ſaying, The e ground of a certaine rich man brought forth fruits plenteouſly.

17 Therefore hee f thought with himſelfe, ſaying, What ſhall I doe, becauſe, I haue no *roome* where I may lay vp my fruites?

18 And he ſaid, This will I do, I will pull down my barnes, and builde greater, and therein will I gather all my fruits, and my goods.

19 And I will ſay to my ſoule, Soule, thou haſt much goods laid vp for many yeeres, liue at eaſe, eate, drinke, and g take thy paſtime.

20 But God ſaid vnto him, O foole, this night will they fetch away thy ſoule frō thee: then whoſe ſhall thoſe things be which thou haſt prouided?

21 So *is* he that gathereth riches h to himſelfe, and is not rich in God.

22 7 And he ſpake vnto his diſciples, Therefore I ſay vnto you, ⁘ Take no thought for your life, what ye ſhall eat: neither for your bodie, what ye ſhall put on.

23 The life is more then meat: and the body *more* then the rayment.

24 Conſider the rauens: for they neither ſowe nor reape: which neither haue ſtorehouſe nor barne, and *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his ſtature one cubite?

26 If ye then be not able to do the leaſt thing, why take ye thought for the remnant?

27 Conſider the lillies how they grow: they labour not, neither ſpin they: yet I ſay vnto you, that Salomon himſelfe in all his royaltie was not cloathed like one of theſe.

28 If then God ſo cloath the graſſe which is to day in the field, and to morow is caſt into the ouen, how much more *vvill hee cloath* you, O yee of little faith?

29 Therefore aske not what yee ſhall eate, or what ye ſhal drinke, neither i hang you in ſuſpence.

30 For all ſuch things the people of the world ſeeke for: and your Father knoweth that ye haue need of theſe things.

✣ *Matth. 27, 31. marke 3, 28. 1. Iohn 5, 15.*

✣ Matth. 10, 19. marke 13, 11.

4 It is a great and hard conflict to confeſſe the treuth, yet he that can doe all things, and is almightie, will not be wanting to the weake ſoft which ſtriue and contend in his appointed time.

5 Chriſt would not for three cauſes be a iudge to diuide an inheritance. Firſt, for that he would not foſter vp and cheriſh the fleſhly opinion that the Iewes had of Meſſias: Secondly for that he would diſtinguiſh the ciuill gouernance, from the Eccleſiaſticall: Thirdly, to teach vs to beware of them which abuſe the ſhew of the Goſpell, and alſo the name of miniſters, to their owne priuate commodities.

c *By couetouſnes is meant, that greedie deſire to get, commonly with other mens hurt.*

d *God is the author and preſeruer of mans life, goods are not.*

6 There are none more mad, then rich men which hang vpon their riches.

e *Or rather countrey, for here is ſet forth a man that poſſeſſeth not a piece of ground only, but an whole countrey, as they do, which ioyne houſe to houſe, and field to field, Eſai. 5, 8.*

f *Made his reckoning within himſelfe, which is the propertie of couetous churles that ſpend their life in thoſe trifles.*

g *Be merry & make good cheare.*

h *Caring for no man but for himſelfe, and minding to truſt in himſelfe.*

7 An earneſt thinking vpon the prouidence of God, is a preſent remedie againſt the moſt fooliſh and pining carefulneſſe of men for this life. ⁘ *Matth. 6, 25. 1. pet. 5, 7. pſal. 55, 22.*

A *Metaphore taken of things that hang in the ayre, for they that are careſull for this worldly life, and hang vpon the arme of man, haue alwayes wauering and doubtfull minds, ſwaying ſometimes this way, and ſometimes that way.*

* Matth. 16, 5. marke 8, 14.

a The faithfull teachers of Gods word, which are appointed by him for his people, muſt both take good heed of them, which corrupt the puritie of doctrine with goodly gloſes, and alſo take paines through the helpe of God, to ſet foorth ſincere doctrine, openly and without feare.

a *Word for word, ten thouſands of people, a certaine number for an vncertaine.*

* Matth. 10, 26. marke 4, 22.

* Matth. 10, 28.

2 Although hypocrites haue princes to execute their arueltie, yet there is no cauſe why we could be afraid of them, the leaſt iote that may be, ſeeing they can do nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſaluation of his elect. b *He warneth them of danger that preſently hang ouer their heads, for thoſe that come vpon the ſudden, doe make the greater wound.* ✣ *1. Sam. 14, 45. acts 27, 34.* ✣ *Chap. 9, 26. matth. 10, 32. mar. 8, 38. 2. tim. 1, 12.* 3 Great is the reward of a conſtant confeſſion: and horrible is the puniſhment of the denying of Chriſt, yea impoſſible to be called backe againe ſhall the puniſhment be, if vpon ſet purpoſe, both with mouth and heart we blaſpheme a knowen trueth.

8 They ſhall lacke nothing, which are carefull for the kingdome of heauen.

9 It is a fooliſh thing not to looke for ſmall things, at his hands, which giueth vs freely the greateſt things. ✣ *Matth.6,20.*

10 A godly bountifulneſſe is a ready way to get true riches.

k *This is the figure Metonymie, for by this word, Almes, is meant that compaſſion and friendlineſſe of an heart that tendereth the miſerie and poore eſtate of man, and ſheweth foorth it ſelfe by ſome gift, and hath the name giuen it in the Greeke tongue, of mercie and compaſſion: and therefore hee is ſayd to giue almes, who parteth with ſome thing to another, and giueth to the poore, ſhewing thereby, that he pitieth their poore eſtate.*

✣ *1. Pet.1,13.*

11 The life of the faithfull ſeruants of God, in this world is a certaine watchfull peregrination, hauing the light of the wotd going before it. ✱ *Matth.24,43. reuel.16,15. and 3,3.*

12 None haue more neede to watch, then they that haue ſome degree of honour in the houſholde of God.

l *That is, euery moneth ſuch meaſure of corne as was appointed them.*

m *More then of him to whom ſo much was not giuen.*

13 The Goſpel is the onely cauſe of peace betweene the goodly: and ſo is it the occaſion of great trouble among the wicked. ✱ *Matth.10,34.*

31 8 But rather ſeeke ye after the kingdome of God, and all theſe things ſhalbe caſt vpon you.

32 9 Feare not, little flocke: for it is your Fathers pleaſure to giue you the kingdome.

33 ¶ ✣ 10 Sell that ye haue, and giue k almes: make you bagges which waxe not olde: a treaſure that can neuer faile in heauen, where no thiefe commeth neither moth corrupteth.

34 For where your treaſure is, there will your hearts be alſo.

35 ¶ ✣ 11 Let your loines be girded about, and your lights burning.

36 And ye your ſelues like vnto men that wait for their maſter, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Bleſſed *are* thoſe ſeruants, whom the Lord when hee commeth ſhall finde waking: verely I ſay vnto you, hee will gird himſelfe about, and make them to ſit downe at table, and will come forth, and ſerue them.

38 And if hee come in the ſecond watch, or come in the third watch, and ſhall finde them ſo, bleſſed are theſe ſeruants.

39 * Now vnderſtand this, that if the good man of the houſe had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue ſuffered his houſe to be digged thorow.

40 12 Be yee alſo prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter ſayd vnto him, Maſter, telleſt thou this parable vnto vs, or euen to all?

42 And the Lord ſayd, Who is a faithfull ſteward and wiſe, whom the maſter ſhall make ruler ouer his houſholde, to giue them their l portion of meat in ſeaſon?

43 Bleſſed *is* that ſeruant, whom his maſter when he commeth, ſhall finde ſo doing.

44 Of a trueth, I ſay vnto you, that hee will make him ruler ouer all that he hath.

45 But if that ſeruant ſay in his heart, My maſter doth deferre his comming, and ſhall begin to ſmite the ſeruants, and maidens, and to eat and drinke, and to be drunken,

46 The maſter of that ſeruant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that ſeruant that knew his maſters will, and prepared not himſelfe, neither did according to his will, ſhalbe beaten with many *ſtripes*.

48 But he that knew it not, and yet did commit things woorthie of ſtripes, ſhall be beaten with few *ſtripes*: for vnto whomſoeuer much is giuen, of him ſhall be much required, and to whom men much commit, m the more of him will they aske.

49 ¶ 13 I am come to put fire on the earth, and what is my deſire, if it be already kindled?

50 Notwithſtanding I muſt be baptized with a baptiſme, and how am I grieued till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from hencefoorth there ſhall be fiue in one houſe diuided, three againſt two, and two againſt three.

53 The father ſhalbe diuided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.

54 ¶ ✣ 14 Then ſayd he to the people, When ye ſee a cloud n riſe out of the Weſt, ſtraightway ye ſay, A ſhower commeth: and ſo it is.

55 And when *ye ſee* the South winde blow, ye ſay, that it will be hote: and it commeth to paſſe.

56 Hypocrites, yee can diſcerne the face of the earth, and of the ſkie: but why diſcerne ye not this time?

57 1 Yea, and why iudge ye not of your ſelues what is right?

58 ¶ ✣ While thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayeſt be deliuered from him, leaſt he draw thee to the iudge, and the iudge deliuer thee to the o iayler, and the iayler caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the vtmoſt mite.

✣ *Matt.16,2.*

14 Men which are verie quicke of ſight in earthly things, are blinde in thoſe things which perteine to the heauenly life, and that through their owne malice.

n *Which appeareth, and gathereth it ſelfe together in that part of the aire.*

15 Men that are blinded with the loue of themſelues, and therefore are deteſtable and ſtubburne, ſhall beare the reward of their follie.

✣ *Matth.15,25.*

o *To him that had to demand and gather the amerciaments which they were condemned vnto that had wronghfully troubled men: moreouer, the magiſtrates officers make them which are condemned, pay that, that they owe, yea, and often times if they be obſtinate, they do not onely take the coſt and charges of them, but alſo impriſon them.*

CHAP. XIII.

Of the Galileans, 4 and thoſe that were ſlaine vnder Siloam. 6 The figge tree that bare no fruit. 11 The woman vexed with the ſpirit of infirmitie, that is, with a diſeaſe brought on her by Satan, is healed. 19 The parable of the graine of muſtard ſeed. 21 Of leauen. 23 How few ſhalbe ſaued. 31 Herod that Foxe.

THere 1 were certaine men preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood a Pilate had mingled with their ſacrifices.

2 And Ieſus anſwered, and ſayd vnto them, Suppoſe ye, that theſe Galileans were greater ſinners then all the *other* Galileans, becauſe they haue ſuffered ſuch things?

3 I tell you, nay: but except yee amend your liues, ye ſhall all likewiſe periſh.

4 Or thinke you that thoſe eighteene, vpon whom the tower in b Siloam fell, and ſlew them, were ſinners aboue all men that dwell in Hierulalē?

5 I tell you, nay: but except yee amend your liues, ye ſhall all likewiſe periſh.

6 ¶ 2 He ſpake alſo this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and ſought fruit thereon, and found none.

7 Then ſayd he to the dreſſer of his vineyard, Beholde, this three yeeres haue I come and ſought fruit of this figge tree, and find none: cut it downe: why keepeth it alſo the ground c barren?

8 And he anſwered, and ſayd vnto him, Lord, let it alone this yeere alſo, till I digge round about it, and dung it.

9 And if it beare fruit, *well*: if not, then after thou ſhalt cut it downe.

10 ¶ 3 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a d ſpirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp *her ſelfe* in any wiſe.

12 When Ieſus ſaw her, hee called her to him, and ſayd to her, Woman, thou art e looſed from thy diſeaſe.

13 And he layed his hands on her, and imme-

1 Wee muſt not reioyce at the iuſt puniſhment of others, but rather be inſtructed thereby to repentance.

a *Pontius Pilate was gouernour of Iudea, almoſt ten yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tyberius reigne, Chriſt finiſhed the worke of our redemption by his death.*

b *To wit, in the place, or riuer: for Siloam was a ſmall riuer, from whence the conduits of the citie came, whereof Iohn 9,7. and Eſai. 8,6. and therefore it was a tower or caſtle, built vpon the conduit ſide, which fell downe ſuddenly, and killed ſome.*

2 Great and long ſuffering is the patience of God, but yet ſo that at length he executed iudgement.

c *Maketh the ground barren in that part, which otherwiſe were good for vines.*

3 Chriſt came to deliuer vs from the bands of Satan.

d *Troubled with a diſeaſe which Satan brought.* e *For Satan had the woman bound, as if ſhe had bene in chaines, inſomuch that for eighteene yeeres ſpace ſhe could not holde vp her head.*

diatly

diatly ſhe was made ſtraight againe, and glorified God.

14 4 And the f ruler of the Synagogue anſwered with indignation, becauſe that Ieſus healed on the Sabbath *day*, and ſayd vnto the people, There are ſixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then anſwered him the Lord, and ſayd, Hypocrite, doth not ech one of you on the Sabbath *day* looſe his oxe or his aſſe from the ſtall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, be looſed from this bond on the Sabbath day?

17 And when he ſayd theſe things, all his aduerſaries were aſhamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ ✣ Then ſayd he, What is the kingdome of God like? or whereto ſhall I compare it?

19 5 It is like a graine of muſtard ſeed, which a man tooke and ſowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made neſts in the branches thereof.

20 ¶ ✣ And againe he ſayd, Whereunto ſhall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three pecks of flowre, till all was leauened.

22 ¶ ❦ 6 And hee went thorow all cities and townes, teaching, and iourneying towards Hieruſalem.

23 Then ſayd one vnto him, Lord, *are there* few that ſhalbe ſaued? And he ſayd vnto them,

24 ✱ Striue to enter in at the ſtrait gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able.

25 When the good man of the houſe is riſen vp, and hath ſhut to the doore, and ye began to ſtand without, and to knocke at the doore, ſaying, Lord, Lord, open to vs, and he ſhall anſwere and ſay vnto you, I know you not whence ye are.

26 7 Then ſhall ye begin to ſay, We haue eaten and drunken in thy preſence, and thou haſt taught in our ſtreets.

27 ✣ But he ſhall ſay, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquitie.

28 8 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Iacob, and all the Prophets in the kingdome of God, and your ſelues thruſt out at doores.

29 Then ſhall come *many* from the g Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at Table in the kingdome of God.

30 ✱ And beholde, there are laſt, which ſhall be firſt, and there are firſt, which ſhalbe laſt.

31 9 The ſame day there came certaine Phariſes, and ſayd vnto him, Depart, and go hence: for Herod will kill thee.

32 Then ſayd he vnto them, Goe yee and tell that h foxe, Behold, I caſt out deuils, and will heale ſtill i to day, and to morow, and the third day I ſhallbe k perfected.

33 10 Neuertheleſſe I muſt walke to day, and to morow, and the day following: for it cannot be that a Prophet ſhould periſh out of Hieruſalem.

34 ✣ O Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee, how often would I haue gathered thy children together, as the henne *gathered* her brood vnder *her* wings, and ye would not.

35 Beholde, your houſe is left vnto you deſolate: and verely I tell you, ye ſhall not ſee me vntill *the time* come that ye ſhall ſay, Bleſſed *is* he that commeth in the name of the Lord.

CHAP. XIIII.

The dropſie healed on the Sabbath. 8 *The chiefe places at bankets.* 12 *The poore muſt be called to our feaſts.* 16 *Of thoſe that were bid to the great ſupper.* 23 *Some compelled to come in.* 28 *One about to build a tower.*

A Nd 1 it came to paſſe that when hee was entred into the houſe of a one of the chiefe Phariſes on the Sabbath *day*, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the dropſie.

3 Then Ieſus anſwering, ſpake vnto the Lawyers and Phariſees, ſaying, Is it lawfull to heale on the Sabbath *day*?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe,

5 And anſwered them, ſaying, Which of you *ſhall haue* an aſſe, or an oxe fallen into a put, and will not ſtraightway pull him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ 2 Hee ſpake alſo a parable to the gheſts, when hee marked how they choſe out the chiefe roomes, and ſayd vnto them,

8 When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou be bidden of him,

9 And he that bade both him and thee, come, and ſay to thee, Giue this man roome, and thou then begin with ſhame to take the loweſt roome.

10 ✣ But when thou art bidden, goe and ſit downe in the loweſt roome, that when he that bad thee, commeth, he may ſay vnto thee, Friend, ſit vp higher: then ſhalt thou haue worſhip in the preſence of them that ſit at table with thee.

11 ✣ For whomſoeuer exalteth himſelfe, ſhall be brought low, and he that humbleth himſelfe, ſhall be exalted.

12 ¶ 3 Then ſaid he alſo to him that had bidden him, ❦ When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor the rich neighbours, leſt they alſo bid thee againe, and a recompenſe bee made thee.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame *and* the blinde,

14 And thou ſhalt be bleſſed, becauſe they can not recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the iuſt.

15 ¶ Now when one of them that ſate at table heard theſe things, he ſayd vnto him, Bleſſed *is* he that eateth bread in the kingdome of God.

16 Then ſaid he to him, ✱ A certaine man made a great ſupper, and bade many,

17 And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all things are now ready.

18 4 But they all with h one *minde* beganne to make excuſe. The firſt ſaid vnto him, I haue bought a farme, and I muſt needs go out and ſee it: I pray thee haue me excuſed.

19 And another ſayd, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excuſed.

20 And

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f *One of the rulers of the Synagogue, for it appeareth by Mark.5, 22. and Acts 13,15. that there were many rulers of the Synagogue.*

✣ *Matth.13,31. marke 4 31.*

5 God beginneth his kingdom with ſmall beginnings, that the vnlooked for proceeding of it may better ſet forth his power.

✣ *Matth. 13,33.*

6 *Matth.9,35. marke 6,6.*

6 Againſt them which had rather erre with many, then goe right with a few, and by that meanes through their own ſlowneſſe, are ſhut out of the kingdome of God.

✣ Matth. 7,13.

7 He is in vaine in the Church, which is not of the Church, which thing the cleannes of life ſheweth.

✣ Mar.7,23. and 25,41. pſal.6,8.

8 The caſting off of the Iewes, & the calling of the Gentiles is foretolde.

g *From all the quarters of the world, and theſe are foure of the chiefeſt.*

✱ *Matt.19,30. and 20,16. marke 10,31.*

9 Wee muſt goe forward in the caſe of our calling, through the midſt of terrours, whether they be true or fained.

h *That deceitfull and treacherous man.*

i *That is, a ſmall time, and Theophyl. ſayth, it is a prouerbe: or els, by To day, we may vnderſtand the time that now is, and by To morow, the time to come, meaning thereby all the time of his miniſtery and office.*

k *To wit, when the ſacrifice for ſinne is ended.*

10 There are no where more cruell enemies of the godly, then they which are within the Sanctuary and Church it ſelfe: but God ſeeth it, and will in his time haue an account of it.

✣ *Matth.23,37.*

1 *Word for word, the neſt: now the brood of chicking is the neſt.*

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.

a *Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue, Iohn 7.48. for this word Phariſe was the name of a ſect, though it appeare by the whol hiſtory that the Phariſes were in great credit.*

2 The reward of pride is ignominy and the reward of true modeſtie is glorie.

✣ *Prou. 25,7.*

✣ *Chap.18.14. matth.23,12.*

3 Againſt them which lauiſh out their goods either ambitiouſly, or for hope of recompenſe, where as Chriſtian charity reſpecteth onely the glory of God, and the profit of our neighbour.

❦ *Prou.3,27. Iob.4,7.*

✱ *Matt.22.8.reuel. 19,9.*

4 The moſt part euen of them to whom God hath reuealed himſelfe are ſo mad, that ſuch helps as they haue receiued of God, they willingly turne into lets and hinderances.

b *As offset purpoſe, and a thing agreed vpon before, for though they alledge ſeuerall cauſes, yet all of them agree in this, that they haue their excuſes, that they may not come to ſupper,*

20 And another ſayd, I haue married a wife, and therefore I cannot come.

21 So that ſeruant returned, and ſhewed his maſter theſe things. Then was the goodman of the houſe angrie, and ſayd to his ſeruant, Goe out quickly into the c ſtreetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

c *Wide and broad quarters.*

22 And the ſeruant ſaid, Lord, it is done as thou haſt commanded, and yet there is roome.

23 Then the maſter ſaid to the ſeruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine houſe may be filled.

24 For I ſay vnto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

9 Euen thoſe affections, which are of themſelues worthy of praiſe and commendation, muſt be ruled and ordered, that godlineſſe may haue the vpper hand and preeminence.

25 5 Nowe there went great multitudes with him, and he turned and ſaid vnto them,

✤ *Matth.10,47.*

26 ✤ If any man come to me, and d hate not his father, and mother, and wife, and children, and brethren, and ſiſters: yea, and his owne life alſo, he cannot be my diſciple.

d *If the matter ſtand betweene God & him, as Theophyl. ſaith: and therefore theſe words are not ſpoken ſimply, but by compariſon.*

27 ✤ 6 And whoſoeuer beareth not his croſſe, and commeth after me, cannot be my diſciple.

✤ *Chap.9.23. matth.16,24. marke 8,34.*

6 The true followers of Chriſt muſt at once build and fight, and therefore be ready and prepared to ſuffer all kinde of miſeries.

28 For which of you minding to builde a towre, e ſitting not downe before, and counteth the coſt, whether he haue ſufficient to performe it.

e *At home, and caſteth all his coſts before he begin the worke.*

29 Leaſt that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make warre againſt another King, ſitteth not downe firſt, and taketh counſell, whether he be able with ten thouſand, to meete him that commeth againſt him with twentie thouſand?

32 Or els while he is yet a great way off, he ſendeth an ambaſſage, and deſireth peace.

33 So likewiſe, whoſoeuer he be of you, that forſaketh not all that he hath, hee cannot be my diſciple.

✤ *Matth.5,13. marke 9,50.*

7 The diſciples of Chriſt muſt be wiſe, both for themſelues and for others: otherwiſe they be come the fooliſheſt of all.

34 ✤ 7 Salt is good: but if ſalt haue loſt his ſauour, wherewith ſhall it be ſalted?

35 It is neither meete for the land, nor yet for the dunghil, but men caſt it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

The parable of the loſt ſheepe. 8 Of the groate. 11 And of the prodigall ſonne.

THen ✱ reſorted vnto 1 him a all the Publicanes and ſinners, to heare him.

✱ *Or, drew neere.*

1 We muſt not deſpaire of them, which haue gone out of the way, but according to the example of Chriſt, we muſt take great paines about them.

a *Some Publicans and ſinners came to Chriſt from all quarters.*

2 Therefore the Phariſes and Scribes murmured, ſaying, Hee receiueth ſinners, and eateth with them.

3 Then ſpake he this parable to them, ſaying,

4 ✱ What man of you hauing an hundreth ſheepe, if hee loſe one of them, doeth not leaue ninetie and nine in the wilderneſſe, and goe after that which is loſt, vntill he finde it?

✱ *Matth.18,12.*

5 And when he hath found it, hee layeth it on his ſhoulders with ioy.

6 And when he commeth home, he calleth together his friends and neighbours, ſaying vnto them, Reioyce with mee: for I haue founde my ſheepe which was loſt.

7 I ſay vnto you, that likewiſe ioy ſhall be in heauen for one ſinner that conuerteth, *more* then for ninetie and nine iuſt men, which need none amendment of life.

8 Either what woman hauing tenne groates, if ſhee looſe one groate, doeth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhee finde it;

9 And when ſhe hath found it, ſhee calleth her friendes, and neighbours, ſaying, Reioyce with me: for I haue found the groat which I had loſt.

10 Likewiſe I ſay vnto you, there is ioy in the preſence of the Angels of God, for one ſinner that conuerteth.

11 ✱ 2 Hee ſaid moreouer, A certaine man had two ſonnes.

2 Men by their voluntary failing from God, hauing ſpoiled themſelues of the benefits which they receiued of him, caſt themſelues headlong into infinite calamities: but God of his ſingular goodneſſe, offering himſelfe freely to them, whom he called to repentance, through the greatneſſe of their miſerie wherewith they were tamed, doeth not onely gently receiue them, but alſo enricheth them with farre greater gifts, and bleſſeth them with the chiefeſt bliſſe.

12 And the yonger of them ſayde to his father, Father, giue mee the portion of the goods that falleth to mee. So hee diuided vnto them *his* ſubſtance.

13 So not many dayes after, when the yonger ſonne had gathered all together, he tooke his iourney into a farre countrey, and there hee waſted his goods with riotous liuing.

14 Nowe when hee had ſpent all, there aroſe a great dearth throwout that land, and hee began to be in neceſſitie.

15 Then hee went and claue to a citizen of that countrey, and hee ſent him to his farme, to feed ſwine.

16 And hee would faine haue filled his bellie with the huskes that the ſwine ate: but no man gaue *them* him.

17 3 Then he came to himſelfe, and ſayd, How many hired ſeruants at my fathers haue bread enough, and I die for hunger?

3 The beginning of repentance is the acknowledging of the mercy of God, which ſtirreth vs to hope well.

18 I will riſe and go to my faher, and ſay vnto him, Father, I haue ſinned againſt b heauen, and before thee.

b *Againſt God, becauſe he is ſayd to dwell in heauen.*

19 And am no more woorthy to be called thy ſonne: make me as one of thine hired ſeruants.

20 So he aroſe and came to his father, and when he was yet a great way off, his father ſaw him, and had compaſſion, and ran and fell on his necke, and kiſſed him.

21 4 And the ſonne ſaid vnto him, Father, I haue ſinned againſt heauen, and before thee, and am no more worthy to be called thy ſonne.

4 In true repentance there is a feeling of our ſinnes, ioyned with ſorrow and ſhame, from whence ſpringeth a confeſſion, after which followeth forgiuenes.

22 Then the father ſayd to his ſeruants, Bring foorth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet.

23 And bring the fat calfe, and kill him, and let vs eat, and be mery:

24 For this my ſonne was dead, and is aliue againe: and he was loſt, but he is found. And they began to be mery.

25 5 Now the elder brother was in the field, and when he came & drew neere to the houſe, he heard melodie, and dancing,

5 Such as truely feare God, deſire to haue all men to be their fellowes.

26 And called one of his ſeruants, and asked what thoſe things meant.

27 And he ſayd vnto him, Thy brother is come, and thy father hath killed the fat calfe, becauſe he hath receiued him ſafe and ſound.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he anſwered, and ſayd to his father, Loe, theſe many yeeres haue I done thee ſeruice, neither brake I at any time thy commandement, and yet thou neuer gaueſt me a kid that I might make mery with my friends,

30 But when this thy ſonne was come, which hath deuoured thy goods with harlots, thou haſt for his ſake killed the fat calfe.

31 And he ſaid vnto him, Sonne thou art euer with me, and all that I haue, is thine. It was meete that we ſhould make mery, and bee glad: for this thy brother was dead, and is aliue againe: and he was loſt, but he is found.

CHAP. XVI.

1 *The parable of the ſteward accuſed to his maſter.* 13 *To ſerue two maſters.* 16 *The law and the Prophets.* 19 *Of Diues and Lazarus.*

AND he ſayd alſo vnto his diſciples, 1 There was a certaine rich man, which had a ſteward, and he was accuſed vnto him, that hee waſted his goods.

2 And hee called him, and ſayde vnto him, How *is it* that I heare this of thee? Giue an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſayde within himſelfe, What ſhall I doe? for my maſter taketh away from me the ſtewardſhip. I cannot digge, *and* to begge I am aſhamed.

4 I knowe what I will doe, that when I am put out of the ſtewardſhip, they may receiue me into their houſes.

5 Then called he vnto him euery one of his maſters debters, and ſayd vnto the firſt, How much oweſt thou vnto my maſter?

6 And he ſayd, An hundreth meaſures of oyle. And he ſaide to him, Take thy writing, and ſit downe quickely, and write fiftie.

7 Then ſaid he to another, How much oweſt thou? And he ſayde, An hundreth meaſures of wheate. Then he ſayd to him, Take thy writing and write foureſcore.

8 And the Lord commended [a] the vniuſt ſteward, becauſe he had done wiſely. Wherefore the [b] children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make you friends with the riches [c] of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting [d] habitations.

10 [2] He that is faithfull in the leaſt, he is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then yee haue not bene faithfull in the wicked riches, who will truſt you in the [e] true *treaſure*?

12 And if yee haue not bene faithfull in [f] another mans *goods*, who ſhall giue you that which is yours?

13 ✠ 3 No ſeruant can ſerue two maſters: for either he ſhall hate the one, and loue the other: or els he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

14 All theſe things heard the Phariſes alſo which were couetous, and they ſcoffed at him.

15 4 Then hee ſaide vnto them, Yee are they, which iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 ✠ 5 The Lawe and the Prophets *endured* vntill Iohn: and ſince that time the kingdome of God is preached, and euery man preaſſeth into it.

17 ✠ Now it is more eaſie that heauen and earth ſhould paſſe away, then that one title of the Lawe ſhould fall.

18 ¶ ∵ Whoſoeuer putteth away his wife, and marrieth another, committeth adulterie: and whoſoeuer marrieth her [g] that is put away from her husband, committeth adulterie.

19 ¶ 6 There was a certaine rich man, which was cloathed in [h] purple and fine linnen, and fared well and delicately euery day.

20 Alſo there was a certaine begger named Lazarus, which was layde at his gate full of ſores.

21 And deſired to bee refreſhed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his ſores.

22 And it was ſo that the begger died, and was caried by the Angels into Abrahams boſome. The rich man alſo died, and was buried.

23 And being in hell in torments, [i] he lift vp his eyes, and ſaw Abraham a farre off, and Lazarus in his boſome.

24 Then hee cried, and ſayd, Father Abraham, haue mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham ſayd, Sonne, remember that thou in thy life time receiueſt thy pleaſures, and likewiſe Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Beſides all this, betweene you and vs there is a great gulfe ſet, ſo that they which would goe from hence to you, cannot: neither can they come from thence to vs.

27 7 Then he ſayd, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe,

28 (For I haue fiue brethren) that he may teſtifie vnto them, leſt they alſo come into this place of torment.

29 Abraham ſayd vnto him, They haue Moyſes and the Prophets: let them heare them.

30 And he ſayd, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he ſaid vnto them, If they heare not Moyſes and the Prophets, neither will they be perſuaded, though one riſe from the dead againe.

CHAP. XVII.

1 *Offences.* 3 *We muſt forgiue him that treſpaſſeth againſt vs.* 10 *Wee are vnprofitable ſeruants.* 11 *Of the ten lepers.* 20 *Of the comming of the kingdome of heauen.* 33 *Falſe Chriſts.* 36 *After what maner Chriſts comming ſhall be.*

THen ſayd hee to his diſciples, ✠ 1 It can not be auoided, but that offences will come, but woe *be* to him by whom they come.

2 It is better for him that a great milſtone were hanged about his necke, and that hee were caſt into the ſea, then that he ſhould offend one of theſe little ones.

3 ¶ 2 Take heed to your ſelues: if thy brother treſpaſſe againſt thee, rebuke him: and if hee repent, forgiue him.

4 ✠ And though hee ſinne againſt thee ſeuen times

1 Seeing that men oftentimes purchaſe friendſhip to themſelues, by other mens coſts, it is a ſhame for vs, if with a free and liberall beſtowing of the goods which the Lord hath giuen vs to that purpoſe, we doe not pleaſe him, nor procure the good will of our neighbours, ſeeing that by this onely meanes, riches, which are oftentimes occaſions of ſinne, are turned to another ende and purpoſe.

a *This parable doth not approoue the ſtewards naughtie dealing, for it was very theft: but parables are ſet forth, to ſhew a thing couertly, & as it were vnder a figure to repreſent the trueth, though it agree not throughly with the matter it ſelfe: ſo that Chriſt meaneth by this parable to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlaſting life.*

b *Men that are giuen to this preſent life, contrary to whom the children of light are ſet: S. Paul calleth thoſe ſpirituall, and the other carnall.*

c *This is not ſpoken of goods that are euill gotten, for God will haue our bountifulneſſe to the poore, proceed and come from a good fountaine: but he calleth thoſe riches of iniquitie, which men vſe naughtily. Tabernacies. Theophil.*

d *To wit, the poore Chriſtians: for they are the inheriters of theſe*

2 *We ought to take heede that for abuſing our earthly function and duetie, wee be not depriued of heauenly giftes: for howe can they vſe ſpirituall gifts aright, who abuſe worldly things?*

e *That is, heauenly and true riches: which are contrary to worldly and flitting ſubſtance.*

f *In worldly goods, which are called other mens, becauſe they are committed to our credite.*

✠ *Matth. 6, 24.*

3 *No man can loue God and riches together.*

4 *Our ſinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whoſe ſinnes they are.*

✠ *Matth. 11, 12.*

5 *The Phariſes deſpiſed the excellencie of the new Couenant, in reſpect of the olde, being ignorant of the perfect righteouſneſſe of the Law, and how falſe expounders they were of the Law. Chriſt declareth by the ſeuenth Commandement.*

✠ *Matth. 5, 18.*

* *Matth. 5, 32. and 19, 9. 1. cor. 7, 11.*

g *They that gather by this place, that a man cannot be married againe after that he hath put away his wife for adulterie, while ſhe liueth, reaſon fondly: for Chriſt ſpeaketh of thoſe diuorces which the Iewes vſed, of which ſort we can not take the diuorcement for adultery, for adulterers were put to death by the Law.*

6 *The end of the pouertie and miſerie of the godly, ſhalbe euerlaſting ioy: as the end of the riotouſneſſe and cruell pride of the rich ſhallbe euerlaſting miſerie, without all hope of mercy.*

h *Very gorgeouſly and ſumptuouſly for purple garments were coſtly, and this fine linnen which was a kinde of linnen that came out of Achaia, was as deare as golde.*

i *Heauenly and ſpirituall things are expreſſed, and ſet forth vnder colours and reſemblances fit for our ſenſes.*

7 *Seeing that we haue a moſt ſure rule to liue by, layd forth vnto vs in the word of God, raſhly and vainely doe men ſeeke for other reuelation.*

* *Matth. 18, 7. marke 9, 42.*

1 *The Church is of neceſſitie ſubiect to offences, but the Lord will not ſuffer them vnpuniſhed, if any of the leaſt be offended.*

2 *Our reprehenſions muſt be iuſt, and proceede of loue and charity.*

✠ *Matth. 18, 21.*

times in a day, and ſeuen times in a day turne againe to thee, ſaying, it repenteth mee, thou ſhalt forgiue him.

5 ¶ 3 And the Apoſtles ſayde vnto the Lord, Increaſe our faith.

6 And the Lord ſaid, ✣ If ye had faith, *as much* as *is* a graine of muſtard ſeed, and ſhould ſay vnto this mulberie tree, Plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey you.

7 ¶ 4 Who is it alſo of you, that hauing a ſeruant plowing or feeding cattell, would ſay vnto him by and by, when hee were come from the field, Goe, and ſit downe at table?

8 And would not rather ſay to him, Dreſſe wherewith I may ſuppe, and gird thy ſelfe, and ſerue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou

9 Doeth hee thanke that ſeruant, becauſe hee did that which was commanded vnto him? I trow not.

10 ✣ 5 So likewiſe yee, when yee haue done all thoſe things, which are commaunded you, ſay, We are vnprofitable ſeruants: we haue done that which was our duetie to doe.

11 ¶ 6 And ſo it was when he went to Hieruſalem, that hee paſſed through the middes of Samaria, and Galile.

12 And as hee entred into a certaine towne, there mette him ten men that were lepers, which ſtood a farre off.

13 And they lift vp their voyces and ſayd, Ieſus, Maſter, haue mercy on vs.

14 And when he ſaw *them*, he ſayd vnto them, ✣ Go, ſhew your ſelues vnto the Prieſts. And it came to paſſe, that as they went, they were cleanſed.

15 Then one of them, when hee ſaw that hee was healed, turned backe, and with a loud voyce prayſed God.

16 And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan.

17 And Ieſus anſwered, and ſayd, Are there not ten cleanſed? but where *are* the nine?

18 There is none found that returned to giue God prayſe, ſaue this ſtranger.

19 And hee ſayd vnto him, Ariſe, goe thy way, thy faith hath ſaued thee.

20 ¶ 7 And when hee was demaunded of the Phariſes, when the kingdome of God ſhould come, he anſwered them, and ſayd, The kingdome of God commeth not with [b] obſeruation.

21 Neither ſhall men ſay, Lo here, or lo there: for behold, the kingdome of God is [c] within you.

22 ✣ 8 And he ſayd vnto the diſciples, The dayes will come, when ye ſhall deſire to ſee [d] one of the dayes of the Sonne of man, and ye ſhall not ſee it.

23 ✣ 9 Then they ſhall ſay to you, Behold here, or behold there: *but* goe not thither, neither follow them.

24 For as the lightning that lightneth out of the one *part* vnder heauen, ſhineth vnto the other *part* vnder heauen, ſo ſhall the Sonne of man be in his day.

25 But firſt muſt he ſuffer many things and be reprooued of this generation.

26 ✣ 10 And as it was in the daies of Noe, ſo ſhall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in mariage vnto the day that Noe went into the Arke: and the flood came, and deſtroyed them all.

28 ✣ Likewiſe alſo as it was in the dayes of Lot: They ate, they dranke, they bought, they ſold, they planted, they built,

29 But in the day that Lot went out of Sodom, it rained fire and brimſtone from heauen, and deſtroyed them all.

30 After theſe *enſampels* ſhall it be in the day when the ſonne of man reuealed.

31 11 At that day he that is vpon the houſe, and his ſtuffe in the houſe, let him not come downe to take it out: and he that is in the field likewiſe, let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 Whoſoeuer will ſeeke to ſaue his ſoule, ſhall loſe it: and whoſoeuer ſhall loſe it, ſhall [e] get it life.

34 ✣ I tell you, in that night there ſhall be two in one bed: the one ſhallbe receiued, and the other ſhallbe left.

35 Two women ſhallbe grinding together, the one ſhallbe taken, and the other ſhallbe left.

36 Two ſhallbe in the field: one ſhalibe receiued, and another ſhallbe left.

37 12 And they anſwered, and ſayde to him, Where, Lord? And he ſayd vnto them, * Wherefoeuer the body *is*, thither ſhall alſo the egles be gathered together.

CHAP. XVIII.

2 The parable of the vnrighteous Iudge and the widow. 10 Of the Phariſe and the Publicane. 15 Children are of the kingdome of heauen. 22 To ſell all and giue to the poore. 28 The Apoſtles forſake all. 31 Chriſt foretelleth his death. 35 The blinde man receiueth ſight.

AND [1] hee ſpake alſo a parable vnto them, *to this end*, that they ✣ ought alwayes to pray, and not to [a] waxe faint.

2 [b] Saying, there was a iudge in a certaine city, which feared not God, neither reuerenced man.

3 And there was a widow in that city, which came vnto him, ſaying, Doe mee iuſtice againſt mine aduerſarie.

4 And hee would not of a long time: but afterward he ſayd with himſelfe, Though I feare not God, nor reuerence man.

5 Yet becauſe this widow troubleth mee, I will doe her right, leſt at the laſt ſhee come and [c] make me weary.

6 And the Lord ſayd, Heare what the vnrighteous Iudge ſaith.

7 Now ſhall not God auenge his elect, which cry day and night vnto him, yea, though [d] he ſuffer long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man commeth, ſhall hee finde faith on the earth?

9 ¶ 2 He ſpake alſo this parable vnto certaine which truſted in themſelues that they were iuſt, and deſpiſed other.

10 Two men went vp into the Temple to pray:

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3 God will neuer be vtterly lacking to the Godly (although he be not ſo perfitly with them, as they would) euen in thoſe difficulties, which cannot be ouercome by mans reaſon.
✣ *Matth.17,20.*
a *If you had no more faith, but the quantitie of the graine of muſtard ſeede.*
4 Seeing that God may chalenge vnto himſelfe of right, both vs and all that is ours, he can be debter vnto vs for nothing, although we labour manfully euen vnto death.
5 The moſt perfit keeping of the Law, which we can performe, deſerued no reward.
6 Chriſt doeth well euen vnto ſuch, as will be vnthankfull, but the benefits of God profite them onely to ſaluation, which are thankfull.
✣ *Leuit.14.2.*
7 The kingdome of God is not marked of many, although it be moſt preſent before their eyes: becauſe they fondly perſwade themſelues, that it is ioyned with outward pompe.
b With any outward pompe and ſhewe of maieſtie, to be knowne by: for there were otherwiſe many plaine and euident tokens whereby men might haue vnderſtood, that Chriſt was the Meſſias, whoſe kingdome was ſo long looked for: but he ſpeaketh in this place of thoſe ſignes which the Phariſes dreamed of, which looked for an earthly kingdome of Meſſias.
c You looke about for Meſſias as though he were abſent, but he is amongſt you in the middes of you. 8 Wee oftentimes neglect thoſe things when they be preſent, which wee afterward deſire when they are gone, but in vaine. *d The time will come that you ſhall ſeeke for the Sonne of man, with great ſorow of heart, and ſhall not finde him.* ✣ *Mat.24.23 mar.13.21.* 9 Chriſt forewarneth vs that falſe Chriſts ſhall come, and that his glory ſhall ſuddenly be ſpread farre and wide through the world, after that the ignominie of the croſſe is put out and extinguiſhed.

✣ *Gen.7,5. mat. 24,38. 1. pet.3,20.*
10 The world ſhallbe taken vnwares with the ſudden iudgement of God: and therefore the faithfull ought to watch continually.
✣ *Gen.19, 24.*

11 We muſt take good heed that neither diſtruſt, nor the inticements of this world, nor any reſpect of friendſhip hinder vs the leaſt that may be.
* *Gen.19, 26*
✣ *Chap.9.24 mat. 10,39 mar 8,35 iohn 12, 25.*
e *That is, ſhall ſaue it, ſo Matthew expounded it: for the life that is here ſpoken of, is euerlaſting ſaluation.*
✣ *Matth.24,41.*
12 The onely way to continue is to cleaue to Chriſt.
* *Matth.24,28.*

1 God will haue vs to continue in prayer, not to wearie vs, but to exerciſe vs, therefore we muſt ſo ſtriue with impatience, that long delay cauſe vs not to breake off the courſe of our prayers.
✣ *Rom.12,12. 1.theſſ.5,17.*
a *Yeelde to affections, and aduerſities, as they doe which are out of heart.*
b *He doeth not compare things that are equall together, but the leſſe with the greater: If a man get his right at a moſt vnrighteous iudges hands, much more ſhall the prayers of the godly preuaile before God.*
c *Word for word, beate mee downe with her blowes, and it is a metaphore taken of wreſtles, who beate their aduerſaries with their fiſtes as clubbes: ſo doe they that are importunate beate the iudges eares with their crying out, euen as it were with blowes.* d *Though he ſeeme ſlowe in reuenging the iniurie done to his.* 2 Two things eſpecially make our prayers voyde and of none effect: confidence of our owne righteouſneſſe, and the contempt of other: and an humble heart is contrary to both theſe.

the one a Pharise, and the other a Publican.

11 3 The Pharise stoode and prayed thus with himselfe, O God, I thanke thee, that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publican standing e a farre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to mee a sinner.

14 I tell you, this man departed to his house, iustified rather then the other: ✣ for euery man that exalteth himselfe shall be brought low, and he that humbleth himselfe shallbe exalted.

15 ¶ ✣ f They brought vnto him also babes that he should touch them. 4 And when his disciples saw it, they rebuked them.

16 5 But Iesus g called them vnto him, and said, Suffer the babes to come vnto mee, and forbid them not: for of such is the kingdome of God.

17 6 Verely I say vnto you, whosoeuer receiueth not the kingdome of God as a babe, hee shall not enter therein.

18 ❧ Then a certaine ruler asked him, saying, Good Master, what ought I doe, to inherite eternall life?

19 And Iesus sayd vnto him, Why callest thou me good? none is good, saue one, *euen* God.

20 Thou knowest the commandements: Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 7 And he sayd, All these haue I kept from my youth.

22 Now when Iesus heard that, hee sayd vnto him, yet lackest thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me.

23 But when he heard those things, he was very heauy: for he was marueilous rich.

24 8 And when Iesus saw him very sorowfull, he sayd, With what difficultie shall they that haue riches, enter into the kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then sayd they that heard it, And who then shall be saued?

27 And he sayd, The things which are vnpossible with men, are possible with God.

28 ¶ ✣ Then Peter said, Loe, we haue left all, and haue followed thee.

29 9 And he sayd vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euerlasting.

31 ¶ ✣ 10 Then Iesus tooke vnto him ỹ twelue, and sayd vnto them, Behold, we goe vp to Hierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shalbe spitefull entreated, and shalbe spited on.

33 And when they haue scourged him, they will put him to death: but the third day hee shall rise againe.

34 But they vnderstood h none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ ✣ 11 And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sate by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they sayd vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercy on me.

39 12 And they which went before, rebuked him that hee should hold his peace, but hee cryed much more, O Sonne of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when hee was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And hee sayd, Lord, that I may receiue my sight.

42 And Iesus sayd vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praysing God: and all the people, when they saw *this*, gaue prayse to God.

CHAP. XIX.

2 *Zaccheus the Publican.* 13 *Ten pieces of money deliuered to seruants to occupie withall.* 29 *Iesus entreth into Hierusalem.* 34 *Hee foretelleth the destruction of the citie with teares.* 45 *He casteth the sellers out of the Temple.*

NOw 1 when Iesus entred and passed through Iericho,

2 Beholde, there was a man named Zaccheus, which *was* the a chiefe receiuer of the tribute, and he was rich.

3 And hee sought to see Iesus, who he should be, and could not for the preasse, because hee was of a low stature.

4 Wherefore he ranne before, and climed vp into a wilde figge tree, that he might see him: for he should come that *way*.

5 And when Iesus came to the place, hee looked vp, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 2 And when all they saw it, they murmured, saying, that hee was gone in to lodge with a sinfull man.

8 3 And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by b forged cauillation, I restore him foure fold.

9 Then Iesus sayd to him, This day is saluation come vnto this house, forasmuch as he is also become the c sonne of Abraham.

10 ✣ For the sonne of man is come to seeke, and to saue that which was lost.

11 4 And whiles they heard these things, hee continued and spake a parable, because hee was neere to Hierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He sayd therefore, ❧ A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

✣ *Matt.* 20. 29. *marke* 10. 46.

11 Christ sheweth by a visible miracle, that he is the light of the world.

12 The more stops and lets that Satan layeth in our way, euen by them which professe Christes Name, so much the more ought we to goe forward.

1 Christ preuenteth them with his grace especially which seemed to be furthest from it.

a *The ouerseer and head of the Publicans which were there together: for the Publicanes were diuided into companies: as we may gather by many places of Cicero his orations.*

2 The world forsaketh the grace of God, and yet is vnwilling that it should be bestowed vpon other.

3 The example of true repentance, is knowen by the effect.

b *By falsely accusing any man: and this agreeth most fitly to the master of the customers person: for commonly they haue this trade among them when they rob and spoile the common weale, they haue nothing in their mouthes, but the profit of the common weale, & vnder that colour they play the theeues, insomuch that if men reproue and goe about to redresse their robberie, and spoyling, they cry out, the common wealth is hindred.* c *Beloued of God, one that walketh in the steps of Abrahams faith: and we gather that saluation came to that house, because they receiued the blessing as Abraham had, for all of the household were circumcised.* ✣ *Matth.* 18, 11. 4 *We must patiently waite for the iudgement of God, which shalbe reuealed in his time.* ❧ *Mat.* 25, 14.

Mat. 20, 17. *marke* 10, 32.

10 As sure and certaine as persecution is, so sure is the glory which remaineth for the conquerours.

b *Hereby we see how ignorant the disciples were.*

3 Although we confesse that whatsoeuer we haue, we haue it of God, yet are we despised of God, as proude & arrogant, if we put neuer so little trust in our owne workes before God.

e *Farre from the Pharise in a lower place.*

✣ *Chap.* 14, 11. *mat.* 23, 12.

✣ *Mat.* 19, 13. *mar.* 10, 13.

f *The children were tender and yong, in that they were brought, which appeareth more euidently in that, that they were infants, which is to be marked against them that are enemies to the baptizing of children.*

4 To iudge or thinke of Christ after the reason of our flesh, is the cause of infinite corruptions.

5 The children also of the faithfull are comprehended in the free couenant of God.

g *Them that caried the children, whom the disciples droue away.*

6 Childlike innocencie is an ornament of Christians.

❧ *Matt.* 19, 16. *marke* 10, 17.

✣ *Exod.* 20, 30.

7 The intisement of riches carieth away many from the right way.

8 To be both rich and godly, is a singular gift of God.

✣ *Mat.* 19, 27. *mar.* 10, 28.

9 They become the richest of all, which refuse not to be poore for Christs sake.

13 5 And

13 ſ And he called his ten ſeruants, and deliuered them ten pieces of money, and ſaid vnto them, Occupy till I come.

14 Now his citizens hated him, and ſent an ambaſſage after him, ſaying, Wee will not haue this man to reigne ouer vs.

15 And it came to paſſe, when he was come againe, and had receiued his kingdom, that he commanded the ſeruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the firſt, ſaying, Lord, d thy piece hath encreaſed ten pieces.

17 And he ſaide vnto him, Well, good ſeruant: becauſe thou haſt bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the ſecond came, ſaying, Lord, thy piece hath encreaſed fiue pieces.

19 And to the ſame he ſaid, Be thou alſo *ruler* ouer fiue cities.

20 6 So the other came, and ſaid, Lord, beholde thy piece, which I haue layd vp in a napkin:

21 For I feared thee, becauſe thou art a ſtraite man: thou takeſt vp that thou laiedſt not downe, and reapeſt that thou diddeſt not ſow.

22 Then hee ſaide vnto him, Of thine owne mouth will I iudge thee, O euill ſeruant. Thou kneweſt that I am a ſtraite man, taking vp that I laid not downe, and reaping that I did not ſow.

23 Wherefore then gaueſt not thou my money into the e banke, that at my comming I might haue required it with vantage?

24 And hee ſaide to them that ſtood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they ſaide vnto him, Lord, he hath ten pieces.)

26 ✣ For I ſay vnto you, that vnto all them that haue, it ſhallbe giuen: and from him that hath not, euen that he hath, ſhallbe taken from him.

27 Moreouer, thoſe mine enemies, which would not that I ſhould reigne ouer them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, f hee went foorth before, aſcending vp to Hieruſalem.

29 ✣ 7 And it came to paſſe, when he was come neere to Bethphage, and Bethania, beſides the mount which is called *the mount* of Oliues, he ſent two of his diſciples,

30 Saying, Go ye to the towne which is before *you*, wherein aſſoone as ye are come, ye ſhall finde a colt tied, whereon neuer man ſate: looſe him, and bring him *hither*.

31 And if any aske you, why ye looſe *him*, thus ſhall ye ſay vnto him, Becauſe the Lord hath need of him.

32 So they that were ſent, went their way, and found it as he had ſaid vnto them.

33 And as they were looſing the colt, the owners thereof ſaide vnto them, Why looſe yee the colte?

34 And they ſayde, The Lord hath neede of him.

35 ¶ ✣ So they brought him to Ieſus, and they caſt their garments on the colt, and ſet Ieſus thereon.

36 And as hee went, they ſpred their cloathes in the way.

37 And when hee was now come neere to the going downe of the mount of Oliues, the whole multitude of the diſciples began to reioyce, and to praiſe God with a loude voyce, for all the great workes that they had ſeene:

38 Saying, Bleſſed *be* the King that commeth in the Name of the Lord: peace in heauen, and glory in the higheſt *places*.

39 ſ Then ſome of the Phariſes of the company ſaid vnto him, Maſter, rebuke thy diſciples.

40 But he anſwered, and ſaid vnto them, I tell you, that if theſe ſhould holde their peace, the ſtones would cry.

41 ¶ ✣ 9 And when he was come neere, he beheld the Citie, and wept for it,

42 g Saying, h O if thou haddeſt euen knowen i at the leaſt in this k thy day thoſe things, which *belong* vnto thy peace! but now are they hid from thine eyes.

43 For the dayes ſhall come vpon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee in on euery ſide,

44 And ſhall make thee euen with the ground, and thy children which are in thee, and they ſhall not leaue in thee a ſtone vpon a ſtone, becauſe thou kneweſt not l that ſeaſon of thy viſitation.

45 ¶ ✣ 10 Hee went alſo into the Temple, and began to caſt out them that ſold therein, and them that bought,

46 Saying vnto them, It is written, ✣ Mine houſe is the houſe of prayer, * but ye haue made it a denne of theeues.

47 And he taught dayly in the Temple. And the hie Prieſtes and the Scribes, and the chiefe of the people ſought to deſtroy him.

48 But they coulde not finde what they might doe to him: for all the people hanged vpon him when they heard him.

d This was a piece of money, which the Grecians vſed, and was in value about an hundred pence, which is about ten crownes.

e Againſt them which ſpend their life idlely in deliberating, and otherwiſe, in contemplation.

e *To the bankers and changers.*

✣ Chap. 8. 18. mat. 13. 12. and 25. 29. marke 4. 25.

f *The diſciples ſtaggered and ſtaied at the matter, but Chriſt goeth on boldly though death were before his eyes.*

✣ *Matth. 21. 1. marke 11. 1.*

7 Chriſt ſheweth in his owne perſon, that his kingdome is not of this world.

✣ *Matth. 21. 7. iohn 12. 14.*

8 When they linger which ought to be the chiefeſt preachers and ſetters foorth of the kingdome of God, he will raiſe vp other extraordinarily, in deſpite of them.

✣ *Chap. 21. 6. mat. 24. 1. marke 13. 1.*

9 Chriſt is not ſimply delited with the deſtruction, no not of the wicked.

g *Chriſt breaketh off his ſpeech, which ſheweth partly how he was moued with compaſſion for the deſtruction of the citie, that was like to enſue: and partly to vpbraid them for their trecherie and ſtubburneſſe againſt him, ſuch as hath not lightly bene heard of.*

h *At leaſt wiſe thou, O Hieruſalem, to whom this meſſage was properly ſent.*

i *If after the ſlaying of ſo many Prophets, and ſo oft refuſing mee the Lord of the Prophets, nowe eſpecially in this my laſt comming to thee, thou hadſt had any regard to thy ſelfe.* k *The fit and commodious time is called the day of this citie.* l *That is, thoſe things wherein thy happineſſe ſtandeth.* m *That is, this very inſtant wherein God viſited thee.* ✣ *Mat. 21. 13.* 10 Chriſt ſheweth after his entrie into Hieruſalem by a viſible ſigne, that it is his office enioyned him of his Father to purge the Temple. *iſai. 56. 7.* * *Ierem. 7. 11.* ✣ *Mar. 11. 1.*

CHAP. XX.

4 From whence Iohns Baptiſme was. 9 The wickedneſſe of the Prieſts is noted by the parable of the vineyard and the husbandmen. 21 To giue tribute to Ceſar. 27 He conuinceth the Sadducees denying the reſurrection. 41 How Chriſt is the ſonne of Dauid.

A Nd ✣ 1 it came to paſſe, that on one of thoſe dayes, as hee taught the people in the Temple, and preached the Goſpel, the hie Prieſtes and the Scribes came vpon him, with the Elders,

2 And ſpake vnto him, ſaying, Tell vs by what authoritie thou doeſt theſe things, or who is hee that hath giuen thee this authoritie?

3 And he anſwered, and ſaid vnto them, I alſo will aske you one thing: tell me therefore:

4 The baptiſme of Iohn, was it from heauen, or of men?

5 And they reaſoned without themſelues, ſaying, If we ſhall ſay, From heauen, he will ſay, Why then beleeued ye him not?

6 But if wee ſhall ſay, Of men, all the people will ſtone vs: for they be perſwaded that Iohn was a Prophet.

7 Therefore they anſwered, that they could not tell whence it *vvas*.

8 Then Ieſus ſaid vnto them, Neither tell I you, by what authoritie I doe theſe things.

9 ¶ * a Then began he to ſpeake to the people this parable, A certaine man planted a vineyard,

1 The Phariſes being ouercome with the trueth of Chriſtes doctrine, moone a queſtion about his outward calling, and are ouercome by the witneſſe of their owne conſcience.

✣ Matth. 21. 23. marke 11. 27.

* Matth. 21. 33. marke 12. 1. iſai 5. 1. Ierem 2. 21.

a It is no new thing to haue them the chiefeſt enemies of Chriſt and his ſeruants, which are conuerſant in the very Sanctuary of Gods holy place: but at length they ſhall not eſcape vnpuniſhed.

and let it foorth to husbandmen: and went into a strange countrey, for a great time.

10 And at the time conuenient hee sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard: but the husbandmen did beat him, and sent him away emptie.

11 Againe hee sent yet another seruant: and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer he sent the thirde, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will sende my beloued sonne: it may be that they will do reuerence when they see him.

14 But when the husbandmen sawe him, they reasoned with themselues, saying, This is the heire: come, let vs kill him that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, ✣ The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grinde him to powder.

19 Then the high Priestes, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ✣3 And they [a] watched *him* and sent foorth [b] spies, which should faine themselues iust men [c] to take him in his talke, and to deliuer him vnto the power and [d] authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou accept [e] any mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their [f] craftinesse, and said vnto them, Why tempt ye me?

24 Shewe mee a penie. Whose image and superscription hath it? They answered, and sayde, Cesars.

25 Then hee said vnto them, * Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reprooue his saying before the people: but they marueiled at his answere, and held their peace.

27 ✣4 Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, ✣ Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take *his* wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the thirde tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and saide vnto them, The [g] children of this world marry wiues, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the [h] children of the resurrection.

37 And that the dead shall rise againe, euen ✣ Moses shewed it besides the bush, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which liue: for all [i] liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ ✣5 Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy foote-stoole.

44 Seeing Dauid called him Lord, how is hee then his sonne

45 ¶ Then in the audience of all the people, he said vnto his disciples.

46 ✣6 Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feasts:

47 Which deuoure widowes [k] houses, and in shew make long prayers: These shall receiue greater damnation.

3 We must auoyd the example of the ambitious and couetous pastours. k *This is spoken by the figure Metonymie, houses, for the goods and substance.*

CHAP. XXI.

1 *The widowes liberalitie aboue her riches.* 5 *Of the time of the destruction of the Temple,* 19 *and Hierusalem.* 25 *The signes going before the last iudgement.*

AND ✣ as he behelde, hee sawe the rich men which cast their gifts into the treasurie.

2 And hee sawe also a certaine poore widowe which cast in thither two mites:

3 And hee saide, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

5 * 2 Now as some spake of the Temple, how it was garnished with goodly stones, and with [a] consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe *shall* there *be* when these things shall come to passe?

8 ✣ And hee said, Take heede, that ye be not deceiued: for many will come [b] in my Name, saying, I am *Christ*, and the time draweth neere: follow ye not them therefore.

9 3 And

✣ *Psal.118,22. isa.28,16. act.4,11. rom 9,33. 1.pet.2,8.*

✣ *Matth. 22,16. matth.12,13.*

3 The last refuge that false prophets haue to destroy the true Prophets, is to lay sedition, and treason to their charge.

a *A fit time to take him in.*

b *Whom they had deceitfully hired.*

c *That they might take some holde in his talke and thereby forge some false accusation against him.*

d *To put him to death.*

e *Thou art not moued by fauour of any: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are indeede alike.*

f *Craftines is a certaine diligence and wittines to doe euill, gotten by much vse and great practise in matters.*

* *Rom.13,7.*

✣ *Matth.22,23. mar. 12, 18.*

4 The resurrection of the flesh is auoucked against the Sadduces.

✣ *Deut.25,5.*

g *They are called here in this place, the children of this world, which liue in this world: and not they, that wholly are giuen to the world, as before chap.16,8. which are contrary to the children of light.*

h *That is, men partakers of the resurrection, for as we say truely, that they shall liue indeed, which shall enioy euerlasting blisse, so do they rise in deed, which rise to life, though if this word resurrection, be taken generally, it belongeth also to the wicked which shall rise to condemnation, which is not properly life, but death.*

✣ *Exod.3,6.*

i *That is, before him: a notable saying, the godly doe not die, though they die here on earth.*

✣ *Matth.22,44. mar.12,35.*

5 Christ is so the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerlasting sonne of God) according to the spirit.

* *Psal.110,1.*

✣ *Chap.11,43. mat. 23,6. mar.12,38.*

✣ *Marke 12,42.*

1 The poore may exceed in bountie and liberalitie euen the richest, according to Gods iudgement.

✣ *Chap.19,43. mat. 24.1. mar.13,1.*

2 The destruction of the Temple is foretold, that that true spirituall building may be built vp, whose head builders must and ought to be circumspect.

a *There were things that were hanged vpon walles and pillars.*

✣ *Ephes.5,6. 2.thes.2,3.*

b *Vsing my Name.*

9 ♣ And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then sayd he vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 ✠ And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute *you*, deliuering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a c testimoniall.

14 ♣ Lay it vp therefore in your hearts, that ye cast not before hand what ye shall answere.

15 For I will giue you a mouth, and wisedome where against all your aduersaries shall not be able to speake nor resist.

16 Yea, ye shalbe betrayed also of your parents and of your brethren, and kinsmen, and friendes, and *some* of you shall they put to death.

17 And yee shall be hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience d possesse your soules.

20 ¶ * 4 And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein:

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But who *be* to them that be with child, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and e wrath ouer this people.

24 And they shall fall on the f edge of the sword, and shall be led captiue into all nations, and Hierusalem shall be troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 * 5 Then there shall be signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare.

26 5 And mens hearts shall faile them for feare & for looking after those things which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, and lift vp your heads: * for your redemption draweth neere.

29 6 And he spake to them a parable, Behold, the figtree, and all trees,

30 When they now shoot foorth, ye seeing them, know of your owne selues, that summer is then neere:

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shall not passe, till all *these* things be done:

33 Heauen and earth shall passe away, but my words shall not passe away.

34 ♣ Take heed to your selues, least at any time your hearts be oppressed with surfetting and drunkennesse, and cares of this life, and least that day come on you at vnwares,

35 For as a snare shall it come h on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may i stand before the sonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and aboade in the mount, that is called the *mount* of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas selleth Christ. 7 The Apostles prepare the Passeouer. 24 They striue who shalbe chiefest. 31 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth blood. 50 Malchus eare cut off and healed. 57,58,60 Peter denieth Christ thrise. 63 Christ is mocked and strooken. 69 He confesseth himselfe to be the Sonne of God.

NOw ✠ the 1 feast of vnleauened bread drew neere, which is called the Passeouer.

2 And the hie Priests and Scribes sought how they might kill him: for they feare the people.

3 ♣ 2 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priests and a captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunity to betray him vnto them, when the people were b away.

7 ¶ * 3 Then came the day of vnleauened bread, when the Passeouer c must be sacrificed.

8 And he sent Peter and Iohn, saying, Go and prepare vs the d Passeouer that we may eate it.

9 And they said to him, Where wilt thou, that we prepare *it*?

10 Then he sayd vnto them, Behold, when ye be entred into the citie, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entreth in,

11 And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shall eate my Passeouer with my disciples?

12 Then he shall shew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had sayd vnto them, and made ready the Passeouer.

14 ✠ 4 And when the e houre was come, he sate downe, and the twelue Apostles with him.

15 Then he sayd vnto them, I haue earnestly desired to eate this Passeouer with you, before I f suffer.

16 For I say vnto you, Hencefoorth I will not eate of it any more, vntill it be fulfilleth in the kingdome of God.

17 And he tooke the cup, and gaue thanks, and sayd, Take this, and diuide it among you:

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

19 ✠ 5 And

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§ The true Temple of God is built vp euen in the middest of increasible tumults, and most sharpe miseries, through inuincible patience, so that the end thereof cannot be but most happy.

✠ *Mat.24,7. marke 13,8.*

c *This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and man, aswell of the trecherous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men pertaines to the witnes of the trueth.*

§ *Chap.12,12. mat.10.19. marke 13,11.*

* *Mat.10,30.*

d *Though you are compassed about on all sides with many miserie, yet notwithstanding be valiant and courageous, and beare out these things manfully.*

✠ *Dan.9,27. mat.24,15. marke 13,14.*

4 The finall destruction of the whole citie is foretold.

e *By wrath, those things are meant, which God sendeth whē he is displeased.*

f *Word for word, mouth, for the Hebrewe call the edge of a sword the mouth, because the edge biteth.*

✠ *Isa.13,10. ezek. 32,7. mat.24,29. marke 13,24.*

g *When the times are expired, appointed for the saluation of the Gentiles and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the historie of the latter iudgement.*

5 After diuers tempest, the Lord will at the length plainely appeare to deliuer his Church.

✠ *Rom.8,27.*

6 We must be sober and watchfull both day and night for the Lords coming, that we be not taken at vnwares.

✠ *Rom.13,13.*

h *On all men where soeuer they be.*

i *You may so appeare that you will abide the countenance and sentence of the Iudge without feare.*

✠ *Mat.26,1. marke 14,1.*

1 Christ is taken vpon the day of the Passeouer, rather by the prouidence of his Father, then by the will of men.

§ *Mat.26,14. marke 14,10.*

2 God by his wonderfull prouidence, causeth him to be the minister of our saluation, who was the author of our destruction.

a *They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the 52 verse of this Chapter.*

b *Without tumult, vnwitting to the people which vsed to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.*

✠ *Mat.26,17. marke 14,13.*

3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

c *By the order appointed by the Lawe.*

d *The lambe which was the figure of the Passeouer: And this is spoken by the figure metonymie, which is very vsuall in the matter of the Sacraments.*

✠ *Mat.26,20. mar.14,17.* 4 Christ hauing ended the Passeouer according to the order of the Lawe, forewarneth them that this shall be his last banquet with them, after the maner and necessitie of this life. e *The euening and twilight, at what time this supper was to be kept.* f *I am put to death.*

19 ✣ 5 And hee tooke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after supper *he tooke* the cup, saying, This g cup *is* h that new Testament in my blood, which is shed for you.

21 ✣ 6 Yet behold, the i hand of him that betrayeth me, is with me at the table.

22 7 And truely the Sonne of man goeth as it is appointed: but woe *be* to that man by whom he is betrayed.

23 Then they began to enquire among themselues which of them it should be, that should doe that.

24 ¶ * 8 And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k bountifull.

26 But ye *shall* not *be* so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? is not hee that sitteth at table? And I am among you as he that serueth.

28 9 And yee are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 ✣ That ye may eate, and drinke at my table, in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ 10 And the Lord sayd, Simon, Simon, behold, ✣ Satan hath desired you, l to winnow you as wheat.

32 11 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * 12 And he said vnto him: Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall no crow this day, before thou hast thrise denied that thou kneweſt me.

35 ¶ And he said vnto them, ✣ When I sent you without bag, and scrip, and shooes, lacked ye any thing? And they sayd, Nothing.

36 m Then he sayd to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must be performed in mee, ✣ Euen with the wicked was he numbred: for doubtlesse those things which *are written* of me, haue an end.

38 And they sayd, Lord, behold, here are two swords. And he sayd vnto them, It is enough.

39 ¶ * And he came out, and went (as he was wont) to the mount of Oliues, and his disciples also followed him.

40 ✣ 13 And when hee came to the place, hee sayd to them, Pray, least ye enter into tentation.

41 14 And hee was drawen aside from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, If thou wilt, take away this cuppe from mee: neuertheleſſe, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an n agonie, hee prayed more earnestly: and his sweat was like o drops of blood, trickling downe to the ground.

45 15 And he rose vp from prayer, and came to *his* disciples, and found them sleeping for heauines.

46 And hee sayd vnto them, Why sleepe ye? rise and pray, least ye enter into tentation.

47 ¶ ✣ 16 And while hee yet spake, behold, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 17 Now when they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the hie Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer *them* thus farre: and he touched his eare, & healed him.

52 18 Then Iesus sayd vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Bee yee come out as vnto a thiefe with swords and staues?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the p power of darknes.

54 ¶ * Then tooke they him, and led him, and brought him to the hie Priests house. 19 And Peter followed afarre off.

55 ✣ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine mayd beheld him as he sate by the fire, and hauing well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man sawe him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, euen this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while hee yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the worde of the Lord, how he had sayd vnto him, ✣ Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ 20 * And the men that held Iesus, mocked him, and strooke him.

✣ *Mat.26,16. marke 14,22. 1.Cor.11,24.*

g Christ establisheth his new Couenant, and his communicating with vs with newe signes.

g *Here is a double Metonymie: for first the vessell is taken for that which is conteined in the vessell, as the cup, for the wine which is within the cup. Then the wine is called the Couenant or Testament, whereas indeede it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, though it be not all one with the thing that is represented.*

h *This word, that, sheweth the excellencie of the Testament, and answereth to the place of Ieremie, Chap.31. 31. where the new Testament is promised.*

✣ *Mat.26.21. marke 14,18. Psal.41,9.*

9 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treason.

i *That is, his practise, so vse the Hebrewes to speake, 2.Kings 14,19. Is not the hand of Ioab in this matter?*

7 Although the decree of Gods prouidence come necessarily to passe, yet it excuseth not the fault of the instruments.

* *Matth.20,25. marke 10,42.*

8 The Pastours are not called to rule, but to serue.

k *Haue great titles, for so it was the custome to honour Princes with some great titles.* 9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome. ✣ *Mat.19,28* 10 Wee must alwayes thinke vpon the wait that Satan laieth for vs. ✣ *1.Pet.5,8.* l *To tosse you and scatter you, and also to cast you out.* 12 It is through the prayers of Christ, that the elect doe neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. * *Mat.26, 34. marke 14,39. iohn 13,38.* 12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter. ✣ *Matth.10,9.*

m *All this talke is by way of an allegorie, as if he sayd, O my friends and fellow souldiers, you haue liued hitherto as it were in peace: but nowe there is a most sharpe battell at hand to be fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour. And what this armour is, he sheweth by his owne example, when he prayed afterward in the garden, and reproued Peter for striking with the sword.* ✣ *Esai.63,12.* * *Matth.26,36. mar.14,32. iohn 18,1.*

✣ *Mat.26,14. marke 14,38.*

13 Christ hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curse of God.

14 Prayer is a sure succour against the most perillous assaults of our enemies.

n *This agonie sheweth that Christ strone much, and was in great distresse: for Christ strone not onely with the feares of death, as other men vse to doe, for so many martyrs might seeme more constant then Christ, but with the fearefull iudgement of his angrie Father, which is the fearefullest thing in the world: and the matter was, for that he tooke the burden of all our sinnes vpon himselfe.*

o *These doe not onely shew that Christ was true man, but other things also which the goodly haue to consider of, wherein redemption of all mankind is conteined in the sonne of God his debasing himselfe to the state of a seruant: such things as no man can sufficiently declare.*

15 Men are vtterly sluggish, euen in their greatest dangers vntill Christ stirre them vp.

✣ *Mat.26,47. marke 14,43. iohn 18,3.*

16 Christ is willingly betrayed and taken, that by his obedience hee might deliuer vs, which were guiltie for the betraying of Gods glory.

17 That zeale which carieth vs out of the bounds of our vocation, pleaseth not Christ.

18 Euen the very feare of them which tooke Christ, prooueth partly their euill conscience, and partly also that all these things were done by Gods prouidence. p *The power that was giuen to darkenesse, to oppresse the light for a season.* * *Mat.26,58.*

19 Wee haue to behold in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect. ✣ *Mat. 26,38,59. mar.14,66. iohn 18,25.* ✣ *Mat.26,34. iohn 13,38.* 20 Christ bare the shame that was due to our sinnes. * *Matth.26,67. mar.14,65.*

64 And when they had blindfolded him, they ſmote him on the face, and asked him, ſaying, Prophecie who it is that ſmote thee.

65 And many other things blaſphemouſly ſpake they againſt him.

66 ✠ 21 And aſſoone as it was day, the Elders of the people, and the hie Prieſtes and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Chriſt? tell vs. And he ſaid vnto them, If I tell you, ye will not beleeue it.

68 And if alſo I aske you, you will not anſwere me, nor let me goe.

69 Hereafter ſhall the Sonne of man ſit at the right hand of the power of God.

70 Then ſaid they all, Art thou then the Sonne of God? And he ſaid vnto them, Ye ſay, that I am.

71 Then ſaid they, What neede we any further witneſſe? for wee our ſelues haue heard it of his owne mouth.

✠ *Matth.27,1. marke 15. 1. iohn 18,28.*

21 Chriſt is wrongfully condemned of blaſphemie before the hie Prieſtes iudgement ſeate, that we might be quit before God from the blaſphemie which we deſerued.

CHAP. XXIII.

1 He is accuſeth before Pilate. 7 He is ſent to Herode. 11 He is mocked. 24 Pilate yeeldeth him vp to the Iewes requeſt. 27 The women bewaile him. 33 He is crucified. 39 One of the theeues reuileth him. 43 The other is ſaued by faith. 46 He dieth. 53 He is buried.

THen 1 the whole multitude of them aroſe, and led him vnto Pilate.

1 Chriſt, who is now readie to ſuffer for the ſeditiō, which we raiſed in this world, is firſt of all pronounced guiltles, that it might appeare that he ſuffered not for his own ſinnes (which were none) but for ours.

2 And they began to accuſe him, ſaying, We haue found this man a peruerting the nation, & forbidding to pay tribute to Ceſar, ſaying, That he is Chriſt a King.

a *Corrupting the people, and leading them into errours.*

3 * And Pilate asked him, ſaying, Art thou the King of the Iewes? And he anſwered him, and ſaid, Thou ſayeſt it.

4 Then ſaid Pilate to the hie Prieſtes, and to the people, I finde no fault in this man.

5 But they were the more fierce, ſaying, Hee moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

✠ *Matth.22,21. marke 12,17.*

* *Matth.27,11. marke 15,2. iohn 18,33.*

6 2 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

2 Chriſt is a laughing ſtocke to princes, but to their great ſmart.

7 And when he knew that he was of b Herods iuriſdiction, hee ſent him to Herod, which was alſo at Hieruſalem in thoſe dayes.

b *This was Herod Antipas the Tetrarch, in the time of whoſe gouernance, which was almoſt the ſpace of 22 yeeres, Iohn the Baptiſt preached and was put to death, and Ieſus Chriſt alſo died and roſe againe, and the Apoſtles began to preach, and diuers things were done at Hieruſalem almoſt ſeuen yeeres after Chriſts death. This Herod was ſent into baniſhment to Lions, about the ſecond yeere of Caius Ceſar.*

8 And when Herod ſaw Ieſus, he was exceedingly glad: for hee was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and truſteth to haue ſeene ſome ſigne done by him.

9 Then queſtioned hee with him of many things: but he anſwered him nothing.

10 The hie Prieſtes alſo and Scribes ſtoode foorth and accuſed him vehemently.

11 And Herod with his c men of warre, deſpiſed him, and mocked him, and araied him in white, and ſent him againe to Pilate.

c *Accompanied with his nobles and ſouldiers which followed him from Galile.*

12 3 And the ſame day Pilate and Herod were made friends together: for before they were enemies one to another.

3 The hatred of godlineſſe ioyneth the wicked together.

13 ¶ 4 Then Pilate called together the high Prieſts, and the d rulers, and the people,

14 ✠ And ſaid vnto them, Yee haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of thoſe things whereof ye accuſe him:

15 No, nor yet Herod: for I ſent you to him: and loe, nothing worthy of death is done of him.

4 Chriſt is quit the ſecond time, euen of him of whom he is condemned, that it might appeare, how he being iuſt, redeemed vs which were vniuſt.

d *Thoſe whom the Iewes called the Sanhedrin.*

✠ *Matth.27,13. marke 15. 14. iohn 18,38.*

16 5 I will therefore chaſtiſe him, and let him looſe.

17 (For of neceſſitie hee muſt haue let one looſe vnto them at the feaſt.)

18 Then all the multitude cried at once, ſaying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine inſurrection made in the citie, and murther, was caſt in priſon.

20 Then Pilate ſpake againe to them, willing to let Ieſus looſe.

21 But they cryed, ſaying, Crucifie, crucifie him.

22 6 And he ſaid vnto them the third time, But what euill hath hee done? I finde no cauſe of death in him: I will therefore chaſtiſe him, and let him looſe.

5 The wiſedome of the fleſh, of two euils chuſeth the leſſe, but God curſeth ſuch counſels.

6 Chriſt is quit the third time, before he was condemned once, that it might appeare, how that our ſinnes were condemned in him.

✠ *Matth.27, 32. marke 15,21.*

23 But they were inſtant with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Prieſts preuailed.

24 So Pilate gaue ſentence, that it ſhould be as they required.

25 And hee let looſe vnto them him that for inſurrection and murther was caſt into priſon, whom they deſired, and deliuered Ieſus to doe with him what they would.

26 ¶ ✠ 7 And as they ledde him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the croſſe, to beare it after Ieſus.

7 An example of the outragiouſnes and diſorder of ſouldiers.

27 8 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

8 The triumph of the wicked hath a moſt horrible end.

✠ *Iſai.2,29. heſe.10,8. reuel.6,16.*

28 But Ieſus turned backe vnto them, and ſaid, Daughters of Hieruſalem, weepe not for me, but weepe for your ſelues, and for your children.

29 For behold, the dayes will come, when men ſhall ſay, Bleſſed *are* the barren, and the wombes that neuer bare, and the pappes which neuer gaue ſucke.

30 Then ſhall they begin to ſay to the mountaines, & Fall on vs: and to the hilles, Couer vs.

31 e For if they doe theſe things to a f greene tree, what ſhall be done to the drie?

32 ✠ And there were two others, which were euill doers, led with him to be ſlaine.

33 9 And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 10 Then ſaid Ieſus, Father, forgiue them: for they knowe not what they doe. And they parted his raiment, and caſt lots.

35 And the people ſtood, and beheld: and the rulers mocked him with them, ſaying, Hee ſaued others: let him ſaue himſelfe, if he be that Chriſt the f Choſen of God.

36 The ſouldiers alſo mocked him, and came and offered him vineger,

37 And ſaid, If thou be the King of the Iewes, ſaue thy ſelfe.

38 11 And a ſuperſcription was alſo written ouer him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ g And 12 one of the euill doers, which were hanged, railed on him, ſaying, If thou be that Chriſt, ſaue thy ſelfe and vs.

40 But the other anſwered, and rebuked him, ſaying, Feareſt thou not God, ſeeing thou art in the ſame condemnation?

e *As if he ſaid, If they doe thus to me that am fruitfull, and alwayes flouriſhing, and who liue for euer by reaſon of my Godhead, what will they doe to you, that are vnfruitfull and voide of all liuely righteouſneſſe?*

✠ *Matth.27, 38. marke 15,27. iohn 19,18.*

9 Chriſt became accurſed for vs vpon the Croſſe, ſuffering the puniſhment which they deſerued that would be Gods.

10 Chriſt in praying for his enemies, ſheweth that he is both the ſacrifice and the Priest.

f *Whom God loueth more then all others.*

11 Pilate at vnwares is made a preacher of the kingdome of Chriſt.

g *Therefore either we muſt take that ſpoken by Synecdoche which Matthew ſaith, or that both of them mocked Chriſt. But one of them at the length ouercome with the great patience of God, brake foorth into that confeſſion worthy all memorie.*

12 Chriſt in the midſt of the humbling of himſelfe vpon the croſſe, ſheweth indeede that he hath both power of life to ſaue the beleeuers, and of death to reuenge the rebellious.

41 We are in deede righteouſly *here*: for we receiue things worthy of that we haue done: but this man hath done nothing h amiſſe.

42 And hee ſaid vnto Ieſus, Lord, remember me, when thou commeſt into thy kingdome.

43 Then Ieſus ſaid vnto him, Verely I ſay vnto thee, to day ſhalt thou be with me in i Paradiſe.

44 ¶ 13 And it was about the ſixt houre: and there was a darkeneſſe ouer all the land, vntill the ninth houre.

45 1 And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Ieſus cried with a loud voyce, and ſaid, ✣ Father, into thine handes I commend my ſpirit. And when he thus had ſaid, he gaue vp the ghoſt.

47 ¶ 15 Now when the Centurion ſawe what was done, he glorified God, ſaying, Of a ſuretie this man was iuſt.

48 And all the people that came together to that ſight, beholding the things which were done: ſmote their breaſts, and returned.

49 16 And all his acquaintance ſtood a farre off, and the women that followed him from Galile, beholding theſe things.

50 ¶ ✣ 17 And beholde, there was a man named Ioſeph, which was a counſeller, a good man and a iuſt.

51 Hee did not conſent to the counſell and deede of them, *vvhich vvas* of Arimathea, a citie of the Iewes: who alſo himſelfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Ieſus.

53 And tooke it downe, and wrapped it in a linnen cloath, and laide it in a tombe hewen out of a rocke, wherein was neuer man yet layd.

54 And that day was the preparation, and the Sabbath k drew on.

55 18 And the women alſo that followed after, which came with him from Galile, beheld the ſepulchre, and how his body was laid.

56 And they returned and prepared odours, and oyntments, and reſteth the Sabbath *day* according to the commandement.

h* *More then he ought.*

i *God made the viſible paradiſe to the Eaſt part of the world: but that which we behold with the eyes of our minde is the place of euerlaſting ioy and ſalvation through the goodneſſe and mercy of God, a moſt pleaſant reſt of the ſoules of the godly, and moſt quiet and ioyfull dwelling.*

13 Chriſt being euen at the point of death, ſheweth himſelfe to be God almightie, euen to the blind.

14 Chriſt entreth ſtoutly into the very darkeneſſe of death, for to ouercome death euen within his moſt ſecret places.

✣ *Pſal. 31, 6.*

15 Chriſt cauſeth his very enemies to giue honorable witneſſe on his ſide, ſo oft as is pleaſeth him.

16 Chriſt gathereth together, and defendeth his little flocke in the midſt of the tormentours.

✣ *Mat. 27, 57 mar. 15, 43. ioh. 19, 38.*

17 Chriſt through his famous buriall confirmeth the trueth both of his death, and reſurrection, by the plaine and euident witneſſe of Pilate.

k *Word for word, dawning, as now beginning, for the light of the former day drewe towarde the going downe, and that was the day of preparation for the feaſt which was to be kept the day following.*

18 Chriſt being ſet vpon by the deuill and all his inſtruments, and being euen, in deaths mouth, ſetteth weake women in his foreward, minding ſtraightwayes to triumph ouer thoſe terrible enemies without any great endeuour.

CHAP. XXIV.

The women come to the ſepulchre. 9 They report that which they heard of the Angels, vnto the Apoſtles. 13 Chriſt doth accompanie two going to Emmaus. 27 He expoundeth the Scriptures vnto them. 39 He offereth himſelfe to his Apoſtles to be handled. 49 He promiſeth the holy Ghoſt. 51 He is caried vp into heauen.

NOw the * 1 firſt *day* of the weeke a earely in the morning, they came vnto the ſepulchre, and brought the odours which they had prepared, and certaine *vvomen* with them.

2 And they found the ſtone rolled away from the ſepulchre.

3 And went in, but found not the body of the Lord Ieſus.

4 And it came to paſſe, that as they were amaſed thereat, behold, two men ſuddenly ſtood by them in ſhining veſtures.

5 And as they were afraid, and bowed downe their faces in the earth, they ſaid to them, Why ſeeke ye him that liueth among the dead?

6 He is not here, but is riſen: remember ✣ how he ſpake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man muſt be deliuered into the hands of ſinfull men, and be crucified, and the third day riſe againe.

8 And they remembred his words.

9 2 And returned from the ſepulchre, and told all theſe things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the *mother* of Iames, and other women with them which told theſe things vnto the Apoſtles.

11 But their words ſeemed vnto them as a fained thing, neither beleeued they them.

12 ✣ 3 Then aroſe Peter and ran vnto the ſepulchre, and b looked in and ſaw the linen cloathes layd by themſelues, and departed wondering in himſelfe at that which was come to paſſe.

13 ¶ * 4 And behold two of them went that ſame day to a towne which was from Hieruſalem about threeſcore furlongs, called Emmaus.

14 And they talked together of all theſe things that were done.

15 And it came to paſſe, as they communed together, and reaſoned, that Ieſus himſelfe drewe neere, and went with them.

16 c But their eyes were holden that they could not know him.

17 And he ſaid vnto them, What maner of communications are theſe that ye haue one to another as ye walke and are ſad?

18 And d the one (named Cleopas) anſwered and ſaide vnto him, Art thou onely a ſtranger in Hieruſalem, and haſt not knowen the things which are come to paſſe therein in theſe dayes?

19 And he ſaid vnto them, What things? And they ſaid vnto him, Of Ieſus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all the people.

20 5 And how the hie Prieſtes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we truſted that it had beene hee that ſhould haue deliuered Iſrael, and as touching all theſe things, to day is the third day that they were done.

22 Yea, and certaine women among vs made vs aſtonied, which came early vnto the ſepulchre.

23 And when they found not his bodie, they came, ſaying, that they had alſo ſeene a viſion of Angels, which ſaid, that he was aliue.

24 Therefore certaine of them which were with vs, went to the ſepulchre, and found it euen ſo as the women had ſaid, but him they ſaw not.

25 Then hee ſayde vnto them, O fooles and ſlowe of heart to beleeue all that the Prophets haue ſpoken!

26 Ought not Chriſt to haue ſuffered theſe things, and to enter into his glory?

27 And he began at Moſes, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were *vvritten* of him.

28 And they drewe neere vnto the towne, which they went to, but he made as though hee would haue gone further.

29 But they conſtrained him, ſaying, Abide with vs, for it is towards night, and the day is farre ſpent. So he went in to tary with them.

30 And it came to paſſe, as hee ſate at table with them, he tooke the bread, and bleſſed, and brake

✣ *Chap. 9, 22. matth. 17, 23. marke 9, 31.*

2 The cowardly and daſtardly minds of the diſciples is vpbraided by the ſtout courage of women, (ſo wrought by Gods great mercie) to ſhew that the kingdome of God conſiſteth in an extraordinarie power.

✣ *Iohn 20, 6.*

3 Chriſt vſeth the incredulitie of his diſciples, to the fuller ſetting forth of the trueth of his reſurrection, leaſt they ſhould ſeeme to haue beleeued that too lightly, which they preached afterward to all the world.

b *As it were holding downe his head, and bowing his necke, looked diligently in.*

* *Marke 16, 12.*

4 The reſurrection is proued by two other witneſſes, which ſaw it, and that it was no forged thing framed of purpoſe in their owne brains, all the circumſtances doe declare.

c *Were holden backe and ſtayed, God ſo appointing it, no doubt: and therefore his body was not inuiſible, but their eyes were dimmed.*

d *Some of the old fathers thinke that the other diſciple was this our Euangeliſt, but Epiphanius writing againſt the Saturnilians, ſaith it was Nathanael, but all theſe are vncertainties.*

5 It appeareth by the conuerting of the forewarnings of the Prophets, that all thoſe things are true and certaine, which the Euangeliſts haue put downe in writing of Chriſt.

* Marke 16, 1. iohn 20, 1.

1 Poore ſilly women, euen beſide their expectation are choſen to be the firſt witneſſes of the reſurrection, that there might be no ſuſpition either of deceit or violence.

a *Very earely as Marke ſaith, or as Iohn ſaith, while it was yet darke, that is, when it was yet ſcarce the dawning of the day.*

brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: and he was *e* no more ſeene of them.

32 And they ſaid betweene themſelues, Did not our heartes burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned to Hieruſalem, and founde the eleuen gathered together, and them that were with them.

34 Which ſaid, The Lord is riſen indeede, and hath appeared to Simon.

35 Then they tolde what things *were* done in the way, and how he was known of them in *f* breaking of bread.

36 ¶ ✣ *6* And as they ſpake theſe things, Ieſus himſelfe ſtood in the mids of them, and ſaid vnto them, Peace *be* to you.

37 But they were abaſhed and afraid, ſuppoſing that they hath ſeene a ſpirit.

38 Then he ſaid vnto them, Why are ye troubled? and wherfore do *g* doubts ariſe in your hearts?

39 Behold mine hands and my feet: for it is I my ſelfe: handle me, and ſee: for a ſpirit hath not fleſh and bones, as yee ſee me haue.

40 And when he had thus ſpoken, hee ſhewed them *his* hands and feet.

41 And while they yet beleeued not for ioy, and wondered, hee ſaid vnto them, Haue yee here any meat?

42 And they gaue him a piece of a broyled fiſh, and of an hony combe.

43 And he tooke it, and did eate before them.

44 *7* And hee ſaide vnto them, Theſe are the wordes, which I ſpake vnto you while I was yet with you, that all muſt be fulfilled which are written of mee in the Lawe of Moſes, and in the Prophets, and in the Pſalmes.

45 Then opened hee their vnderſtanding, that they might vnderſtand the Scriptures.

46 And ſaid vnto them, Thus is it written, and thus it behoued Chriſt to ſuffer, and to riſe againe from the dead the third day,

47 And that repentance, and remiſſion of ſinnes ſhould be preached in his Name among all nations, *h* beginning at Hieruſalem.

48 Now ye are witneſſes of theſe things.

49 And beholde, I doe ſend the ✣ promiſe of my Father vpon you: but tarie yee in the citie of Hieruſalem, *i* vntill ye be endued with power from on high.

50 *8* Afterward he led them out into Bethania, and lift vp his hands, and bleſſed them.

51 And it came to paſſe, that as hee bleſſed them, ✣ hee departed from them, and was caried vp into heauen.

52 And they worſhipped him, and returned to Hieruſalem with great ioy,

53 And were continually in the Temple, praiſing, and lauding God. Amen.

e Suddenly taken away, and therefore we may not imagine that he was there in ſuch a bodie as could not be ſeene, but leeeue in deed that he changed his place.

f When he brake bread, which that people vſed, as the Iewes vſe yet at this day at the beginning of their meales, and ſay a prayer.

✣ *Marke 16, 14. Iohn 20, 19.*

6 The Lord himſelfe ſheweth by certaine and neceſſarie ſignes, that he was riſen againe, and that in the ſame bodie which hee tooke vpon him.

g Diuers and doubtfull thoughtes which fall oft into mens heads, when any ſtrange thing falleth out, whereof there is no great likelyhood.

7 The preaching of the Goſpell, which was promiſed to the Prophets and performed in his time, is committed vnto the Apoſtles: the ſumme whereof, is repentance and remiſſion of ſins.

h The Apoſtles who are the preachers of the Goſpel beginning at Hieruſalem.

✣ *Iohn 15, 26. Acts 1, 4.*

i Vntill the holy Ghoſt come downe from heauen vpon you.

8 Chriſt aſcendeth into heauen, and departing bodily from his diſciples, filleth their hearts with the holy Ghoſt.

✣ *Marke 16, 19. Acts 1, 9.*

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO IOHN.

CHAP. I.

That Worde begotten of God before all worldes, 2 and which was euer with the Father, 14 is made man. 6, 7 For what end Iohn was ſent from God. 16 His preaching of Chriſtes office. 19, 20 The record that he bare giuen out vnto the Prieſtes. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

1 The Sonne of God is of one, and the ſelfe ſame eternitie or euerlaſtingneſſe, and of one and the ſelfe-ſame eſſence or nature, with the Father.

IN 1 the *a* beginning *b* was *c* that Word, and that Word was *d* with God, and that *e* Word was God.

2 This ſame was in the beginning with God.

3 ✣ *2* All *f* things were made by it, and *g* without it *h* was made nothing that was made.

4 *i* In it *k* was life, and that life was *l* the light of men.

5 *3* And that light ſhineth in the wilderneſſe, and the darkeneſſe *m* comprehendeth it not.

6 ¶ ✣ *4* There was a man ſent from God, whoſe name *was* Iohn.

7 *This* ſame came for a witneſſe, to beare witneſſe of that light, that all men *n* through him might beleeue.

8 Hee was not *o* that light, but *was ſent* to beare witneſſe of that light.

9 *5* This was *p* that true light, which lighteth euery man that commeth into the world.

10 *q* Hee was in the world, and the worlde was * made by him: and the world knew him not.

11 He came *r* vnto his owne, and his owne receiued him not.

12 *6* But as many as receiued him, to them hee gaue *s* prerogatiue to be the ſonnes of God, *euen* to them that beleeue in his Name,

13 Which are borne not of blood, nor of the *t* will of the fleſh, nor of the will of man, but of God.

a From his beginning, as the Euangeliſt ſaith, 1. epiſtle 1, 1. as though he ſaid, that the world began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made, began to be made, and therefore hee was before the beginning of all things. *b Had his being.* *c This word, That, pointeth out vnto vs a peculiar and choiſe thing aboue all other, and putteth a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which otherwiſe alſo are called the word of God.* *d This word (With) putteth out the deſtinction of perſons to vs.* *e This worde (Word) is the firſt in order in the ſentence, and is that which the learned call (Subiectum:) and this word (God) is the latter in order, and the ſame which the learned call (Predicatum.)* ✣ *Col. 1, 16.* *2* The ſonne of God declareth that ſame his euerlaſting Godhead, both by the creating of all things, and alſo by the preſeruing of them, and eſpecially by the excellent gifts of reaſon and vnderſtanding, wherewith he that beautified man aboue all other creatures. *f Pauls expoundeth this place, Coloſſ. 1, 15. and 16 verſes.* *g That is, as the Father did worke, ſo did the Sonne worke with him: for he was fellow worker with him.* *h Of all thoſe things which were made, nothing was made without him.* *i That is, by him: and it is ſpoken after the manner of the Hebrewes, meaning thereby that by his force and working power all life commeth to the world.* *k To wit, euen then, when all things are made by him, for els he would haue ſaid, Life is in him, and not life was.* *l That force of reaſon and vnderſtanding, which is kindled in our mindes to knowledge him, the authour of ſo great a benefite.*

3 The light of men is turned into darkneſſe, but yet ſo that there is clearenes ynough to make them without excuſe. *m They could not perceiue nor reach vnto it, to receiue any light of it, no, they did not ſo much as acknowledge him.* ✣ *Matth. 3, 1. marke 1, 4. luke 3, 2.*

4 There is another more full manifeſtation of the Sonne of God, to the conſideration whereof men are in good time ſtirred vp, euen by Iohns voice, who is as it were the herault of Chriſt. *n Through Iohn.* *o That light which we ſpake of, to wit, Chriſt, who onely can lighten our darkeneſſe.* *5* When as the Sonne of God ſawe, that man did not acknowledge him by his workes, although they were endued with vnderſtanding (which hee had giuen to them all) hee exhibited himſelfe vnto his people to be ſeene of them with their corporall eyes: yet neither ſo did they aeknowledge him, nor receiue him. *p Who onely and properly deſerueth to be called the light, for he ſhineth of himſelfe and borroweth light of none.* *q That perſon of the Word, was made manifeſt euen at that time when the worlde was made.* ✣ *Hebr. 11, 3.* *r The Word ſhewed himſelfe againe, when he came in the fleſh.* *6* The Sonne being ſhut out of the moſt of his people, and acknowledged but of a fewe, doth regenerate them by his owne vertue and power, and receiueth them into that honour which is common to all the children of God, that is to bee the ſonnes of God. *s He vouchſafed to giue them this prerogatiue to take them to be his children.* *t Of that groſſe and corrupt nature of man, which is throughout the Scriptures ſet as enemie to the Spirit.*

✠ *Matth.1,16.*

7 That Sonne, *who is God from euerlasting, tooke vpon him mans nature, that one and the selfe same might be both God and man, which manifestly appeared to many witnesses, that saw him amongst whom he was conuersant, and vnto whome by sure and vndoubted arguments he shewed both his natures.*

14 ✠ 7 And that Worde was made *u* flesh, and *x* dwelt among vs, (and wee ✠ sawe the *y* glorie thereof, *z* as the glorie of the onely begotten *Sonne* of the Father) *a* full of grace and trueth.

15 ¶ 8 Iohn bare witnesse of him, and cryed, saying, This was he of whom I said, He that commeth *b* after me, was *c* before me: for he was better then I.

16 ⁘ 9 And of his fulnesse haue all we receiued, and *d* grace for grace.

17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.

18 10 ✠ No man hath seene God at any time: that onely begotten Sonne, which is in the *e* bosome of the Father, he hath *f* declared him.

19 ¶ 11 Then this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem to aske him, Who art thou?

20 And hee *g* confessed and *h* denyed not, and said plainly, I ✠ am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, *i* I am not. Art thou *k* that Prophet? And he answered, No.

22 Then saide they vnto him, Who art thou, that wee may giue answere to them that sent vs? What sayest thou of thy selfe?

23 He said, I ✠ am the voice of him that cryeth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.

24 12 Now they which were sent, were of the Pharises.

25 And they asked him, and saide vnto him, *l* Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one *m* among you, whom yee know not.

27 ✠ Hee it is that commeth after me, which was before me, whose shoe latchet I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ 13 The next day Iohn seeth Iesus comming vnto him, and sayeth, Behold *n* that Lambe of God, which ● taketh away the *p* sinne of the world.

30 This is he of whom I said, After me commeth a man, which was before me: for he was better then I.

31 And *q* I knewe him not, but because hee should be declared to Israel, therefore am I come, baptizing with water.

32 14 So Iohn bare recorde, saying, I behelde, ✠ that Spirite come downe from heauen, like a doue, and it abode vpon him,

33 And I knewe him not: but he that sent me to baptize with water, hee saide vnto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is *r* that Sonne of God.

35 ¶ 15 The next day, Iohn stood againe, and two of his disciples.

36 16 And he beheld Iesus walking by, and said, Behold that Lambe of God.

37 17 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saw them follow, and saide vnto them, What seeke yee? And they said vnto him, Rabbi, (which is to say by interpretation, Master) *s* where dwellest thou?

39 Hee saide vnto them, Come, and see. They came and saw where he dwelt, and aboade with him that day: for it was about the *t* tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and said vnto him, We haue found that Messias which is by interpretation, that *u* Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 18 Philip founde Nathanael, and sayde vnto him, Wee haue founde him of whome *v* Moses did write in the Law, and the ✠ Prophets, Iesus that Sonne of Ioseph, that was of Nazareth.

✠ *Mat.3,11. marke 1,7. luke 3,16. acts 1,5. and 11,16. and 19,4.*

13 *The bodie and trueth of all the sacrifices of the Law, to make satisfaction for the sinne of the world, is in Christ.*

n This word (That) which is added, hath great force in it, not onely to set forth the worthinesse of Christ, and so to separate him from the Lambe which was a figure of him, and from all other sacrifices of the Law, but also to bring into our mind the Prophecies of Esay and others.

o This word of the present time signifieth a continuall act, for the Lambe hath this vertue proper vnto him, and for euer, to take away the sinnes of the world.

p That is, that root of sinnes, to wit, our corruption, and so consequently, the fruits of sinne, which are commonly called in the plurall number sinnes.

q I neuer knew him by face before.

14 *Christ is proued to be the Sonne of God, by the comming downe of the holy Ghost, by the Fathers voice, and by Iohns testimonie.*

✠ *Mat.3,16. marke 1,10. luke 3,22.*

r This word (That) pointeth out vnto vs some excellent thing, and maketh a difference betweene Christ and other, whome Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most high. 15 *Iohn gathered disciples; not to himselue, but to Christ.* 16 *Christ is set before vs to followe not as a vaine shadowe, but as our Mediatour.* 17 *In this first gathering of the disciples wee haue shewed vnto vs, that the beginning of saluation is from God, who calleth vs vnto his Sonne by the ministerie of his seruants: whome (so preuenting vs) wee must also heare, and followe him home, that beeing instructed by him, wee may also instruct others.* *s Where is thy lodging?* *t The night grew on.* *u That is, anoynted, and King after the manner of the Iewish people.* 18 *The good endeuours euen of the vnlearned, God doeth so allowe, that he maketh them masters to the learned.* ⁘ *Genes. 49. 10. deut.18,18.* ✠ *Isai.4,2. and 40,10, and 45,8. iere.23,5. and 33, 14. ezech.24 43. and 37,24. Dan.9,24.*

Matth.27,2. 1. pet.1,17.

y The glory which he speaketh of here, is that manifestation of Christ his maiestie, which was as it were layd open before our eyes when the Sonne of God appeared in flesh. *z This word (as) doeth not in this place betoken a likenesse, but the trueth of the matter, for his meaning is this, that we saw such a glorie, as beseemed and was meete for the true and onely begotten Sonne of God, who is Lord and King ouer all the world.* *a Hee was not onely a partaker of grace and trueth, but was full of the very substance of grace and trueth.* *8 Iohn is a faithfull witnesse of the excellencie of Christ.* *b That is, Hee before whome I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for Iohn was sixe moneths older then he.* *c This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should be last, and that last which should be first: for in plaine speach this it is: He that cometh after me, is better then I am, for he was before me. The like kind of turning the reason we find in Luke 7, 47. many sinnes are forgiuen her, because shee loued much, which is thus much to say, she loued much, because many sinnes are forgiuen her.* *v Coloss. 1, 19. and 2, 9.* *9 Christ is the most plentifull fountaine of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited and shewed himselfe to the world.* *d That is grace vpon grace, as a man would say graces heaped one vpon another.* *10 The true knowledge of God proceedeth onely from Iesus Christ.* ✠ *1. Tim. 6, 16. 1. iohn 4, 12.* *e Who is neerest to his Father, not onely in respect of his loue towards him, but by the bond of nature, and for that vnion or oneuesse that is betweene them, whereby the Father and the Sonne are one.* *f Reuealed him, and shewed him vnto vs, whereas before he was hid vnder the shadowes of the Lawe, so that the quicknesse of the sight of our mindes was not able to perceiued him: for whosoeuer seeth him, seeth the Father also.* *11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present.* *g He did acknowledge him, and spake of him plainely and openly.* *h This rehearsing of one and the selfe same thing, though in diuers words, is vsed much of the Hebrewes, and it hath great force: for they vse to speake one thing twise, to set it out more certainely and plainely.* ✠ *Acts 13,25.* *i The Iewes thought that Elias shoulde come againe before the dayes of Messias, and they tooke the ground of that their opinion out of Malac. 4, 5. which place is to be vnderstood of Iohn, Matth. 11, 14. And yet Iohn denieth that he is Elias, answering them in deed according as they meant.* *k They enquire of some great Prophet, and not of Christ, for Iohn denied before, that he is Christ, for they thought that some great Prophet should be sent like vnto Moses, wresting to that purpose that place of Deut. 18, 15. which is to be vnderstood of all the companie of the Prophets and ministers, which haue beene and shall be to the ende, and especially of Christ, who is the head of all Prophets.* ✠ *Isai. 40, 3. matth. 3, 3. luke 3, 4.* *12 Christ is the author of baptisme, and not Iohn: and therefore the force thereof consisteth not in Iohn, who is the minister, but wholy in Christ the Lord.* *l Hereby we may proue that the Iewes knew there should be some change in religion vnder Messias.* *m Whom all the world seeth not, and is euen amongst you.*

19 We must especially take heede of false presumptions, which shut vp against vs the entrance to Christ.
20 Simple vprightnesse discerneth the true Israelites from the false.
21 The ende of miracles is to set before vs Christ the Almighty, and also the onely authour of our saluation, that we may apprehend him by faith.
✤ *Gen.28,12.*
z *By these wordes, the power of God is signified which should appeare in his ministerie by the angels seruing him as the head of the Church.*

46 19 Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 20 Iesus sawe Nathanael comming to him, and said of him, Behold indeede an Israelite, in whom is no guile.

48 21 Nathanael said vnto him, Whence knewest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the fightree, I saw thee.

49 Nathanael answered, and said vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tree, beleeuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely, I say vnto you, Hereafter shall ye see heauen open, and the Angels of God ✤ z ascending, and descending vpon that Sonne of man.

CHAP. II.

1 *Christ turneth water into Wine, 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth vp to Hierusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body shall be destroyed of the Iewes. 23 Many beleeue in him, seeing the miracles which he did.*

1 Christ declaring openly in an assembly by a notable miracle, that hee hath power ouer the nature of things, to feede mans body, leadeth the mindes of all men, to his spirituall and sauing vertue and power.
a *After the talke which he had with Nathanael, or after that hee departed from Iohn, or after that he came into Galile.*

A Nd 1 the a third day, was there a mariage in Cana *a towne* of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 a Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine b houre is not yet come.

5 His mother sayd vnto the seruants, Whatsoeuer he sayth vnto you, doe it.

6 And there were set there, sixe c waterpots of stone, after the maner of the purifying of the Iewes, conteining two or three d firkins a piece.

7 And Iesus sayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the seruants, which drew the water, knew) the gouernour of the feast called the bridegrome,

10 And sayd vnto him, All men at the beginning set foorth good wine, and when men haue e well drunke, then that which is worse: *but* thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana *a towne* of Galile, and shewed forth his glorie: and his disciples beleeued on him.

12 After that, he went downe into Capernaum, he and his mother, and his f brethren, and his disciples: but they continued not many dayes there.

13 3 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Hierusalem,

14 4 And hee found in the Temple those that sold oxen, and sheepe, and doues, and changers of money sitting *there*.

15 Then hee made a scourge of small cordes, and draue them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew their tables,

16 And said vnto them that sold doues, Take these things hence: make not my fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, ✤ The g zeale of thine house hath eaten me vp.

18 5 Then answered the Iewes, and sayd vnto him, What h signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, ✤ Destroy this Temple, and in three dayes I will rayse it vp againe.

20 Then said the Iewes, Fourtie and sixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of the i temple of his body.

22 As soone therefore as hee was risen from the dead, his disciples remembred that he thus said vnto them: and they beleeued the Scriptures, and the word which Iesus had said.

23 Nowe when hee was at Hierusalem at the Passeouer in the feast, many beleeued in his Name, when they saw his miracles which he did.

24 6 But Iesus did not commit himselfe vnto them, because he knew them all.

25 7 And had no neede that any should testifie of man, for he knew what was in man.

b Mine appointed time.
c These were vessels appointed for water, where in they washed themselues.
d Euery firkin conteined an hundred pound, at twelue ounces the pound: Whereby we gather that Christ bolge them with a thousand and eight hundred pounds of wine.
e Word for word, are drunken. Now this speech, to be drunken, is not alwayes taken in euill part in the Hebrew tongue, but significth sometime such store, and plentifull vse of wine, as doth not passe measure, as Gen. 43.34.
✤ *Psal.69,9.*
g *Zeale in this place is taken for a wrathfull indignation and displeasure of the minde, conceiued of some naughtie and euill dealing towards them whom we loue well.*
5 Against them which so binde God to an ordinarie calling which they themselues most shamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heauen, (and they although in vaine would haue it extinguished) vnlesse it be sealed with outward and bodily miracles.
h *With what miracle doest thou confirme it, that we may see that heauenly power and vertue, which giueth thee authoritie to speake and doe thus?* ✤ *Mat. 26, 61. and 27,40. mar.14.58. and 15,29.*
i *That is, of his bodie.* 6 It is not good crediting them, which stand onely vpon miracles. 7 Christ is the searcher of hearts, and therefore true God.

f That is, his cousins. 3 Christ being made subiect to the Lawe for vs, satisfieth the Law of the Passeouer. 4 Christ being ordained to purge the Church, doeth with great zeale begin his office both of Priest and Prophet.

CHAP. III.

1 *Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wildernes. 23 Iohn baptizeth. 27 and teacheth his, that he is not Christ.*

T Here 1 was nowe a man of the Pharises, named Nicodemus, a a ruler of the Iewes.

2 This *man* came to Iesus by night, and sayd vnto him, Rabbi, wee knowe that thou art a b teacher come from God, for no man could doe these miracles that thou doest, c except God were with him.

3 a Iesus answered and said vnto him, Verely verely I say vnto thee, Except a man be borne againe, he cannot d see the e kingdome of God.

4 Nicodemus said vnto him, How f can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is g flesh: and that that is borne of the Spirit, is spirit.

7 Maruaile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it h listeth, and

1 There are none sometimes more vnlearned, then the learned: but as well the learned as the vnlearned must desire wisdome of Christ onely.
a *A man of great estimation, and a ruler amongst the Iewes.*
b *We know that thou art sent from God to teach vs.*
c *But he in whom some part of the excellencie of God appeareth. And if Nicodemus had knowen Christ aright, he would not only haue said that God was with him, but in him: as Paul doeth, 2. Cor. 1, 19.*
2 The beginning of Christianitie consisteth in this, that we know our selues not only to be corrupt in part, but to be wholly dead in sinne: so that our nature hath need to be created a new, as touching the qualities thereof: which can be done by no other vertue, but by the diuine and heauenly, whereby we were first created.
d *That is, go in, or enter, as hee expounded himselfe afterward, vers. 5.*
e *The Church: for Christ sheweth in this place, how we come to be citizens, and to haue ought to doe in the citie of God.*
f *How can I that am old, be borne againe? for he answereth, as if Christ his wordes belonged to none but to him.*
g *That is, fleshly, to wit, wholly vncleane and vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrarie to which is the Spirit, that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is euerlasting and immortall, though the strife of the flesh remaineth.*
h *With free and wandring blasts, as it listeth.*

thou

thou heareſt the ſound thereof, but canſt not tell whence it commeſt, and whither it goeth; ſo is euery man that is borne of the Spirit.

9 ♪ Nicodemus anſwered, and ſayd vnto him, How can theſe things be?

10 Ieſus anſwered, and ſayd vnto him, Art thou a teacher of Iſrael, and knoweſt not theſe things?

11 Verely, verely I ſay vnto thee, We ſpeake that we know, and teſtifie that we haue ſeene: but ye receiue not our i witneſſe.

12 If when I tell you earthly things, ye beleeue not, how ſhould ye beleeue, If I ſhall tell you of heauenly things?

13 For no k man l aſcendeth vp to heauen, but he that had deſcended from heauen, m that Sonne of man which n is in heauen.

14 ✣ And as Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt that Sonne of man be lift vp,

15 That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life.

16 ✣ 5 For God ſo loueth the world, that hee hath giuen his onely begotten Sonne, that whoſoeuer beleeueth o in him, ſhould not periſh, but haue euerlaſting life.

17 * 6 For God ſent not his Sonne into the world, that he ſhould p condemne the world, but that the q world through him might be ſaued

18 He that beleeueth in him, is not condemned: but he that beleeueth not, is condemned already, becauſe hee hath not beleeued in the Name of that onely begotten Sonne of God.

19 ✣ 7 And this is the r condemnation, that that light came into the world, and men loued darkeneſſe rather then that light, becauſe their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, leaſt his deedes ſhould be reproued.

21 But he that ſ doth trueth, commeth to the light, that his deedes might be made manifeſt, that they are wrought t according to God.

22 ¶ After theſe things came Ieſus, and his diſciples into the land of Iudea, and there taried with them, and ✣ baptized.

23 And Iohn alſo baptized in Enon beſides Salem, becauſe there was much water there: and they came and were baptized.

24 For Iohn was not yet caſt into priſon.

25 8 Then there aroſe a queſtion betweene Iohns diſciples and the Iewes, about purifying.

26 And they came vnto Iohn, and ſaid vnto him, Rabbi, he that was with thee beyond Iorden, to whom * thou bareſt witneſſe, behold, he baptizeth, and all men come to him.

27 Iohn anſwered, and ſaid, A man u can receiue nothing, except it be giuen him from heauen.

28 Ye your ſelues are my witneſſes, that ✣ I ſaid, I am not that Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which ſtandeth and heareth him, reioyceth greatly, becauſe of the bridegromes voice. This my ioy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that is come from on hie, is aboue all: he that is of the earth, is of the x earth, and y ſpeaketh of the earth: hee that is come from heauen, is aboue all.

32 And what he hath z ſeene and heard, that he teſtifieth: but a no man receiueth his teſtimonie.

33 He that hath receiueth his teſtimonie, hath ſealed that ✣ God is true.

34 For he whom God hath ſent, ſpeaketh the words of God: for God giueth *him* not the Spirit by meaſure.

35 The Father loueth the Sonne, and hath *b giuen all things into his hand.

36 ✣ Hee that beleeueth in the Sonne, hath euerlaſting life, and he that obeyeth not the Sonne, ſhall not c ſee life, but the wrath of God abideth on him.

CHAP. IIII.

6 Ieſus being wearie, asketh drinke of the woman of Samaria. 21 He teacheth the true worſhip. 26 He confeſseth that he is the Miſsias, 32 His meat. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers ſonne.

NOw 1 when the Lord knew, how the Phariſes had heard, that Ieſus made ✣ and baptized moe diſciples then Iohn,

2 (Though Ieſus himſelfe baptized not: but his diſciples.)

3 Hee left Iudea, and departed againe into Galile.

4 And he muſt needs goe thorow Samaria.

5 2 Then came he to a citie of Samaria called Sychar, neere vnto the poſſeſſion that * Iacob gaue to his ſonne Ioſeph.

6 And there was Iacobs Well. Ieſus then wearied in the iourney, ſate a thus on the Well: it was about the b ſixt houre.

7 There came a woman of Samaria to drawe water. Ieſus ſaid vnto her, Giue me drinke.

8 For his diſciples were gone away into the citie, to buy meate.

9 Then ſaid the woman of Samaria vnto him, How is it, that thou being a Iewe, askeſt drinke of me, which am a woman of Samaria? For the Iewes c meddle not with the Samaritanes.

10 Ieſus anſwered and ſaid vnto her, If thou kneweſt d that gift of God, and who it is that ſaith to thee, Giue mee drinke, thou wouldeſt haue aſked of him, and he would haue giuen thee e water of life.

11 The woman ſaid vnto him, Sir, thou haſt nothing to draw with, and the Well is deepe: from whence then haſt thou that water of life?

12 Art thou gr eater then our father Iacob, which gaue vs the Well, and hee himſelfe dranke

thereof,

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3 The ſecret myſterie of our regeneration which cannot be comprehended by mans capacitie, is perceiued by faith, and that in Chriſt onely, becauſe that he is both God on earth, and man in heauen, that is to ſay, in ſuch ſort man, that hee is God alſo, and therefore almighty: and in ſuch ſort God, that he is man alſo, and therefore his power is manifeſt vnto vs.

i You handle doubtfull things, and ſuch as you haue no certaine author for, and yet men beleeue you: but I teach theſe things that are of a trueth and wel knowen, & you beleeue me not.

k Onely Chriſt can teach vs heauenly things for no man aſcendeth, &c

l That is, hath any ſpirituall light and vnderſtanding, or euer had, but onely that Sonne of God, which came downe to vs.

m Whereas he is ſayd to haue come down from heauen, that muſt be vnderſtood of his Godhead, and of the maner of his conception: for Chriſt his birth vpon the earth was heauenly, and not earthly, for he was conceiued by the holy Ghoſt.

n That which is proper to the diuinitie of Chriſt, is here ſpoken of whole Chriſt, to giue vs to vnderſtand that he is but one perſon, wherein two natures are vnited, and this kind of ſpeech men call, the communicating of proprieties. ✣ *Num. 21,9. chap.12,32.* ✣ *1. Iohn 4,9.* *5 Nothing els but the free loue of the Father, is the beginning of our ſaluation, and Chriſt is he in whom our righteouſneſſe and ſaluation is reſident: and faith is the inſtrument of meane whereby we apprehend it, and life euerlaſting is that which is ſet before vs to apprehend.* *o It is not all one to beleeue in a thing, and to beleeue of a thing, for we may not beleeue (in any thing) ſaue onely in God, but we may beleeue (of any thing) whatſoeuer, this ſaith Nazianzene in his oration of the Spirit.* * *Chap.1,39. and 12,47.* *6 Not Chriſt, but the deſpiling of Chriſt doeth condemne.* *p That is, to be the cauſe of the condemning of the world, for indeede ſinnes are the cauſe of death, but Chriſt ſhall iudge the quicke and the dead.* *q Not onely the people of the Iewes, but whoſoeuer ſhall beleeue in him.* ✣ *Chap.1 9.* *7 Onely wickedneſſe is the cauſe, why men refuſe the light that is offered them.* *r That is, the cauſe of condemnation, which ſticketh faſt in men, vnles through God his great benefit they be deliuered from it.* *ſ That is, he that leadeth an honeſt life, and auoide of all craft and deceit.* *t That is, with God, God as it were going before.*

✣ *Chap.4,1.* *8 Satan inflameth the diſciples of Iohn with a fond emulation of their maſter, to hinder the courſe of the Goſpel: but Iohn being mindfull of his office, doeth not onely breake off their endeuours, but alſo taketh occaſion thereby to giue teſtimonie of Chriſt, howe that in him onely the Father hath ſet foorth life euerlaſting.*

* *Chap.3,34.*

u What meaneſt thou to goe about to better my ſtate? this is euery mans lot and portion that they cannot better themſelues one iote.

✣ *Chap.3,29.*

x It is nothing elſe but man, a piece of worke and of the ſlime of the earth.

y Sauoureth of nothing but corruption, ignorance, dulneſſe, &c.

z What he knoweth fully and perfectly.

a That is, very few.

✣ *Rom.3,4.*

* *Matth.11,27.*

b Committed them to his power and will.

✣ *Apoc.2,4.*

1. Iohn.5,10.

c Shall not enioy.

1 This meaſure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by raſhneſſe procure or plucke dangers vpon our heads.

✣ *Chap.3,22.*

2 Chriſt leauing the proud Phariſes, communicateth the treaſures of euerlaſting life with a poore ſinfull woman, and ſtranger, refelling the groſſe errours of the Samaritans, and defending the true ſeruice of God, which was deliuered to the Iewes, but yet ſo, that he calleth both of them backe to himſelfe as one whom only all the fathers, and alſo all the ceremonies of the Law did regard, and had a reſpect vnto.

* *Gen.33,19. and 48,22. Iohn 24,32.*

a Euen as he was wearie, or becauſe he was wearie.

b It was almoſt noone. *c There is no familiaritie nor friendſhip, betweene the Iewes and the Samaritanes.* *d By this word (That) we are giuen to vnderſtand, that Chriſt ſpeaketh of ſome excellent gift, that is to ſay, euen of himſelfe, whom his Father offered to this woman.* *e This euerlaſting water, that is to ſay, the exceeding loue of God, is called liuing, or of life, to make a difference betweene it, and the water that ſhould be drawne out of a well: and theſe metaphores are very much vſed of the Iewes, Ier.2,13. Ioel 3,18, Zach,13,11.*

thereof, and his ſonnes, and his cattell.

13 Ieſus anſwered, and ſayd vnto her, Whoſoeuer drinketh of this water, ſhall thirſt againe:

14 But whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer be more athirſt: but the water that I ſhall giue him, ſhallbe in him a well of water, ſpringing vp into euerlaſting life.

15 The woman ſaid vnto him, Sir, giue me of that water, that I may not thirſt, neither come hither to draw.

16 Ieſus ſayd vnto her, Goe, call thine husband, and come hither.

17 The woman anſwered, and ſayd, I haue no husband. Ieſus ſayd vnto her, thou haſt well ſayd, I haue no husband.

18 For thou haſt had fiue husbands, and hee whom thou now haſt, is not thine husband: that ſaydeſt thou truely.

19 The woman ſayd vnto him, Sir, I ſee that thou art a Prophet.

20 3 Our fathers worſhipped in this f mountaine, and yee ſay, that in ✣ Ieruſalem is the place where men ought to worſhip.

21 Ieſus ſayd vnto her, Woman, beleeue me, the houre commeth, when yee ſhall neither in this mountaine, nor at Hieruſalem worſhip the Father.

22 Ye worſhip that which ye ✣ know not: we worſhip that which wee know: for ſaluation is of the Iewes.

23 But the houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in g Spirit and Trueth: for the Father requireth euen ſuch ro worſhip him.

24 ∵ God is a h Spirit, and they that worſhip him, muſt worſhip him in Spirit and Trueth.

25 The woman ſayd vnto him, I know well that Meſſias ſhall come, which is called Chriſt: when he is come, he will tell vs all things.

26 Ieſus ſayd vnto her, I am he, that ſpeake vnto thee.

27 ¶ And vpon that, came his diſciples, and marueiled that hee talked with a woman: yet no man ſayd vnto him, What askeſt thou? or why talkeſt thou with her.

28 The woman then left her waterpot, and went her way into the city, and ſayd to the men,

29 Come, ſee a man which hath tolde mee all things that euer I did: is not he that Chriſt?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the diſciples prayed him, ſaying, Maſter, eat.

32 4 But hee ſayd vnto them, I haue meat to eat, that ye know not of.

33 Then ſayd the diſciples betweene themſelues, Hath any man brought him meat?

34 Ieſus ſayd vnto them, My meat is that I may doe the will of him that ſent mee, and finiſh his worke.

35 5 Say not ye, There are yet foure moneths, and *then* commeth harueſt? Beholde, I ſay vnto you, Lift vp your eyes, and looke on the regions: * for they are white already vnto harueſt.

36 6 And hee that reapeth, receiueth reward, and gathered fruit vnto life eternall, that both he that ſoweth, and he that reapeth might reioyce together.

37 For herein is the i ſaying true, that one ſoweth and another reapeth.

38 I ſent you to reape that, whereon ye beſtowed no labour: other men laboured, and ye are entred into their labours.

39 7 Now many of the Samaritanes of that citie beleeued in him, for the ſaying of the woman which teſtified, He hath tolde me all things that euer I did.

40 Then when the Samaritans were come vnto him, they beſought him, that he would tary with them: and he aboade there two dayes.

41 And many moe beleeued becauſe of his owne word.

42 And they ſayd vnto the woman, Now we beleeue, not becauſe of thy ſaying: for wee haue heard him our ſelues, and know that this is indeed that Chriſt the Sauiour of the world.

43 ¶ 8 So two dayes after he departed thence, and went into k Galile.

44 For Ieſus himſelfe had ✣ teſtified, that a Prophet hath none honour in his owne countrey.

45 Then when hee was come into Galile, the Galileans receiued him, which had ſeene all the things that he did at Hieruſalem at the feaſt: for they went alſo to the feaſt.

46 9 And Ieſus came againe into ✣ Cana *a towne* of Galile, where he had made of water wine. And there was a certaine l ruler, whoſe ſonne was ſicke at Capernaum.

47 When he heard that Ieſus was come out of Iudea into Galile, hee went vnto him, and beſought him that he would goe downe, and heale his ſonne: for he was euen readie to die.

48 Then ſayd Ieſus vnto him, Except yee ſee ſignes and wonders, ye will not beleeue.

49 The ruler ſayd vnto him, Sir, go downe before my ſonne die.

50 Ieſus ſayd vnto him, Goe thy way, thy ſonne liueth: and the man beleeued the word that Ieſus had ſpoken vnto him, and went his way.

51 And as hee was now going downe, his ſeruants met him, ſaying, Thy ſonne liueth.

52 Then enquired he of them the houre when he began to amend. And they ſayd vnto him, Yeſterday the ſeuenth houre the feuer left him.

53 Then the father knew that it was the ſame houre in the which Ieſus had ſayd vnto him, Thy ſonne liueth. And he beleeued, & all his houſhold.

54 This ſecond miracle did Ieſus againe, after he was come out of Iudea into Galile.

CHAP. V.

2 One lying at the poole, 5 is healed of Chriſt on the Sabbath. 10 The Iewes that raſhly finde fault with that his deed, 17 he conuinceth with the authority of his Father, 19, 20 He prooueth his diuine power by many reaſons, 45 and with Moyſes teſtimony.

AFter ∵ that, there was a feaſt of the Iewes, and Ieſus went to Hieruſalem.

2 1 And there is at Hieruſalem by the place of the ſheepe, a a poole called in Ebrew b Bethesda, hauing fiue porches.

3 In the which lay a great multitude of ſicke folke, of blinde, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certaine man was there, which had bene

3 All the religion of ſuperſtitious people, ſtandeth for the moſt part, vpon two pillars, but very weake, that is to ſay vpon the examples of the fathers peruerted, and a fooliſh opinion of outward things: againſt which errours we haue to ſet the word and nature of God.

f *The name of this mountaine is Garizin, whereupon Sanaballeta the Cuthite built a Temple by Alexander of Macedonie his leaue, after the victorie of Iſſica. and made there Manaſſes his ſonne in law, hie Prieſt, Ioſeph booke 11.*

✣ *Deut. 12, 6.*

✣ *2. King. 17, 29.*

g *This word (Spirit) is to be taken here, as it is ſet againſt that commandement, which is called carnall, Heb. 7, 16. as the commandement is conſidered in it ſelfe: and ſo he ſpeaketh of (Trueth) not as we ſet it againſt a lie, but as we take it in reſpect of the outward ceremonies of the Lawe: which did onely ſhadow that which Chriſt performed indeed,*

✣ *2. Cor. 3, 17.*

h *By the word (Spirit) he meaneth the nature of the Godhead, and not the third perſon in the Trinitie.*

4 We may haue care of our bodies, but yet ſo, that we preferre willingly and freely the occaſion which is offred vs to enlarge the Kingdome of God, before all neceſſities of this life whatſoeuer.

5 When the ſpirituall corne is ripe, we muſt not linger: for ſo the children of this world would condemne vs.

✣ *Matth. 9, 37. luke 10, 2.*

6 The doctrine of the Prophets was as it were a ſowing time: and the doctrine of the Goſpel, as the harueſt, and there is an excellent agreement betweene them both, & the miniſters of them both.

i That prouerbe.

7 The Samaritans doe moſt ioyfully imbrace that which the Iewes moſt ſtubburnly reiected.

8 The deſpiſers of Chriſt depriue themſelues of his benefit: yet Chriſt prepareth a place for himſelfe.

k Into the townes and villages of Galile: for he would not make abode in his country of Nazareth, becauſe they deſpiſed him, and where (as the other Euangeliſts write) the efficacie of his benefits was hindred through their marueilous ſtifneckednes.

✣ *Matth. 13, 57. marke 6, 4. luke 4, 24.*

9 Although Chriſt be abſent in body, yet hee worketh mightily in the beleeuers by his word.

✣ *Chap. 2, 1, 12.*

l Some of Herods courtiers, for thought Herod was not a king, but a Tetrarch, yet the lofty name onely except, hee was a king, or at leaſt the people called him a king.

∵ *Leuit. 23, 3. deut. 16, 1.*

1 There is no diſeaſe ſo old, which Chriſt can not heale.

a *Whereof cattell dranke, and vſed to be plunged in, whereof there could not be but great ſtore at Hieruſalem.*

b *That is to ſay, the houſe of powring out, becauſe great ſtore of water was powred out into that place.*

bene diſeaſed eight and thirtie yeeres.

6 When Ieſus ſaw him lie, and knew that he now long time had beene diſeaſed, hee ſayd vnto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another ſteppeth downe before me.

8 Ieſus ſayd vnto him, Riſe: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the ſame day was the Sabbath.

10 [a] The Iewes therefore ſayd to him that was made whole, It is the Sabbath *day*: ✣ it is not lawfull for thee to cary thy bed.

11 He anſwered them, He that made me whole he ſayd vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which ſayd vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Ieſus had conueyed himſelfe away from the multitude that was in that place.

14 And after that, Ieſus found him in the Temple, and ſayd vnto him, Beholde, thou art made whole: ſinne no more, leaſt a woorſe thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Ieſus that had made him whole.

16 And therefore the Iewes did perſecute Ieſus, and ſought to ſlay him, becauſe he had done theſe things on the Sabbath *day*.

17 [3] But Ieſus anſwered them, My father worketh hitherto, and I worke.

18 ✣ Therefore the Iewes ſought the more to kill him: not onely becauſe hee had broken the Sabbath: but ſayd alſo that God was [c] his Father, and made himſelfe equall with God.

19 Then anſwered Ieſus, and ſayd vnto them, Verely, verely I ſay vnto you, The Sonne can doe nothing [d] of himſelfe, ſaue that he ſeeth the Father doe: for whatſoeuer things he doeth, the ſame things doth the Sonne [f] in like maner.

20 For the Father loueth the Sonne, and ſheweth him all things, whatſoeuer he himſelfe doeth, and he will ſhew him greater workes then theſe, that ye ſhould marueil.

21 [4] For likewiſe as the Father raiſeth vp the dead, and quickeneth them, ſo the Sonne quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath committed all iudgement vnto the Sonne,

23 Becauſe that all men ſhould honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the ſame honoureth not the Father which hath ſent him.

24 [5] Verely, verely I ſay vnto you, he that heareth my word, and beleeueth him that ſent mee, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.

25 [6] Verely, verely I ſay vnto you, the houre ſhall come, and now is, when the dead ſhall heare the voice of the Sonne of God: and they that heare it ſhall liue.

26 For as the Father hath life in himſelfe, ſo likewiſe hath he giuen to the Sonne to haue life in himſelfe.

27 And hath giuen him [i] power alſo to execute iudgement, in that he is the [k] Sonne of man.

28 [7] Marueil not at this: for the houre ſhall come, in the which all that are in the graues, ſhall heare his voice.

29 [8] And they ſhall come [l] foorth, ✣ that haue done good, vnto the [m] reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation.

30 [9] I can [n] doe nothing of mine owne ſelfe: [o] as I heare, I iudge: and my iudgement is iuſt, becauſe I ſeeke not mine owne will, but the will of the Father who hath ſent me.

31 If I ✣ ſhould beare witneſſe of my ſelfe, my witneſſe were not [p] true.

32 [v] There is another that beareth witneſſe of me, and I know that the witneſſe, which he beareth of me, is true.

33 ✱ [10] Ye ſent vnto Iohn, and he bare witneſſe vnto the trueth.

34 But I receiue not the record of man: neuertheleſſe theſe things I ſay, that ye might be ſaued.

35 He was a burning and a ſhining candle: and ye would for [q] a ſeaſon haue reioyced in his light.

36 But I haue greater witneſſe then the witneſſe of Iohn: for the works which the Father hath giuen me to finiſh, the ſame works that I do, beare witneſſe of me, that the Father ſent me.

37 And the ✱ Father himſelfe, which hath ſent me, beareth witneſſe of me. Ye haue not heard his voice at any time, * neither haue yee ſeene his ſhape.

38 And his word haue you not abiding in you: for whom he hath ſent, him ye beleeued not.

39 ✣ Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which teſtifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the praiſe of men.

42 But I know you, that ye haue not the [r] loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another ſhall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue ✣ honour one of another, and ſeeke not the honour that commeth of God alone?

45 [t] Doe not thinke that I will accuſe you to my Father: there is one that accuſeth you, *euen* Moſes, in whom ye truſt.

46 For had ye beleeued Moſes, ye would haue beleeued me: for he wrote of me.

47 But if ye beleeue not his writings, how ſhall yee beleeue my words.

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a True religion is not more cruelly aſſaulted by any meanes, then by the pretence of religion it ſelfe.
✣ Iere. 17, 22.

3 The worke of God was neuer the breach of the Sabbath: but the workes of Chriſt are the works of the Father, both becauſe they are one God, and alſo becauſe the Father doeth not worke but in the Sonne.
✣ *Chap.* 7, 19.

c *That is, his only and no mans ele, which they gather by that, that hee ſayeth, (And I worke) applying this word (worke) to himſelfe, which is proper to God, and therefore maketh himſelfe equall to God.*

d *Not onely without his Fathers authoritie, but alſo without his mighty working and power.*

e *This muſt be vnderſtood of Chriſt his perſon, which conſiſteth of two natures, and not ſimply of his Godhead: ſo then hee ſayth that his Father moueth and gouerneth him in all things, but yet notwithſtanding, when he ſayth he worketh with his Father, he vouchcth his Godhead.*

f *In like ſort, iointly and together. Not for that the Father doeth ſome things, and then the Sonne worketh after him, and doth the like, but becauſe the might and power of the Father and the Sonne do worke equally and ioyntly together.*

4 The Father maketh no man partaker of euerlaſting life, but in Chriſt, in whom onely alſo he is truely worſhipped.

g *This word (iudgeth) is taken by the figure Synecdoche, for all gouernment.*

h *Theſe words are not ſo to be taken, as though they ſimply denied that God gouerneth the world, but as the Iewes imagined it, which ſeparate the Father from the Sonne, whereas indeed, the Father doth not gouerne the world but onely in the perſon of his Sonne, being made manifeſt in the fleſh: ſo ſayth he afterward verſe 30. that he came not to doe his owne will: that his doctrine is not his owne, Chap. 7, 16. that the blinde man and his parents ſinned not, &c. Chap. 9, 3.*

5 The Father is not worſhipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life.

6 We are all dead in ſinne and can not be quickened by any other meanes, then by the word of Chriſt apprehended by faith.

i *That is, high and ſoueraine power to rule and gouerne all things, inſomuch that he hath power of life and death.*

k *That is, he ſhall not onely iudge the world as he is God, but alſo as he is man, be receiued this of his Father to be iudge of the world.*

7 All ſhall appeare before the iudgement ſeat of Chriſt at length to be iudged.

8 Faith and infidelity ſhallbe iudged by their fruits.

l *Of their graues.*
✣ *Matth.* 25, 41.

m *To that reſurrection which had life euerlaſting following it: againſt which is ſet the reſurrection of condemnation: that is, which condemnation followeth.*

9 The father is the authour and approouer of all things which Chriſt doth.

n *Locke verſ.* 22.

o *As my father directeth me, who dwelleth in me.*
✣ *Chap.* 8, 14.

p Faithfull, *that is, worthy to be credited, looke Chap.* 8, 14.

v *Matth.* 3, 17.

✱ *Chap.* 1, 27.

10 Chriſt is declared to be the onely Sauiour by Iohns voice, and infinite miracles, and by the teſtimonies of all the Prophets. But the world notwithſtanding being addicted to falſe prophets, and deſirous to ſeeme religious, ſeeth none of all theſe things.

q *A little while.*
✱ *Matth.* 3, 15. *and* 17, 5.
* *Deut.* 4, 12.
✣ *Acts* 17, 11.

r Loue toward God. ✣ *Chap.* 2, 43. t *This deniall doth not put away that which is heere ſaid, but correcteth it, as if Chriſt ſaid, the Iewes ſhall haue no other an accuſer then Moſes.* v *Gen* 3, 15. *and* 22, 18. *and* 49, 10. *deut.* 18, 15.

CHAP. VI.

5 *Fiue thouſand are fed with fiue loaues and two fiſhes.* 15 *Chriſt goeth apart from the people.* 17 *As his diſciples were rowing,* 19 *he commeth to them walking on the water.* 26 *He reaſoneth of the true* 27 *and euerlaſting,* 35 *bread of life.* 42. 52 *The Iewes murmure,* 60 *and many of the diſciples,* 66 *depart from him.* 69 *The Apoſtles confeſſe him to be the Sonne of God.*

a *Not that he cut ouer the lake of Tiberias, but by reaſon of the large creekes, his ſayling made his iourney the ſhorter: therefore he is ſayd to haue gone ouer the ſea, when as he paſſed ouer from one ſide of a creeke to the other.*
✤ *Leuit. 23,7. deut. 16,8.*
§ *Mat. 14,16. marke 6,37. luke 9,13.*
1 They that follow Chriſt doe ſometime hunger, but they are neuer deſtitute of helpe.

A Fter theſe things, Ieſus went his way a ouer the ſea of Galile, which is Tiberias.

2 And a great multitude followed him, becauſe they ſaw his miracles, which he did on them that were diſeaſed.

3 Then Ieſus went vp into a mountaine, and there he ſate with his diſciples.

4 Nowe the Paſſeouer a ✤ feaſt of the Iewes was neere.

5 § 1 Then Ieſus lift vp *his* eyes, and ſeeing that a great multitude came vnto him, he ſaid vnto Philip, Whence ſhall we buy bread, that theſe might eat?

6 (And this hee ſayd to proouehim: for hee himſelfe knew what he would do.)

7 Philip anſwered him, Two hundreth peniworth of bread is not ſufficient for them, that euery one of them may take a little.

8 Then ſayd vnto him one of his diſciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath fiue barley loaues, and two fiſhes: but what are they among ſo many?

10 And Ieſus ſaid, Make the people ſit downe. (Now there was much graſſe in that place.) Then the men ſate downe, in number about fiue thouſand.

11 And Ieſus tooke the bread, and gaue thanks, and gaue to the diſciples, and the diſciples to them that were ſet downe: and likewiſe of the fiſhes as much as they would.

12 And when they were ſatisfied, he ſaid vnto his diſciples, Gather vp the broken meat which remaineth, that nothing be loſt.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.

14 Then the men, when they had ſeene the miracle that Ieſus did, ſaid, This is of a trueth that Prophet that ſhould come into the world.

15 2 When Ieſus therefore perceiued that they would come, and take him to make him a king, he departed againe into a mountaine himſelfe alone.

16 ¶ 3 When euen was now come, his diſciples went downe vnto the ſea,

17 ✝ And entred into a ſhip, and went ouer the ſea, b towards Capernaum: and now it was darke, and Ieſus was not come to them.

18 And the Sea aroſe with a great winde that blew.

19 And when they had rowed about fiue and twentie, or thirtie furlongs, they ſaw Ieſus walking on the ſea, and drawing neere vnto the ſhip: ſo they were afraid.

20 But he ſaid vnto them, It is I: be not afraid.

21 Then c willingly they receiued him into the ſhip, and the ſhip was by and by at the land, whither they went.

22 ¶ The day following, the people which ſtood on the other ſide of the ſea, ſawe that there was none other ſhip there, ſaue that one, whereinto his diſciples were entred, and that Ieſus went not with his diſciples in the ſhip, but that his diſciples were gone alone,

23 And that there came other ſhips from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thankes.

24 Nowe when the people ſaw that Ieſus was not there, neither his diſciples, they alſo tooke ſhipping, and came to Capernaum, ſeeking for Ieſus.

25 And when they had found him on the other ſide of the ſea, they ſaid vnto him, Rabbi, when cameſt thou hither?

26 4 Ieſus anſwered them, and ſaide, Verely, verely I ſay vnto you, Ye ſeeke me not, becauſe yee ſaw the miracles, but becauſe ye ate of the loaues, and were filled.

27 d Labour not for the meate which periſheth, but for the meate that endureth vnto euerlaſting life, which the Sonne of man ſhall giue vnto you: for him hath ✤ God the Father e ſealed.

28 Then ſaid they vnto him, What ſhall we do, that we might worke the f workes of God?

29 5 Ieſus anſwered, & ſaid vnto them, § g This is the worke of God, that ye beleeue in him, whom he hath ſent.

30 6 They ſaid therefore vnto him, What ſigne ſheweſt thou then, that we may ſee it, and beleeue thee? what doeſt thou worke?

31 Our fathers did eate Manna in the deſart, as it is * written, Hee gaue them bread from heauen to eate.

32 7 Then Ieſus ſayd vnto them, Verely, verely I ſay vnto you, Moſes gaue you not h that bread from heauen, but my Father giueth you that true bread from heauen.

33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.

34 Then they ſayd vnto him, Lord, euermore giue vs this bread.

35 And Ieſus ſayd vnto them, I am that bread i of life: he that commeth to me, ſhall not hunger, and he that beleeueth in me, ſhall neuer thirſt.

36 But I ſay vnto you, that ye alſo haue ſeene me, and beleeue not.

37 8 All that the Father giueth me, ſhall come to me: and him that commeth to me, I caſt not away.

38 For I came downe from heauen, not to doe mine k owne will, but his will which hath ſent me.

39 And this is the Fathers will which hath ſent mee, that of all which he hath giuen mee, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.

40 And this is the will of him that ſent me, that euery man which l ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life: and I will raiſe him vp at the laſt day.

41 9 The Iewes then murmured at him becauſe he ſayd, I am that bread, which is come downe from heauen.

42 And they ſayd, * Is not this Ieſus that ſonne of Ioſeph, whoſe father and mother wee know? how then ſayeth hee, I came downe from heauen?

2 Chriſt is not only not delited, but alſo greatly offended with a prepoſterous worſhip.
3 The godly are often in perill and danger, but Chriſt commeth to them in time, euen in the middeſt of the tempeſts, and bringeth them to the heauen.
✝ *Matth. 14,25. marke 6,47.*
b *In Mar. 6,45. they are willed to goe before to Bethſaida, for Bethſaida was in the way to Capernaum.*
c *They were afraid at the firſt, but when they knew his voyce, they became new men, and tooke him willingly into the ſhip, whom they ſhunned and fled from before.*

4 They that ſeeke the kingdome of heauen lacke nothing: notwithſtanding the Goſpel is not the food of the belly, but of the minde.
d *Beſtow your labour and paine.*
✤ *Chap. 2. 32. mat. 3,17. and 17,5.*
e *That is, whom God the Father hath diſtinguiſhed from all other men by planting his owne vertue in him, as though he had ſealed him with his ſeale, that he might be a liuely patterne and repreſenter of him: and that more is, inſtalled him to this office, to reconcile vs men to God, and bring vs to euerlaſting life, which is onely proper to Chriſt.*
f *Which pleaſe God: for they think that euerlaſting life hangeth vpon the condition of fulfilling the Law: therefore Chriſt calleth them backe to faith.*
5 Men torment themſelues in vaine, when they go about to pleaſe God without faith.
§ *1. Iohn 3,23.*
g *That is, this is the worke that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.*
6 The ſpirituall vertue of Chriſt is contemned of them which are deſirous of earthly miracles
* *Exo. 16,14. num. 11,7. pſal. 78,25.*
7 Chriſt, who is the true and onely authour and giuer of eternall life, was ſignified vnto the fathers in Manna.
h *He denieth that Manna was that true heauenly bread, and ſayeth that he himſelfe is that true bread, becauſe hee feedeth vnto the true and euerlaſting life. And as for that, that Paul 1 Cor. 10. calleth Manna ſpirituall food, it maketh nothing againſt this place, for hee ioyneth the thing ſignified with the ſigne: but in this whole diſputation, Chriſt dealeth with the Iewes after their owne opinion and conceit of the matter, and they had no further conſideration of the Manna, but in that it fed the belly.*
i *Which haue life, and giue life.*
8 The gift of faith proceedeth from the free election of the Father in Chriſt, after which followeth neceſſarily euerlaſting life: Therefore faith in Chriſt Ieſus is a ſure witneſſe of our election, and therefore of our glorification, which is to come.
k *Looke aboue Chap. 5. verſe 22.*
l *Seeing and beleeuing are ioyned together: for there is another kinde of ſeeing, which is generall, which the deuils haue, for they ſee: but here he ſpeaketh of that kinde of ſeeing, which is proper to the elect.*
9 Fleſh can not perceiue ſpirituall things, and therefore the beginning of our ſaluation commeth from God, who changeth our nature, ſo that wee being inſpired of him, may abide to be inſtructed and ſaued by Chriſt.
✤ *Matth. 13,55.*

43 Iesus the n answered, and sayde vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent mee, draw him: and I will raise him vp at the last day.

45 It is written in the ✤ m Prophets, And they shalbe all n taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 ✤ Not that any man hath seene the Father, o saue hee which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, he that beleeueth in me, hath euerlasting life.

48 10 I am that bread of life.

49 r Your fathers did eate Manna in the wilderneſſe, and are dead.

50 p This is that bread, which commeth downe from heauen, that he which eateth of it, should not die.

51 11 I am that q liuing bread, which came downe from heauen: if any man r eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh, which I will giue for he life of the world.

52 12 Then the Iewes stroue among themselues, saying, How can this man giue vs *his* flesh to eate?

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye haue s no life in you.

54 Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As t that liuing Father hath sent me, so liue I by the u Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 13 Many therefore of his disciples (when they heard this) saide, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 *What* then if yee should see that Sonne of man ascend vp ✲ where he was before?

63 14 It is the x spirit that quickneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 15 From that time, many of his disciples went backe, and walked no more with him.

67 Then saide Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternall life:

69 And wee beleeue and knowe that thou art that Christ that Sonne of the liuing God.

70 16 Iesus answered them, Haue not I ✤ chosen you twelue, and one of you is a deuill?

71 Now he spake it of Iudas Iscariot the *sonne* of Simon: for hee it was that should betray him, though he was one of the twelue,

CHAP. VII.

a Christ, after his cousins were gone vp to the feast of Tabernacles, 10 goeth thither priuily. 12 The peoples sundry opinions of him. 14 He teacheth in the Temple. 32 The Priests command to take him. 41 Strife among the multitude about him, 47 and betweene the Pharises and the officers that were sent to take him, 50 and Nicodemus.

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ✤ a feast of the Tabernacles was at hand.

3 1 His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his b brethren beleeued not in him.

6 2 Then Iesus sayd vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the works thereof are euill.

8 Go ye vp into this feast: I will not go vp yet vnto this feast: ✲ for my time is not yet fulfilled.

9 ¶ These things he sayd vnto them, and abode still in Galile.

10 3 But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it *were* priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake c openly of him for feare of the Iewes.

14 4 Now when d halfe the feast was done, Iesus went vp into the Temple, and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned!

✤ *Isai.54,13. ierem.31,33.*

m *In the booke of the Prophets, for the olde Testament was diuided by them into three seuerall parts, into the Law the Prophets, and the Holy writ.*

n *To wit, they shall be children of the Church, for so the Prophet Esai expoundeth it, chap. 54,13. that is to say, ordained to life, Actes 13,48. and therefore the knowledge of the heauenly trueth, is the gift and worke of God, and standeth not in any power of man.*

✤ *Matth.11,27.*

o *If the sonne only hath seene the Father, then it is he only that can teach and instruct vs truely.*

10 The true vse of Sacraments, is to ascend from them to the thing it selfe, that is to Christ: by the partaking of whom only, we get euerlasting life.

r *Exod.16,15.*

p *He pointed out himselfe when he spake these words.*

11 Christ being sent from the Father, is the selfe same vnto vs for the getting and keeping of euerlasting life, that bread and flesh, yea meate and drinke are to the vse of this transitory life.

q *Which giueth life to the world.*

r *That is to say, whosoeuer is partaker of Christ indeed, who is our food.*

12 Flesh cannot put a difference betweene fleshly eating which is done by the helpe of the teeth, and spirituall eating which consisteth in faith, and therefore is condemneth that which it vnderstandeth not: yet notwithstanding the trueth must be preached and taught.

s *If Christ be present, life is present, but when Christ is absent, then is death present.* ✲ 1. *Cor.11,27.*

t *In that that Christ is man, he receiueth that power which quickneth and giueth life to them that are his, of his Father: and hee addeth this word (That) to make a difference betweene him and all other fathers.*

u *Christ his meaning is, that though he be man, yet his flesh can giue life, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, doeth sucke and drawe out of the Father, that power which it hath to giue life.* 13 The reason of man cannot comprehend the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe. ✲ *Chap.3,13.*

14 The flesh of Christ doeth therefore quicken vs, because that he that is man, is God: which mysterie is onely comprehended by faith, which is the gift of God, proper onely to the elect.

x *Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, but to liue in it selfe, and to giue life to vs.*

15 Such is the malice of men, that they take occasion of their owne destruction, euen of the very doctrine of saluation (vnlesse it be a few, which beleeue through the singular gift of God.)

16 The number of the professours of Christ is very small, and among them also there be some hypocrites, and worse then all other.

✤ *Matth.26,16.*

✤ *Leuit.23,34.*

a *This feast was so called, because of the boothes and tents which they pight of diuers kindes of boughes, and sate vnder them seuen dayes together, all which time the feast lasted.*

1 The grace of God commeth not by inheritance, but it is a gift that commeth otherwayes, whereby it commeth to passe, that often times the children of God suffer more affliction by their owne kinsefolkes then by strangers.

b *His kinsefolkes: for so vse the Hebrewes to speake.*

2 We must not follow the foolish desires of our friends.

✲ *Chap.8,20.*

3 An example of horrible confusion in the very bosom of the Church. The Pastours oppresse the people with terrours and feare: the people seeke Christ, when he appeareth not: when he offreth himselfe, they neglect him.

Some also that know him, condemne him rashly: a very few thinke well of him, and that in secret.

c *Or, boldly, and freely: for the chiefe of the Iewes sought nothing so much, as to bury his fame and name.*

4 Christ striueth with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue bene stirred vp to embrace Christ.

d *About the fourth day of the feast.*

16 § Iesus answered them, and sayd, e My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 f He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 ✣ g Did not Moses giue you a Law, and *yet* none of you keepeth the Law? $ Why goe yee about to kill me?

20 The people answered, and sayd, Thou hast a deuil: who goeth about to kill thee?

21 § Iesus answered, and sayd vnto them, I haue done one worke, and ye all marueile.

22 * Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the ‖ fathers) and yee on the Sabbath *day* circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the † Law of Moses should not be broken, be ye angry with mee, because I haue made a man euery whit whole on the Sabbath *day*?

24 ✣ h Iudge not ‡ according to the appearance, but iudge righteous iudgement.

25 ¶ i Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 k Howbeit we know this man whence hee is: but when that Christ commeth, no man shall know whence he is.

28 ¶ l Then cryed Iesus in the Temple as hee taught, saying, Ye both know mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 m Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleeued on him, and sayd, When that Christ commeth, will he doe moe miracles then this man hath done?

32 n The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I a litle while ẅ you, and then goe I vnto him that sent me.

34 * Ye shall seeke me, and shall not find *mee*, and where I am, can ye not come.

35 Then sayde the Iewes among themselues, Whither will hee goe, that we shall not find him? Will he go vnto them that are ℏ dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee sayd, Yee shall seeke me, and shall not find *mee*? and where I am, can ye not come?

37 o Now in the ¡ last *and* ✣ great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that beleeueth in mee, $ as sayth the ‖ Scripture, out of his belly shall flow riuers of water of life.

39 (* This spake hee of the Spirit, which they that beleeued in him, should receiue: for the ¡ holy Ghost was not yet *giuen*, because that Iesus was not yet m glorified.)

40 p Many of the people, when they heard this saying, sayd, * Of a trueth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 * Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there discension among the people for him.

44 And some of them would haue taken him, but no man laid hands on him.

45 q Then came the officers of the hie Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 r Doeth any of the rulers, or of the Pharises beleeue in him?

49 But this people, which know not the Law, are curssed,

50 Nicodemus sayd vnto them, (* he that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, ✣ and know ¤ what he hath done?

52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 s And euery man went vnto his own house

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her sinnes forgiuen her. 12 Christ the light of the world. 19 The Phārises aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God, 44 The deuill the father of lying. 56 Abraham saw Christs day.

A Nd Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe and taught them.

3 t Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

4 And said vnto him, Master, we found this woman committing adulterie euen in the very act.

5 $ Now Moses in our Law commanded, that such should be stoned: what saiest thou therefore?

6 And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stouped downe, and with his finger wrote on ỹ ground,

7 u And while they continued asking him, hee lift himselfe vp, and sayd vnto them, * Let him that is among you without sinne, cast the first stone at her,

8 And

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5 Therefore are there fewe to whom the Gospell fauoureth well, because the studie of godlinesse is very rare.

e *Looke aboue chap. 5. verse 22. and hee speaketh this after the opinion of the Iewes, as if he sayd, My doctrine is not mine, that is, it is not his whom you take to be a man as other are, and therefore set light by him, but it is his that sent me.*

6 The true doctrine of saluation differeth from the false in this, that the same setteth foorth the glory of God, and this by puffing vp of men darkeneth the glory of God.

✣ *Exod. 24. 3.*

7 None doe more confidently boast themselues to be the defenders of the Law of God, then they that doe most impudently breake it.

$ *Chap. 5. 12.*

8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder but to further and practise Gods works: amongst which the loue of our neighbour is the chiefest.

* *Leuit. 12, 3.*

✣ *Gen. 17, 10*

f *That is to say, if the law of circumcision which Moses gaue, be of so great accompt amongst you, that you doubt not to circumcise vpon the Sabbath, doe you rightly reproue me, for healing a man throughly?*

✣ *Deut. 1, 16.*

9 We must iudge according to the trueth of things, least the persons of men do turne vs and cary vs away.

g *By the shew that I make: for I seeme to be but an abiect and rascall of Galile, and a carpenters sonne, whom no man maketh account of: but marke the matter it selfe well, and iudge the tree by the fruite.* 10 Many doe marueile that the endeuours of the enemies of God haue no successe: yet in the meane season they doe not acknowledge the vertue and power of God. 11 Men are very wise to procure stops and stayes to themselues. 12 The trueth of Christ doeth not hang vpon the iudgement of man. 13 The wicked can not doe what they list, but what God hath appointed, 14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at length they in vaine seeke for those blessings absent, which they despised when they were present. * *Chap 13. 33.* h *Word for word (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians he vnderstandeth the Iewes which were dispersed amongst the Gentills.* ℏ *Pet. 1, 1.*

15 There are two principles of our saluation: the one is to be throughly touched with a true feeling of our extreme pouertie: the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things.

i *The last day of the feast of Tabernacles, that as the eight day was as high a day as the first.*

$ *Leuit. 23, 5.*

✣ *Deut. 18, 15.*

k *This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as Ioel 2. Esa. 44. but especially in Esa. 55.*

* *Ioel. 2, 28. actes 2, 17*

l *What is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that beleeued in him should receiue. So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost.*

m *That is, those thing were not yet seene and perceiued, which were to shew and set foorth the glory of the onely begotten.* 16 There is contention euen in the Church it selfe about the chiefe point of religion: neither hath Christ any more cruell enemies then those that occupie the seate of trueth: yet can they not doe what they would. * *Deut. 18, 15.* ✣ *Mich. 5, 2. mat. 2, 5.* 17 God from heauen scorneth such as are his sonnes enemies. 18 False Pastours are so fond and foolish that they esteeme the Church of God according to the multitude and outward shew. * *Chap. 3. 2.* ✣ *Deut. 17, 8. and 19, 15.* n *What he hath committed, who is accused.* 19 There is no counsell against the Lord.

t Whiles the wicked goe about to make a snare for good men, they make a snare for themselues.

$ *Leuit. 20, 10.*

u Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sinnes.

* *Deut. 17, 7.*

8 And againe hee ſtouped downe, and wrote on the ground.

9 And when they heard it, being accuſed by their owne conſcience, they went out, one by one, beginning at the eldeſt euen to ỹ laſt: ſo Ieſus was left alone, and the woman ſtanding in the mids.

10 3 When Ieſus had lift vp himſelfe againe, & ſaw no man, but the woman, hee ſayd vnto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Ieſus ſaid, Neither do I condemne thee: go and ſinne no more.

12 4 Then ſpake Ieſus againe vnto them, ſaying, I ✣ am that light of the world: hee that followeth me, ſhall not walke in darkeneſſe, but ſhall haue that light of life.

13 5 The Phariſes therefore ſayde vnto him, a Thou beareſt record of thy ſelfe: thy record is not true.

14 ✣ Ieſus anſwered, & ſayd vnto thē, b Though I beare record of my ſelfe, yet my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whether I goe.

15 Ye iudge after the fleſh: I ᵍ iudge no man.

16 And if I alſo iudge, my iudgement is true; for I am not alone, but I, and the Father that ſent me.

17 And it is alſo written in your Law,* that the teſtimonie of two men is true.

18 d I am one that beare witneſſe of my ſelfe, and the Father that ſent me beareth witneſſe of me.

19 6 Then ſayd they vnto him, Where is that Father of thine? Ieſus anſwered, Ye neither know me, nor the Father of mine. If ye had knowen me, ye ſhould haue knowen that Father of mine alſo.

20 Theſe words ſpake Ieſus in the e treaſure, as he taught in the Temple, and no man layd hands on him: 7 for his houre was not yet come.

21 8 Then ſayd Ieſus againe vnto them, I goe my way, and ye ſhall ſeeke me, and ſhall die in your ſinnes, Whither I goe, can ye not come.

22 Then ſayd the Iewes, Will he kill himſelfe, becauſe he ſaith, Whither I goe, can ye not come?

23 And he ſayd vnto them, Ye are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I ſayd therefore vnto you, That ye ſhall die in your ſinnes: for except ye beleeue, that I am hē, ye ſhall die in your ſinnes.

25 9 Then ſayd they vnto him, Who art thou? And Ieſus ſayd vnto them, Euen f the ſame thing that I ſayd vnto you from the beginning.

26 10 I haue many things to ſay, and to iudge of you: but he that ſent me, is true, and the things that I haue heard of him, thoſe ſpeake I to the world.

27 11 They vnderſtood not that hee ſpake to them of the Father.

28 Then ſayd Ieſus vnto them, When yee haue lift vp the Sonne of man, then ſhall ye know that I am he, and that I doe nothing of my ſelfe, but as my Father hath taught me, ſo I ſpake theſe things.

29 For he that ſent me, is with me: the Father hath not left me alone, becauſe I do alwayes thoſe things that pleaſe him.

30 ¶ As he ſpake theſe things, many beleeued in him.

31 12 Then ſayd Ieſus to the Iewes which beleeued in him, If ye continue in my word, yee are verely my diſciples,

32 And ſhall know the trueth, and the trueth ſhall ᵍ make you free.

33 ʰ They anſwered him, We be ⁱ Abrahams ſeede, and were neuer bond to any man: why ſayeſt thou then, Ye ſhall be made free?

34 Ieſus anſwered them, Verely, verely I ſay vnto you, that whoſoeuer committeth ſinne, is the ✣ ſeruant of ſinne.

35 And the ſeruant abideth not in the houſe for euer: but the Sonne abideth for euer.

36 If that Sonne therefore ſhall make you free, ye ſhall be free indeed.

37 13 I know that you are Abrahams ſeede, but yee ſeeke to kill mee, becauſe my word hath no place in you.

38 I ſpeake that which I haue ſeene with my Father: and ye doe that which yee haue ſeene with your Father.

39 They anſwered, and ſayd vnto him, Abraham is our father. Ieſus ſayd vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye doe the works of your father. Then ſaid they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Ieſus ſayd vnto them, If God were your Father, then would yee loue me: for I proceeded foorth, and came from God, neither came I of my ſelfe, but he ſent me.

43 Why doe ye not vnderſtand my ᵏ talke? becauſe ye cannot heare my word.

44 ✣ Ye are of your father the deuill, and the luſtes of your father yee will doe: he hath bene a murtherer from the ˡ beginning, and ᵐ abode not in the ⁿ trueth, becauſe there is no trueth in him. When he ſpeaketh a lie, then ſpeaketh hee of his ᵒ owne: for he is a liar, and the ᵖ father thereof.

45 And becauſe I tell you the trueth, yee beleeue me not.

46 14 Which of you can rebuke me of ſinne? and if I ſay the trueth, why do ye not beleeue me?

47 * He that is of God heareth Gods wordes: ye therefore heare them not, becauſe ye are not of God.

48 15 Then anſwered the Iewes, and ſayd vnto him, Say we not well that thou art a Samaritane, & haſt a deuill?

49 Ieſus anſwered, I haue not a deuill, but I honour my Father, and ye haue diſhonoured me.

50 And I ſeeke not mine owne praiſe: but there is one that q ſeeketh it, and iudgeth.

51 16 Verely, verely I ſay vnto you, If a man keepe my word, he ſhall neuer ʳ ſee death.

3 Chriſt would not take vpon him the ciuill Magiſtrates office: he contented himſelfe to bring ſinners to faith and repentance.

4 The world which is blind in it ſelfe, cannot come to haue my light but in Chriſt onely.

✣ *Chap. 1, 5. & 9, 5.*

5 Chriſt is without all exception the beſt witneſſe of the trueth, for he was ſent by his Father for that purpoſe, and was by him approoued to the world by infinitie miracles.

a Thou beareſt witneſſe of thy ſelfe which thing by all mens opinion, is naught: and for a man to commend himſelfe is very diſcommendable.

✣ *Chap. 5, 31.*

b That which he denied afore Chap. 5, 31. muſt be taken by a maner of granting, for in that place hee framed himſelfe ſomewhat to the humour of his hearers, which acknowledged nothing in Chriſt but his humanitie, and therfore he was content they ſhould ſet light by his owne witneſſe, vnleſſe it were otherwiſe confirmed. But in this place he ſtandeth for the maintenance of his Godhead, and prayſeth his Father, who is his witneſſe, and agreeth with him.

c I doe now onely teach you, I condemne no man: but yet if I luſt to doe it, I might lawfully do it, for I am not alone, but my Father is with me.

* *Deut. 17, 6. and 19, 15. mat. 18, 16. 2. cor. 13, 1. heb. 10, 28.*

d The Godhead is plainely diſtinguiſhed from the manhood, elſe there were not two witneſſes: for the partie accuſed is not taken for a witnes.

6 No man can know God, but in Chriſt onely. e This was ſome place appointed for the gathering of the offerings. 7 We liue and die at the pleaſure of God and not of men: Therefore this one thing remaineth that wee goe forward conſtantly in our vocation. 8 Becauſe that men doe naturally abhorre heauenly things, no man can be a fit diſciple of Chriſt, vnleſſe the ſpirit of God frame him: in the meane ſeaſon notwithſtanding, the world muſt of neceſſitie periſh, becauſe it refuſeth ỹ life that is offred vnto it. 9 He ſhall at length know who Chriſt is, which will diligently heare, what he ſaith. f That is, I am Chriſt, & the ſauiour, for ſo I told you from the beginning that I was. 10 God is the reuenger of Chriſts doctrine diſpiſed. 11 Euen the contempt of Chriſt maketh for his glory: which thing his enemies ſhall feele at length to their great ſmart.

12 The true diſciples of Chriſt continue in his doctrine, that profiting more and more in the knowledge of the trueth, they may be deliuered from the moſt grieuous burden of ſinne, into the true libertie of righteouſneſſe and life.

g From the ſlauerie of ſinne.

h Some of the multitude, not they that beleeued: for this is not the ſpeach of men that conſent vnto him but of men that are againſt him.

i Borne and begotten of Abraham.

✣ *Rom. 6, 20. 2 pet. 2, 19.*

13 Our wicked maners declare, that we are plainely borne of a deuiliſh nature, But we are changed, and made of the houſehold of God, according to the couenant which he made with Abraham by Chriſt onely, apprehended and layd hold on by faith: which faith is knowen by a godly and honeſt life.

k Or, language, as, though he ſayd, you doe no more vnderſtand what I ſay, then if I ſpake in a ſtrange and vnknowen language to you.

✣ *1. Iohn. 3, 8.*

l From the beginning of the world: for as ſoone as man was made, the deuil caſt him head long into death.

m That is, continued not conſtantly, or remained not.

n That is, in faithfulneſſe, & vprightneſſe, that is, kept not his creation.

o Euen of his owne head, & of his owne brain or diſpoſition.

p The author thereof.

14 Chriſt did throughly execute the office, that his Father inioyned him. * *Iohn. 4, 6.* 15 The enemies of Chriſt make their brauerie for a while, but the Father will appeare at his time to reuenge the reproach that is done vnto him in the perſon of his ſonne. q That is, that will reuenge both your diſpiſing of me, and of him. 16 The onely doctrine of the Goſpel apprehended by faith, is a ſure remedy againſt death. r That is, he ſhall not feele it: for euen in the midſt of death, the faithfull ſee life.

27 Against them which abuse the glorie of the Saints, to darken Christes glory.
28 There is nothing farther off from all ambition then Christ, but his Father hath set him above all things.
f *This is spoken by maner of agreement: as if he had sayd, Be it so, let this report which I giue of my selfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.*
29 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.
30 The vertue of Christ shewed it selfe through all

52 27 Then said the Iewes to him, Now know wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 28 Iesus answered, If I honour my selfe, mine honour is f nothing wroth: it is my Father that honoureth mee, whom ye say, that he is your God.

55 29 Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 30 Your father Abraham t reioyced to see my u day, and he x saw it, and was glad.

57 Then sayde the Iewes vnto him, thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I y am.

59 31 Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

former ages in the Fathers, for they saw in the promises, that hee should come, and did very ioyfully lay holde on him with a liuely faith. t *Was very desirous.* u *A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing.* x *With the eyes of faith, Hebr. 11,13.* y *Christ as hee was God, was before Abraham: and he was the Lambe slaine from the beginning of the world.* 31 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

CHAP. IX.

1 *Christ giueth sight on the Sabbath day, to him that was borne blinde.* 13 *Whom, after he had long reasoned against the Pharises,* 22,35 *and was cast out of the Synagogue,* 36 *Christ endueth with the knowledge of the euerlasting light.*

1 Sinne is the beginning euen of all bodily diseases, and yet doeth it not follow, that God alway respecteth their sinnes, whom he most sharpely punisheth.
a *Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sinnes onely: wherevpon he answereth that there was another cause of this mans blindnesse, and that was, that God his worke might be seene.*
2 The workes of Christ are as it were a light, which lighten the darkenesse of the world.
b *By (day) is meant the light, that is, the light some, doctrine of the heauenly trueth: and by (night) is meant the darkenesse which commeth by the obscuritie of the same doctrine.* ✣ *Chap.* 1,9, *and* 8,12. *and* 12,35.

AND 1 as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, a Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 2 I must worke the workes of him that sent me, while it is b day: the night commeth when no man can worke.

5 As long as I am in the world, ✣ I am the light of the world.

6 3 Assoone as he had thus spoken, he spat on the ground, and made clay of the spettle, and anoynted the eyes of the blinde with the clay,

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe seeing.

8 4 Now the neighbours and they that had seene him before, when he was blinde, sayd, Is not this he that sate and begged?

9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.

10 Therefore they said vnto him, How were thine eyes c opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is hee? He said, I cannot tell.

13 5 They brought to the Pharises him that was once blinde.

14 And it was the Sabbath *day*, when Iesus made the clay, and openeth his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.

16 6 Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, Wee know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shall answere for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that hee was Christ, hee should be *excommunicate* out of the Synagogue.

23 Therefore sayde his parents, Hee is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, d Giue glory vnto God: we know that this man is a e sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 6 Then reuiled they him, and said, Be thou his disciples: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtlesse, this is a merueilous thing, that yee know not whence hee is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde,

3 Christ healing the man borne blinde, by taking the signe of clay, and afterward the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he againe restore both his body and soule: and yet so, that hee himselfe commeth first of his owne accord to heale vs. 4 A true image of all men, who as they are of nature blinde, doe neither themselues receiue the light that is offered vnto them, nor suffer it in other, and yet make a great adoe amongst themselues.

e This is an Hebrewe kinde of speech, for they call a mans eyes shut, when they cannot receiue any light: And therefore they are sayd to haue their eyes opened, which of blinde men are made to see.

5 Religion is not assaulted by any meanes more then by pretence of Religion: but the more it is pressed downe, the more it riseth vp.

d A solemne order, whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, and doe him this honour, rather to confesse the whole matter openly, then to lie before him, Iosh. 7,19. 1. Sam. 6,5.
e He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an arre of sinnes.
6 Proud wickednesse must needes at length breake foorth, which in vaine lieth hid vnder a zeale of godlinesse.

33 If this man were not of God, he could haue done nothing.

34 They anſwered and ſayd vnto him, f Thou art altogether borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.

35 7 Ieſus heard that they had caſt him out; and when hee had found him, he ſayd vnto him, Doeſt thou beleeue in the Sonne of God?

36 He anſwered, and ſayd, Who is he, Lord, that I might beleeue in him?

37 And Ieſus ſayd vnto him, Both thou haſt ſeene him, and he it is that talketh with thee.

38 Then he ſaid, Lord I beleeue, and worſhipped him.

39 8 And Ieſus ſayd, I am come vnto g iudgement into this world, that they h which ſee not, might ſee: and that they ✣ which ſee, might be made blinde.

40 And ſome of the Phariſes which were with him, heard theſe things, and ſaid vnto him, Are we blinde alſo?

41 Ieſus ſayd vnto them, If ye were blinde, ye ſhould not haue ſinne: but now ye ſay, Wee ſee: therefore your ſinne remaineth.

f Thou art naught euen from the cradle, and as we vſe to ſay, there is nothing in thee but ſinne.

7 Moſt happy is their ſtate, which are caſt furtheſt out of the Church of the wicked (which proudly boaſt themſelues of the name of the Church) that Chriſt may come neuer to them.

8 Chriſt doeth lighten all them by the preaching of the Goſpell, which acknowledge their owne darkeneſſe, but ſuch as ſeeme to themſelues to ſee clearely ynough, thoſe he altogether blindeth: of which ſort are they oftentimes, which haue the hieſt place in the Church. *g With great power and authoritie, to doe what is righteous and iuſt: as if he ſaid, Theſe men take vpon them to gouerne the people of God after their owne luſts, as though they ſaw all things, and no man but they: but I will rule farre otherwiſe then theſe men doe: for whom they account for blinde men, them will I lighten, and ſuch as take themſelues to be wiſeſt, them will I drowne in moſt groſſe darkeneſſe of ignorance.* *h In theſe words (of ſeeing and not ſeeing) there is a ſecret taunting and cheeke to the Phariſes: for they thought all men blinde but themſelues.* ✣ *Chap. 3,17. and 12,47.*

CHAP. X.

1 Chriſt proueth that the Phariſes are the euill ſhepheards, 8 and by many reaſons, that himſelfe. 11, 14 is the good ſhepheard: 19 And thereof diſſenſion ariſeth. 31 They take vp ſtones, 39 and goe about to take him, but he eſcapeth.

VErely, 1 verely I ſay vnto you, He that entreth not in by the doore into the ſheepefold, but climeth vp another way, he is a theefe & a robber.

2 But hee that goeth in by the doore, is the ſhepheard of the ſheepe.

3 To him the a porter openeth, and the ſheepe heare his voyce, and he calleth his owne ſheepe by name, and leadeth them out.

4 And when hee hath ſent foorth his owne ſheepe, he goeth before them, and the ſheepe follow him: for they know his voyce.

5 And they will not follow a ſtranger, but they flee from him: for they know not the voyce of ſtrangers.

6 This b parable ſpake Ieſus vnto them: but they vnderſtood not what things they were which he ſpake vnto them.

7 Then ſayd Ieſus vnto them againe, Verely, verely I ſay vnto you, I am that doore of the ſheepe.

8 2 All that c euer came before me, are theeues and robbers: but the ſheepe did not heare them.

9 3 I am that doore: by me if any man enter in, he ſhall be ſaued, and ſhall d goe in, and goe out, and finde paſture.

1 Seeing that by Chriſt onely we haue acceſſe to the Father, there are neither other true ſhepheards, then thoſe which come to Chriſt themſelues, and bring other thither alſo, neither is any to be thought the true ſheepefold, but that which is gathered to Chriſt.

a In theſe dayes they vſed to haue a ſeruant alwayes ſitting at the doore, and therefore he ſpeaketh after the maner of theſe dayes.

b This word (parable) which the Euangeliſt vſeth here, ſignifieth a darke kinde of ſpeach, when words are taken from their naturall meaning, to ſignifie another thing to vs.

a It maketh no matter, how many, neither how old the falſe teachers haue bene. *c Theſe large tearmes muſt be applyed to the matter hee ſpeaketh of. And therefore when he calleth himſelfe the doore, he calleth all them theeues and robbers which take vpon them this name of Doore, which none of the Prophets can, for they ſhewed the ſheepe, that Chriſt was the doore.* *3 Onely Chriſt is the true Paſtor, and that onely is the true Church, which acknowledgeth him to be properly their onely Paſtor: To him are oppoſite theeues which feede not the ſheepe, but kill them: and hirelings alſo, which forſake the flocke in time of danger, becauſe they feede it onely for their owne profite and gaines.* *d That is, ſhall liue ſafely: So vſe the Iewes to ſpeake, as Deut. 28,6. and yet there is a peculiar alluding to the ſhepheards office.*

10 The theefe commeth not, but for to ſteale, and to kill, and to deſtroy: I am come that they might haue life, and haue it in abundance.

11 ✣ I am that good ſhepheard: that good ſhepheard giueth his life for his ſheepe.

12 But an hireling, and hee which is not the ſhepheard, neither the ſheepe are his owne, ſeeth the wolfe comming, and hee leaueth the ſheepe, and fleeth, and the wolfe catcheth them, and ſcattereth the ſheepe.

13 So the hireling fleeth, becauſe he is an hireling, and careth not for the ſheepe.

14 I am that good ſhepheard, and know mine, and am knowen of mine.

15 As the Father e knoweth me, ſo know I the Father: and I lay downe my life for *my* ſheepe.

16 4 Other ſheepe I haue alſo, which are not of this fold: them alſo muſt I bring, and they ſhall heare my voyce: and ✣ there ſhall be f one ſheepefold, *and* one ſhepheard.

17 5 Therefore doeth my Father loue mee, becauſe * g I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my ſelfe: I haue power to lay it downe, and haue power to take it againe: this * commandement haue I receiued of my Father.

19 ¶ 6 Then there was a diſſenſion againe among the Iewes for theſe ſayings.

20 And many of them ſaid, He hath a deuill, and is mad: why heare ye him?

21 Others ſaid, Theſe are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Hieruſalem the *feaſt of the* h Dedication, and it was winter.

23 7 And Ieſus walked in the Temple, in Solomons porch.

24 Then came the Iewes round about him, and ſayd vnto him, How long doeſt thou make vs to doubt? If thou be that Chriſt, tell vs plainely.

25 8 Ieſus anſwered them, I tolde you, and yee beleeue not: the workes that I doe in my Fathers Name, they beare witneſſe of me.

26 9 But ye beleeue not: i for ye are not of my ſheepe, as I ſaid vnto you.

27 My ſheepe heare my voyce, and I know them, and they follow me.

28 And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any pluck them out of mine hand.

29 My Father which gaue *them* mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ✣ 10 Then the Iewes againe tooke vp ſtones, to ſtone him.

32 Ieſus anſwered them, Many good workes haue I ſhewed you from my k Father: for which of theſe workes doe ye ſtone me?

33 The Iewes anſwered him, ſaying, For the good worke wee ſtone thee not, but for blaſphemie, and that thou being a man, makeſt thy ſelfe God.

34 Ieſus anſwered them, Is it not written in your Law, * I ſayd, Ye are gods?

35 If hee called them gods, vnto whom the word,

e Loueth me, alloweth me.

5 The calling of the Gentiles.

✣ *Ezech. 37,22.*

f The certaine marke of the Catholicke Church throughout all the world, which hath one head, that is Chriſt, the onely keeper and onely ſhepheard of it.

5 Chriſt is by the decree of the Father, the onely true ſhepheard of the true Church, for he willingly gaue his life for his ſheepe, and by his owne power roſe againe to life.

g He ſpeaketh in the time that now is becauſe Chriſtes whole life was as it were a perpetuall death.

* *Actes 2,24.*

6 The Goſpel diſcouereth hypocriſie, and therefore the world muſt needes rage when it commeth forth.

h The feaſt of the Dedication was inſtituted by Iudas Maccabeus and his brethren, after the reſtoring of Gods true religion, by the caſting out of Antiochus his garriſon. 1. Mac. 4,59.

7 The vnbeleeuers and proud men, accuſe the Goſpel of darkeneſſe, which darkeneſſe indeed is within themſelues.

8 The doctrine of the Goſpel is proued from heauen by two witneſſes: both by the puritie of the doctrine, and by miracles.

9 It is no maruell that there doe but a few beleeue, ſeeing that all men are by nature vntamed beaſtes: yet notwithſtanding God hath his, which he turneth into ſheepe, and committeth them vnto his Sonne, and preſerueth them againſt the cruelrie of all wilde beaſtes. *i He giueth a reaſon why they beleeued not, to wit, becauſe they are none of his ſheepe.* ✣ *Chap. 8,59.* *10 Chriſt proueth his dignitie by diuine workes* *k Through my Fathers authoritie and power.* * *Pſ. 82,6.*

word of God was *giuen*, and the Scripture can not be l broken.

l *Void and of none effect.*

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſayd, I am the Sonne of God?

37 If I doe not the works of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, *yet* beleeue the workes, that ye may know and beleeue, that the Father *is* in me, and I in him.

39 11 Againe they went about to take him: but he eſcaped out of their hands.

11 Chriſt fleeth danger, not of miſtruſt, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

40 And went againe beyond Iordan, into the place where Iohn firſt baptized, and there aboade.

41 And many reſorted vnto him, and ſayd, Iohn did no miracle: but all things that Iohn ſpake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 *Chriſt, to ſhewe that hee is,* 25 *the life and the reſurrection,* 14 *commeth to Lazarus being dead,* 17, 34 *and buried,* 43 *and raiſeth him vp.* 47 *As the Prieſts were conſulting together,* 49 *Caiaphas* 50 *propheciеth that one muſt die for the people.* 56, 57 *They command to ſeeke Chriſt out, and to take him.*

AND 1 a certaine man was ſicke, *named* Lazarus of Bethania, the a towne of Marie, and her ſiſter Martha.

1 Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mighty power, and alſo of his ſingular good will toward men: which is alſo an image of the reſurrection to come.

a *Where his ſiſters dwelt.*

2 (And it was that ✣ Marie which anointed the Lord with ointment, and wiped his feete with her haire, whoſe brother Lazarus was ſicke.)

✣ *Chap.12,3. mat. 26,7.*

3 Therefore *his* ſiſters ſent vnto him, ſaying, Lord, behold, he whom thou loueſt, is ſicke.

4 When Ieſus heard it, he ſayd, This ſickeneſſe is not vnto b death, but for the glory of God, that the Sonne of God might be glorified thereby.

b *That is to ſay, ſent for the purpoſe to kill him.*

5 ¶ Now Ieſus loued Martha and her ſiſter, and Lazarus.

6 2 And after he had heard that hee was ſicke, yet aboade hee two dayes ſtill in the ſame place where he was.

2 In that, that God ſeemeth ſome times to linger in helping of vs, he doth it both for his glory, and for our ſaluation, as the falling out of the matter in the end, plainely prooueth.

7 Then after that, ſayd he to his diſciples, Let vs goe into Iudea againe.

8 3 The diſciples ſaid vnto him, Maſter, the Iewes lately ſought to ✣ ſtone thee, and doeſt thou goe thither againe?

3 This onely is the ſure and right way to life, to followe God boldly without feare, who calleth vs and ſhineth before vs in the darkeneſſe of this world.

✣ *Chap.7,30. and 8,59, and 10,33.*

9 Ieſus anſwered, Are there not c twelue hours in the day? If a man walke in the day, he ſtumbleth not, becauſe hee ſeeth the light of this world.

c *All things are fitly wrought and brought to paſſe in their ſeaſon.*

10 But if a man walke in the night, hee ſtumbleth, becauſe there is no light in him.

11 Theſe things ſpake he, and after, he ſaid vnto them, Our friend Lazarus d ſleepeth: but I goe to wake him vp.

d *The Iewes vſed a milder kind of ſpeech, and called death a ſleepe, whereupon in other languages the place of burial where the dead are laid, waiting for the reſurrection, is called a ſleeping place*

12 Then ſayd his diſciples, Lord, if he ſleepe, he ſhall be ſafe.

13 Howbeit, Ieſus ſpake of his death: but they thought that he had ſpoken of the naturall ſleepe.

14 Then ſaid Ieſus vnto them plainely, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then ſayd Thomas (which is called Didymus) vnto his fellow diſciples, Let vs alſo goe, that we may die with him.

17 ¶ Then came Ieſus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hieruſalem, about fifteene furlongs off.)

19 4 And many of the Iewes were come to Martha and Mary to comfort them for their brother.

4 God who is the maker of nature, doth not condemne naturall affections, but ſheweth that they ought to be examined by the rule of faith.

20 Then Martha, when ſhee heard that Ieſus was comming, went to meete him: but Mary ſate ſtill in the houſe.

21 Then ſaid Martha vnto Ieſus, Lord, if thou hadſt bene here, my brother had not bene dead.

22 But now I know alſo, that whatſoeuer thou askeſt of God, God will giue it thee.

23 Ieſus ſayd vnto her, Thy brother ſhall e riſe againe.

e *That is, ſhall recouer life againe.*

24 Martha ſayd vnto him, I know that he ſhall riſe againe ✣ in the reſurrection at the laſt day.

✣ *Chap.5,29. Luke 14,14.*

25 Ieſus ſaid vnto her, I am the reſurrection and the life: ✣ hee that beleeueth in me, though he were dead *yet* ſhall he liue.

✣ *Chap.6,35.*

26 And whoſoeuer liueth, and beleeueth in me, ſhall neuer die: Beleeueſt thou this?

27 She ſayd vnto him, Yea, Lord, I beleeue that thou art that Chriſt that Sonne of God, which ſhould come into the world.

28 ¶ And when ſhe had ſo ſayd, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 And when ſhe heard it, ſhe aroſe quickely, and came vnto him.

30 For Ieſus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the houſe, and comforted her, when they ſaw Mary, that ſhe roſe vp haſtily, and went out, followed her, ſaying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Ieſus was, and ſaw him, ſhee fell downe at his feete, ſaying vnto him, Lord if thou haddeſt bene here, my brother had not bene dead.

33 5 When Ieſus therefore ſaw her weepe, and the Iewes *alſo* weepe which came with her, hee f groned in the ſpirit, and was troubled in himſelfe,

5 Chriſt tooke vpon him together with our fleſh all affections of man (ſinne onely excepted) and amongſt them eſpecially mercie and compaſſion.

f *Theſe are tokens that he was greatly moued, but yet they were without ſinne: and theſe affections are proper to mans nature.*

34 And ſayd, Where haue yee layd him? They ſayd vnto him, Lord, come and ſee.

35 *And* Ieſus wept.

36 Then ſayd the Iewes, behold, how he loued him.

37 And ſome of them ſayd, * Could not hee which opened the eyes of the blind, haue made alſo, that this man ſhould not haue died?

* *Chap.9,6.*

38 Ieſus therefore againe groned in himſelfe, and came to the graue. And it was a caue, and a ſtone was layd vpon it.

39 Ieſus ſayd, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſayd vnto him, Lord he ſtinketh already, for hee hath bene *dead* foure dayes.

40 Ieſus ſayd vnto her, Sayd I not vnto thee, that if thou diddeſt beleeue, thou ſhouldeſt ſee the glory of God?

41 Then they tooke away the ſtone *from the place* where the dead was layd. And Ieſus lift vp his eyes, and ſayd, Father, I thanke thee, becauſe thou haſt heard me.

42 I know that thou heareſt me alwayes, but becauſe of the people that ſtand by, I ſayd it, that they may beleeue, that thou haſt ſent me.

43 As hee had ſpoken theſe things, hee cried with a loud voyce, Lazarus come foorth.

44 Then he that was dead, came foorth, bound hand and foote with bandes, and his face was bound with a napkin. Ieſus ſayd vnto them, Looſe him, and let him goe.

45 ¶ Then many of the Iewes, which came to

Mary, and had seene the things, which Iesus did, beleeued in him.

46 6 But some of them went their way to the Pharises, and told them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a g councill, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and h take away both our place, and the nation.

49 7 Then one of them *named* Caiaphas, which was the hie Priest that same yeere, said vnto them, Ye perceiue nothing at all,

50 ✣ Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 8 This spake he not of himselfe: but being hie Priest that same yeere, he prophecied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which i were scattered.

53 Then from that day foorth they consulted together, to put him to death.

54 9 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and many went out of the countrey vp to Hierusalem before the Passeouer, to purifie themselues.

56 Then sought they for Iesus, and spake among themselues, as they stoode in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the high Priests and the Pharises had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

6 The last point of hard and yron like stubbornesse is this, to proclame open warre against God, and yet ceaseth not to make a presence both of godlinesse and of the profite of the common wealth.

g *The Iewes called the councell Sanhedrin: and the word that Iohn vseth is Synedri.*

h *That is, take away from vs by force: for at that time, though the hie Priests authoritie was greatly lessened and decayed, yet there was some kind of gouernement left among the Iewes.*

7 The raging and mad company of the false Church, perswade themselues that they cannot be in safetie, vnlesse he be taken away, who onely vpholdeth the Church: And so likewise iudgeth the wisedome of the flesh in worldly affaires, which is gouerned by the spirit of giddinesse or madnesse.

✣ Chap. 18, 14.

8 Christ doeth sometime so turne the tongues, euen of the wicked, that in cursing, they blesse. i *For they were not gathered together in one countrey, as the Iewes were, but to be gathered from all quarters, from the East to the West.* 9 Wee may giue place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that wee swarue not from Gods vocation.

CHAP. XII.

2 As Christ is at supper with Lazarus, 3 Marie anointeth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ commeth to Hierusalem. 18 The people meet him. 22 The Grecians desire to see him. 42 The chiefe rulers that beleeue in him, but for feare dot not confesse him, 44 hee exhorteth to faith.

✣ Chap. 26, 17. marke 14, 3.

THen ✣ Iesus, sixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4 Then sayd one of his disciples, *euen* Iudas Iscariot, Simons *sonne*, which should betray him:

5 a Why was not this ointment sold for three hundreth pence, and giuen to the poore?

6 Now he sayd thus, not that he cared for the poore, but because he was a thiefe, and t had the bagge, and bare that which was giuen.

7 a Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

a An horrible example in Iudas of a minde blinded with couetousnes, and yet pretending godlinesse.

t Chap. 13, 29.

a This Extraordinarie anointing which was for a signe, is so allowed of God, that hee witnesseth how he will not be worshipped with outward pompe, or costly seruice, but with almes.

3 3 Then much people of the Iewes knew that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also.

11 because that for his sake many of the Iewes went away, and beleeued in Iesus,

12 ¶ ✣ On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tooke branches of palme-trees, and went foorth to meet him, and cried, Hosanna, Blessed *is* the king of Israel that commeth in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written.

15 ✣ Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 4 And the Pharises said among themselues, Perceiue ye how ye preuaile nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine Greekes among them that a came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 5 Verely, verely I say vnto you, Except the wheat corne fall into the ground and b die, it abideth alone: but if it die, it bringeth foorth much fruit.

25 * He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 * If any man serue me, let him follow me: for where I am, there shall my seruant be: and if any man serue me, him will my father honour.

27 6 Now is my soule troubled: and what shall I say? Father, saue me from this c houre: but therefore came I vnto this houre.

28 Father, d glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 7 Iesus answered and sayd, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

3 When the light of the Gospell sheweth it selfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and very few doe so reuerently receiue him as they ought: Notwithstanding Christ beginneth his spirituall kingdome in the mids of his enemies.

✣ *Mat. 21, 8. marke 11, 8. luke 19, 35.*

✣ *Ezech. 9, 9.*

4 Euen they which goe about to oppresse Christ, are made instruments of his glory.

a *After the solemne custome: the Grecians were first so called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Iewes religion, but worshipped false gods, and were also called Heathens, were called by this name.*

5 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but indeed is the cause of a far greater haruest: and such as is the condition of the head, so shall it be of the members.

b *A wheat corne dieth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade,*

* *Mat. 10, 39. and 16, 25. marke 8, 35. luke 9, 24. and 17, 33.*

✣ *Ghap. 17, 34.*

6 Whilest Christ went about to suffer all the punishment which is due to our sinnes, and whilest his diuinitie did not yet shew his might and power so farre as this satisfaction might be thorowly wrought, now when he is striken with the great feare of the curse of God, he crieth out and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen. c *To wit, of death that is now at hand.* d *So then the Fathers glory is Christ his glory.* 7 Christ foretelleth to the deafe, the maner of his death, the ouercomming of the deuill and the world, and in conclusion his triumph.

32 ✤ And I, if I were e lift vp from the earth, will draw all men vnto me.

33 Now this said he, signifying what death he should die.

34 The people answered him, We haue heard out of the ✠ Law, that that Christ bideth for euer: and how saiest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 ✠ Then Iesus saide vnto them, Yet a little while is * the light with you: walke while ye haue that light, least the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While yee haue that light, beleeue in that light, that ye may be the g children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ 9 And though he had done so many miracles before them, *yet* beleeued they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he said, ✠ Lord, who beleeued our report? and to whom is the h arme of the Lord reuealed?

39 Therefore could they not beleeue, because that Esaias saith againe,

40 ✠ He hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor vnderstand with *their* heart, and should be conuerted, and I should heale them.

41 These things said Esaias when he sawe his glory, and spake of him.

42 10 Neuertheless, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, least they should be *cast* out of the Synagogue.

43 * For they loued the praise of men, more then the praise of God.

44 11 And Iesus cryed, and said, He that beleeueth in me, beleeueth i not in me, but in him that sent me.

45 And he that seeth mee, seeth him that sent mee.

46 I ✤ am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse.

47 ✠ And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: * the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the father which sent mee, he gaue me a commandement what I should say, and what I should speake.

50 And I knowe that his commandement is life euerlasting: the thinges therefore that I speake, I speake *them* so as the Father saide vnto me.

✤ *Chap.3,14*

e *Christ vsed a word, which hath a double meaning: for it signifieth either to lift vp, or to vid out of the way. for his meaning was to put them in minde of his death, but the Iewes seeme to take it another way.*

f *Chrysost. and Theophil. referre this word. All, to all nations: that is, not to the Iewes onely.*

✠ *Psal.89,36. and 110,4. & 117,2. Isai.40,8. ezech. 37,25.*

g Vnmeasurable is the mercie of God, but an horrible iudgement followed, if it be contemned.

* *Chap.1,9.*

g *That is, partakers of light.*

9 Faith is not of nature, but of grace.

✻ *Isai.53,1. rom.10,16.*

h *The arme of the Lord, is the Gospel, which is the power of God to saluation to all that beleeue: And therefore the arme of the Lord is not reuealed to them, whose hearts the Lord hath not opened.*

✱ *Isai. 6, 9. matth.13,14. mar.4,12. luk.8,10. actes 28,26. rom.11,8.*

10 Such as beleeue, are not only fewe in number, if they be compared with the vnbeleeuers, but also the most of those fewe (yea and that especially the chiefest) doe feare men more then God.

* *Chap.5,44.*

11 The summe of the Gospel, and therefore of saluation, which Christ witnessed in the middest of Hierusalem, by his crying out, is this: to rest vpon Christ through faith, as the only Sauiour appointed and giuen vs of the Father.

i *This word Not, doth not take any whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said, He that beleeueth in me, doth not so much beleeue in me, as in him that sent me. So is it in Marke 9,37.* ✤ *Chap. 3,19. and 9,39.* ✠ *Chap. 3,17.* * *Marke 16,16.*

CHAP. XIII.

4 Christ rising from supper, 15 to command humelitie to his Apostles, washeth their feete. 21 He noteth the traitour Judas, 16 with an euident token. 34 He commendeth charitie. 37,39 He foretelleth Peter of his denial.

NOwe ✤ 1 before the feast of the Passouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as he loued his a owne which were in the world, vnto the end he loued them.

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons *sonne*, to betray him.)

3 Iesus knowing that the Father hath giuen all things into his b hands, and that he was come forth from God, and went to God,

4 He c riseth from Supper, and laieth aside *his vpper* garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a basen, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus answered, and said vnto him, What I doe thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue d no part with me.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the hands and the head.

10 Iesus said to him, Hee that is washed, needeth not, saue to wash *his* feete, but is cleane euery whit: and ye are ✠ cleane, but not all.

11 For hee knewe who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feet, and had taken his garments, and was set downe again, he said vnto them, Know ye what I haue done to you?

13 Ye call mee Master, and Lord, and ye say well: for *so* am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the ‖ ambassadour greater then he that sent him.

17 If ye know these things, blessed are ye if ye doe them.

18 ¶ a I speake not of you all: I know whom I haue chosen: but *it is* that the Scripture might be fulfilled, ✻ He that eateth bread with me, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeue that I am hee.

20 ✱ Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth me, and hee that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, hee was troubled in the Spirit, and e testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which f leaned on Iesus bosome, whom Iesus loued.

✤ *Matth.26,2. marke 14,1. luke 12,1.*

1 Christ no lesse certaine of the victorie, then of the combat which was at hand, vsing the signe of washing the feete, doth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable acte, being like very shortly to depart from them: and partly witnesseth vnto them, that it is he onely which washeth away the filth of his people, and that by little and little, in their time and season.

a *Them of his household, that is, his Saints.*

b *Into his power.*

c *In that he is said to rise, it argueth that there was a space betweene the ceremonies of the Passouer, and this washing of feete, at what time it seemeth that the Supper was instituted.*

d *Vnlesse thou suffer me to wash thee, thou shalt haue no part in the kingdome of heauen.*

✠ *Chap.15,3.*

* *Chap.15,20. matth.10,24. luke 6,40.*

‖ *The word signifieth an Apostle, which is any one that is sent from another.*

a The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

✻ *Psal.41,9.*

✱ *Matth.10,40. luke 10,16.*

e *Hee affirmed it openly, and stedfastly.*

f *John his leaning was such, that sitting downe in his bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men vsed not to sit at the table, but to lie downe on the one side.*

24 To him beckened therefore Simon Peter, that he ſhould aske who it was of whom he ſpake.

25 He then as he leaned on Ieſus breaſt, ſaid vnto him, Lord, who is it?

26 Ieſus anſwered, He it is, to whom I ſhall giue a ſoppe, when I haue dipt it; and he wet a ſop, and gaue it to Iudas Iſcariot, Simons *ſonne*.

27 And after the ſoppe, Satan entred into him. Then ſayd Ieſus vnto him, That thou doeſt, doe quickly.

28 But none of them that were at table, knew, for what cauſe he ſpake it vnto him.

29 For ſome of them thought becauſe Iudas had the bagge, that Ieſus had ſaid vnto him, Buy thoſe things that we haue neede of againſt ỹ feaſt: or that he ſhould giue ſome thing to the poore.

30 Aſſoone then as he had receiued the ſoppe, he went immediatly out, and it was night.

31 ¶ 3 When hee was gone out, Ieſus ſaide, g Now is the ſonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorifie him in himſelfe, and ſhall ſtraightway glorifie him.

33 4 Litle children, yet a litle while am I with you: yee ſhall ſeeke mee, but as I ſaid vnto the ✤ Iewes, Whither I goe, can ye not come: alſo to you ſay I now.

34 ✤ A new commandement giue I vnto you, that yee loue one another; as I haue loued you, that ye alſo loue one another.

35 By this ſhall all men knowe, that ye are my diſciples, if ye haue loue one to another.

36 5 Simon Peter ſaid vnto him, Lord, whither goeſt thou? Ieſus anſwered him, Whither I goe, thou canſt not follow me now: but thou ſhalt follow me afterward.

37 Peter ſaid vnto him, Lord, why can I not follow thee now? * I will lay downe my life for thy ſake.

38 Ieſus anſwered him, Wilt thou lay downe thy life for my ſake? Verely, verely I ſay vnto thee, The cocke ſhall not crowe, till thou haue denied me thriſe.

3 We haue to conſider the glorifying of Chriſt in his ignominie.

g *This verſe and the next following, are a moſt plaine and euident teſtimonie of the diuinitie of Chriſt.*

4 The eternall glory ſhall flow by little and little from the head into the members. But in the meane time, we muſt take good heede that wee paſſe ouer the race of this life in brotherly loue.

✤ *Chap.7,34.*

✤ *Leuit.19, 18. matth.22,39. chap.15,12. 1. iohn 4, 21.*

5 An heauie example of raſh truſt and confidence.

* *Matth.26,33. marke 14, 29. luke 22, 33.*

CHAP. XIV.

He comforteth his diſciples, 2, 7 declaring his diuinitie and the fruit of his death, 16 promiſing the comforter, 17 euen the holy Spirit, 26 whoſe office he ſetteth out. 27 He promiſeth his peace.

LEt 1 not your heart be troubled: ye beleeue in God, beleeue alſo in me.

2 In my Fathers houſe are many dwelling places: if it were not ſo, a I would haue told you: I goe to b prepare a place for you.

3 a And if I goe to prepare a place for you, I will c come againe, and receiue you vnto my ſelfe, that where I am, there may ye be alſo.

4 3 And whither I goe, ye know, and the way ye know.

5 Thomas ſaid vnto him, Lord, we know not whither thou goeſt: how can we then know ỹ way?

6 Ieſus ſaid vnto him, I am d that Way, and that Trueth, and that Life. No man commeth vnto the Father, but by me.

7 e If ye had knowen mee, yee ſhould haue knowen my Father alſo: and from henceforth ye know him, and haue ſeene him.

8 Philip ſaid vnto him, Lord, ſhew vs *thy* Father, and it ſufficeth vs.

9 Ieſus ſaid vnto him, I haue bene ſo long time with you, and haſt thou not knowen mee, Philip? hee that hath ſeene mee, hath ſeene my Father: how then ſayeſt thou, Shew vs *thy* Father?

10 4 Beleeueſt thou not, that I am in the Father, and the Father is in me? The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeue me, that I *am* in the Father, and the Father *is* in mee: at the leaſt, beleeue me for the very workes ſake.

12 5 Verely, verely I ſay vnto you, he that beleeueth in me, the workes that I doe, he ſhall doe alſo, and f greater then theſe ſhall hee doe: for I goe vnto my Father.

13 ✤ And whatſoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If yee ſhall aske any thing in my Name, I will doe it.

15 6 If ye loue me, keepe my commandements.

16 And I will pray the Father, and he ſhall giue you another Comforter, that he may abide with you for euer,

17 *Euen* the g Spirit of trueth, whom the h world cannot receiue, becauſe it ſeeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and ſhall be in you.

18 I will not leaue you fatherleſſe: *but* I will come to you.

19 Yet a little while, and the world ſhall ſee me no more, but ye ſhall ſee me: becauſe I liue, ye ſhall liue alſo.

20 At that day ſhall ye know that I am i in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them: is he that loueth me: and hee that loueth me, ſhallbe loued of my Father: and I will loue him, and will k ſhew mine owne ſelfe to him.

22 7 Iudas ſaid vnto him, (not Iſcariot) Lord, what is the cauſe that thou wilt ſhew thy ſelfe vnto vs, and not vnto the world?

23 Ieſus anſwered, and ſaid vnto him, If any man loue mee, he will keepe wy word, and my Father will loue him, and he will come vnto him, and will dwell with him.

24 He that loueth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which ſent me.

25 8 Theſe things haue I ſpoken vnto you, being preſent with you.

26 ✤ But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, which I haue told you.

x He beleeueth in God that beleeueth in Chriſt, and there is no other way to confirme our mindes in greateſt diſtreſſes.

a *That is, if it were not ſo as I tell you, to wit, vnleſſe there were place ynough not onely for me, but for you alſo, in my fathers houſe, I would not thus deceiue you with a vaine hope, but I would haue tolde you ſo plainely.* b *All the ſpeech is by way of an allegorie, whereby the Lord comforteth his owne, declaring vnto them his departure into heauen, which is, not to reigne there alone, but to goe before, and prepare a place for them.* c *Chriſt went not away from vs: to the end to forſake vs, but rather that hee might at length take vs vp with him into heauen.* c *Theſe wordes are to be referred to the whole Church, and therefore the Angels ſayd to the diſciples when they were aſtoniſhed, What ſtand you gazing vp into heauen? This Ieſus ſhall ſo come as you ſaw him go vp, Actes 1, 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God ſhallbe all in all, and is therefore called the day of redemption.* 3 Chriſt onely is the way to true and euerlaſting life, for he it is in whom the Father hath reuealed himſelfe.

d *This ſaying ſheweth vnto vs both the nature, the will and office of Chriſt.*

e *It is plaine by this place, that to know God, and to ſee God, is all one: Nowe whereas he ſaid before, that no man ſawe God at any time, that is to be vnderſtood thus, without Chriſt: or were it not through Chriſt, no man could euer ſee, nor ſaw God at any time: for as Chryſoſtome ſaith, the Sonne is a very ſhort and eaſie ſetting foorth of the fathers nature vnto vs.*

4 The maieſtie of God ſheweth it ſelfe moſt euidently, both in Chriſtes doctrine and deedes.

5 The approouing of the vertue of Chriſt is not included within his owne perſon, but it is ſpred through the body of his whole Church.

f *That is, not I only doe them, but I can alſo giue other men power to doe greater.*

✤ *Chap.16,23. matth.7,7. mar. 11, 24. iames 1, 5.*

6 He loueth Chriſt aright, which obeyeth his commandements: and becauſe the ſame is accompanied with an infinite ſort of miſeries, although he be abſent in body, yet doeth he comfort his with the preſent vertue of the holy Ghoſt, whom the world deſpiſeth, becauſe it knoweth him not.

g *The holy Ghoſt is called the Spirit of trueth, of the effect which he worketh, becauſe he inſpireth the trueth into vs, whereas otherwiſe he hath trueth in himſelfe.*

h *Worldly men.*

i *The Sonne is in the Father after ſuch ſort, that he is of one ſelfe ſame ſubſtance with the Father, but he is in his diſciples in a certaine reſpect as an ayder and helper of them.* k *I will ſhew my ſelfe to him, and be knowen of him, as if he ſaw me with his eyes: but this ſhewing of himſelfe is not bodily, but ſpiritually, yet ſo plaine as none can be more.* 7 Wee muſt not aske why the Goſpel is reuealed to ſome rather then to other, but we muſt rather take heede, that we embrace Chriſt who is offered vnto vs, and that we truely loue him, that is to ſay, that we giue our ſelues wholly to his obedience. 8 It is the office of the holy Ghoſt to imprint in the midſt of the elect in their times and ſeaſons, that which Chriſt once ſpake. ✤ *Chap. 15, 26.*

27 9 Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 10 Yee haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: for the Father l is greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, yee might beleeue.

30 11 Hereafter will I not speake many things vnto you: for the prince of this world commeth, and hath m nought in mee,

31 But *it is* that the worlde may knowe that I loue *my* Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

9 All true felicity commeth to vs by Christ alone.

10 So farre is it, that we should be sory for the departing of Christ, from vs according to the flesh, that we should rather reioyce for it, seeing that all the blessing of the members dependeth vpon the glorifying of the head.

l *This is spoken in that, that he is Mediatour, for so the Father is greater then he, in as much as the person to whome request is made, is greater then hee that maketh the request.* 11 Christ goeth to death not vnwillingly, but willingly, not as yeelding to the deuill, but obeying his Fathers decree. m *As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power ouer me, neither shall he find any such thing in me as he thinketh he shall.*

CHAP. XV.

1 *By the parable of the vine,* 2 *and the braunches,* 5, 6 *hee declareth how the disciples may beare fruit.* 12, 17 *He commendeth mutuall loue.* 18 *He exhorteth them to beare afflictions patiently,* 20 *by his owne example.*

I 1 Am that true vine, and my Father is that husbandman.

2 ✣ Euery braunch that beareth not fruite in me, hee taketh away: and euery one that beareth fruit, hee purgeth it, that it may bring foorth more fruit.

3 ✝ Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the braunches: he that abideth in mee, and I in him, the same bringeth foorth much fruit: for without me can ye doe nothing.

6 ❦ If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast *them* into the fire, and they burne.

7 ✻ a If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

8 a Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 3 As the Father hath loued me, so haue I loued you: b continue in that my loue.

10 If ye shall keepe my commandements, yee shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 ✻ This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Yee are my friends, if ye doe whatsoeuer I commaund you.

15 4 Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 5 Ye c haue not chosen me, but I haue chosen you, and ordained you, ✣ that ye goe and bring forth fruits, and that your fruit remaine, that whatsoeuer ye shall aske of the Father in my Name, hee may giue it you.

17 These things commaund I you, that ye loue one another.

18 6 If the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, ✣ The seruant is not greater then his master. ✻ If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.

21 7 But ✻ all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me.

22 d If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloake for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But *it is* that the worde might bee fulfilled, that is written in their e Lawe, ✻ They hated mee without a cause.

26 8 But when that Comforter shall come, ✻ whom I will sende vnto you from the Father, *euen* the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue bene with me from the beginning.

1 We are of nature drie and fit for nothing but the fire: Therefore that we may liue and be fruitfull, we must first be graffed into Christ, as it were into a vine by the Fathers hand: and then be daily shred with continuall meditation of the word and the crosse; otherwise it shall not auaile any man at all to haue bene graffed, vnlesse he cleaue fast vnto the vine, and so draw iuice out of it.

✣ *Matth.* 15, 13.

✝ *Chap.* 13, 10.

❦ *Coloss.* 2, 23.

✻ 1. *Iohn* 3, 22.

2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will denie such an one nothing.

a *As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.*

3 The loue of the Father towards the Sonne, and of the Sonne towards vs, and ours towardes God & our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweet and pleasant then it is. Now this loue sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibited vnto vs. b *That is, in that loue, wherewith I loue you: which loue is on both parts.* ✻ *Chap.* 13, 34. 1. *thess.* 4, 9 1. *iohn* 3, 11. *and* 4, 21. 4 The doctrine of the Gospell (as it is vttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation, and is committed vnto the Apostles.

4 Christ is the authour and preseruer of the ministerie of the Gospell, euen to the worlds end, but the ministers haue aboue all thing need of prayer and brotherly loue.

c *This place teacheth vs plainly, that our saluation commeth from the onely fauour and gratious goodnesse of the euerlasting God towards vs, & of nothing that we doe or can deserue.* ✣ *Matth.* 28, 19.

6 It ought not only not to feare, but rather confirme the faithfull ministers of Christ, when they shall be hated of the world as their Master was.

✝ *Chap.* 13, 16. *matth.* 10, 24.

✻ *Matth.* 24, 9.

7 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is voluntarie blind, so that the world can pretend no excuse to couer their fault.

✻ *Chap.* 16, 4.

d *As who would say, If I had not come, these men would not haue stuck to haue said still before Gods iudgement seat, that they are religious, and void of sinne: but seeing I came to them, and they cleane refuse me, they can haue no cloke for their wickednesse.*

e *Some time by this word, Law, are meant the fiue bookes of Moses, but in this place, the whole Scripture: for the place alledged is in the Psalmes.*

✻ *Psal.* 35, 19.

8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. ✻ Chap. 14, 26. luke 24, 49.

CHAP. XVI.

1 *Hee foretelleth the disciples of persecution.* 7 *He promiseth the Comforter, and declareth his office.* 21 *Hee compareth the affliction of his, to a woman that trauaileth with child.*

THese 1 things haue I saide vnto you, that yee should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoeuer killeth you, will thinke that he doth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 ✣ But these things haue I told you, that when the houre shall come, ye might remember, that I tolde you them. And these things saide I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue saide these things vnto you, your hearts are full of sorow.

7 2 Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you; but if I depart, I will send him vnto you.

1 The ministers of the Gospel must looke for all maner of reproaches, not onely of them which are open enemies, but euen of them also which seeme to be of the same houshold, and the verie pillars of the Church.

✣ *Chap.* 15, 21.

2 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend vpon his spirituall power.

8 3 And

3 The Spirit of God worketh ſo mightily by the preaching of the word, that he conſtraineth the world, will it, nill it, to confeſſe it owne vnrighteouſneſſe, and Chriſts righteouſneſſe and almightineſſe.

8 3 And when he is come, hee will a reprooue the b world of ſinne, and of righteouſneſſe, and of iudgement.

9 Of ſinne, becauſe they beleeued not in me:

10 Of c righteouſneſſe, becauſe I goe to my Father, and ye ſhall ſee me no more.

11 Of d iudgement, e becauſe the prince of this world is iudged.

12 4 I haue yet many things to ſay vnto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the ſpirit of trueth, he will lead you into all trueth: for he ſhall not ſpeake of himſelfe, but whatſoeuer hee ſhall heare, ſhall he ſpake, and he will ſhewe you the things to come.

14 5 He ſhall glorifie me: for hee ſhall receiue of mine, and ſhall ſhew it vnto you.

15 All things that the Father hath, are mine: therefore ſaid I, that hee ſhall take of mine, and ſhew it vnto you.

16 6 A f little *vvhile*, and ye ſhall not ſee mee: and againe a little *vvhile*, and ye ſhall ſee me: g for I goe to the Father.

17 Then ſaid *ſome* of his diſciples among themſelues, What is this that hee ſaith vnto vs, A little *vvhile*, and ye ſhall not ſee mee, and againe a little *vvhile*, and yee ſhall ſee me, and, For I goe to the Father.

18 They ſaide therefore, What is this that hee ſaith, A little *vvhile*? we know not what he ſaith.

19 Now Ieſus knew that they would aske him, and ſaid vnto them, Doe yee enquire among your ſelues, of that I ſaid, A little *vvhile*, and ye ſhall not ſee me: and againe, a little *vvhile*, & ye ſhall ſee me?

20 Verely, verely I ſay vnto you, that yee ſhall weepe and lament, and the world ſhall reioyce, and ye ſhall ſorowe, but your ſorow ſhall be turned to ioy.

21 A woman when ſhe trauaileth hath ſorowe becauſe her houre is come: but as ſoone as ſhee is deliuered of the child, ſhee remembreth no more the anguiſh, for ioy that a man is borne into the world.

22 And yee now therefore are in ſorow: but I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.

23 And in that day ſhall yee aske me nothing. ✣ Verely, verely, I ſay vnto you, whatſoeuer yee ſhall aske the Father in my Name, hee will giue it you.

24 Hitherto haue yee asked nothing in my Name: aske, and ye ſhall receiue, that your ioy may be full.

25 7 Theſe things haue I ſpoken vnto you in parables: but the time will come, when I ſhall no more ſpeake to you in parables: but I ſhall ſhewe you plainely of the Father.

26 8 At that day ſhall yee aske in my Name, and I ſay not vnto you, that I will pray vnto the Father for you:

27 For the Father himſelfe loueth you, becauſe ye haue loued me, ✣ and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 9 His diſciples ſaid vnto him, Loe, now ſpeakeſt thou plainely, and thou ſpeakeſt no parable.

30 Nowe knowe wee that thou knoweſt all things, and needeſt not that any man ſhould aske thee. By this wee beleeue, that thou art come out from God.

31 Ieſus anſwered them, Doe you beleeue now?

32 ✣ 10 Behold, the houre commeth, and is alreadie come, that yee ſhall be ſcattered euery man into his owne, and ſhall leaue me alone: But I am not alone: for the Father is with me.

33 11 Theſe things haue I ſpoken vnto you, that h in me ye might haue peace: in the world ye ſhall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. XVII.

1 *Chriſt prayeth that his glorie together with his Fathers may be made manifeſt.* 9 *He Prayeth for his Apoſtles,* 20 *and for all beleeuers.*

THeſe 1 things ſpake Ieſus, and lift vp his eyes to heauen, and ſaide, 2 Father, that houre is come: glorifie thy Sonne, that thy Sonne alſo may glorifie thee,

2 ✣ As thou haſt giuen him power *ouer* a all fleſh, that he ſhould giue eternall life to all them that thou haſt giuen him.

3 And this is life eternall, that they know thee *to be* the b onely very God, and whome thou haſt ſent, Ieſus Chriſt.

4 I haue glorified thee on the earth: I haue finiſhed the worke which thou gaueſt me to doe.

5 And now glorifie me, thou Father, with thine owne ſelfe, with the glorie which I had with thee before the world was.

6 3 I haue declared thy Name vnto the men which thou gaueſt mee out of the worlde: c thine they were, and thou d gaueſt them mee, and they haue kept thy word.

7 ✣ Now they know that all things whatſoeuer thou haſt giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gaueſt me, and they haue receiued *them*, and haue knowen ſurely that I came out from thee, and haue beleeued that thou haſt ſent me.

9 I pray for them: I pray not for the worlde, but for them which thou haſt giuen me: for they are thine.

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3 The doctrine of the Apoſtles proceeded from the holy Ghoſt, and is moſt perfite. 5 The holy Ghoſt bringeth no newe doctrine, but teacheth that which was vttered by Chriſtes owne mouth, and imprinteth it in our mindes. 6 The grace of the holy Ghoſt is a moſt liuely glaſſe, wherein Chriſt is truely beholden with the moſt ſharpe ſighted eyes of faith, and not with the bleared eyes of the fleſh: whereby we feele a continuall ioy euen in the middeſt of ſorowes. f *When a little time is once paſt.* g *For I paſſe to eternall glorie, ſo that I ſhall be much more preſent with you, then I was before: for then you ſhall feele indeede what I am, and what I am able to doe.* ✣ *Chap.* 14.13. *matth.* 7. 7. *and* 21.22. *marke* 11.24. *luke* 11.9. *Iames* 1.5. 7 The holy Ghoſt which was powred vpon the Apoſtles after the Aſcenſion of Chriſt, inſtructed both them in all the chiefeſt myſteries and ſecrets of our ſaluation, and alſo by them the Church, and will alſo inſtruct it to the end of the world. 8 The ſumme of the worſhip of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is alreadie heard for vs, for whome he hath abaſed himſelfe, and is now alſo glorified.

✣ *Chap.* 17.8. 9 Faith and fooliſh ſecuritie differ very much. ✣ *Matth.* 26.31. *marke* 14.27. 10 Neither the wickedneſſe of the world, neither the weakneſſe of his owne can diminiſh any thing of the vertue of Chriſt. 11 The ſuretie and ſtay of the Church dependeth onely vpon the victorie of Chriſt. h *That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet ſtate of mind, which is cleane contrarie to diſquietnes and heauineſſe.*

1 Ieſus Chriſt the euerlaſting high Prieſt being readie ſtraightwayes to offer vp himſelfe, doth by ſolemne prayers conſecrate himſelfe to God the Father as a ſacrifice: and vs together with himſelfe. Therefore this prayer was from the beginning, is, and ſhall be to the end of the world, the foundation and ground of the Church of God. 2 He firſt declareth, that as he came into the world to the end that the Father might ſhew in him, being apprehended by faith, his glorie in ſauing his elect, ſo he applyed himſelfe to that onely: and therefore deſireth of the Father, that he would bleſſe the worke which he hath finiſhed. ✣ *Matth.* 28.18. a *Ouer all men.* b *He calleth the Father the onely verie God, to ſet him againſt all falſe gods, and not to ſhut out himſelfe and the holy Ghoſt. For ſtraightwayes hee ioyneth the knowledge of the Father and the knowledge of himſelfe together, and according to his accuſtomed manner, ſetteth foorth the whole Godhead in the perſon of the father: So is the Father alone ſaid to be King, immortall wiſe, and dwelling in the light which no man can attaine vnto, inuiſible, Roman.* 16, 17. 1. *tim.* 1, 17. 3 Firſt of all he prayeth for thoſe his diſciples, by whome he would haue the reſt to be gathered together, and commendeth them vnto the Father, (hauing once reiected the whole companie of the reprobate) becauſe hee receiued them of him into his cuſtodie, and for that they embracing his doctrine, ſhall haue ſo many and ſo mightie enemies, that there is no way for them to be in ſafetie, but by his helpe onely. c *Hee ſheweth hereby that euerlaſting election and choiſe, which was hidden in the good will and pleaſure of God, which is the ground worke of our ſaluation.* d *He ſheweth how that euerlaſting and hidden purpoſe of God is declared in Chriſt, by whome we are iuſtified and ſanctified, if wee lay holde on him by faith, that at length we may come to the glorie of the election.* ✣ *Chap.* 16, 27.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, *euen* them whom thou hast giuen me, that they may be e one as we *are*.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the ✤ Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the world hath hated them, becausе they are not of the world, as I am not of the world.

15 4 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 f Sanctifie them with thy trueth: thy word is trueth.

18 5 As thou diddest send mee into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the g trueth.

20 6 I pray not for these alone, but for them also which shall beleeue in mee, through their word,

21 That they all may be one, as thou, O Father, *art* in mee, and I in thee: *euen* that they may be also one in vs, that the world may beleeue that thou hast sent me.

22 And the glory that thou gauest mee, I haue giuen them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

24 ✤ Father, I will that they which thou hast giuen mee, be with me euen where I am, that they may behold that my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 7 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

e *He prayeth that his people may peaceable agree and be ioyned together in one, that as the Godhead is one, so they may be of one mind and one consent together.*

✤ *Psal.109,7.*

4 Hee sheweth what manner of deliuerance he meaneth, not that they should be in no danger, but that they beeing preserued from all, might prooue by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to other.

f *That is, make them holy: and that is sayd to be holy, which is dedicated and made proper to God onely.*

5 Hee addeth moreouer, that the Apostles haue a vocation common with him, & therefore that they must be holden vp by the selfe same verzue to giue vp themselues wholly to God, whereby he being first, did consecrate himselfe to the Father.

g *The true and substantiall sanctification of Christ, is set against the outward purifyings.*

6 Secondarily hee offereth to God the Father, all his, that is, how many soeuer shall beleeue in him by the doctrine of the Apostles: that as he cleaueth vnto the Father receiuing from him all fulnesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him, may also with him enioy euerlasting glory.

✤ *Chap.12,26.* 7 He communicateth with his by litle & litle, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. XVIII.

By Christes power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22 23 His answere to the officer that smote him with a rod. 28 Being deliuered to Pilate, 36 he declareth his kingdome.

WHen 1 Iesus had spoken these things, hee went foorth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him knewe also the place: for Iesus oft times resorted thither with his disciples.

3 ✤ 2 Iudas then, after he had receiued a band of men and officers of the high Priests, and of the Pharises, came thither with lanternes and torches, and weapons.

4 3 Then Iesus, knowing all things that should come vnto him, went foorth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they sayd, Iesus of Nazareth.

8 4 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way,

9 *This vvas* that the word might be fulfilled which he spake, ✤ Of them which thou gauest me, haue I lost none.

10 5 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which *my* Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him.

13 6 And led him away to * Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest that same yeere.)

14 * And Caiaphas was hee, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ 7 * Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other disciple which was knowen vnto the high Priests, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselues. And Peter also stood among them, and warmed himselfe.

19 ¶ (8 The hie Priest then asked Iesus of his disciples, and of his doctrine,

20 Iesus answered him, I speake openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou mee? aske them which heard mee what I said vnto them: beholde, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with *his* rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, bare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound vnto Caiaphas the hie Priest.)

25 ✤ 9 And Simon Peter stood and warmed himselfe, and they sayd vnto him, Art not thou also of his disciples? He denyed it, and said, I am not.

26 One

✤ *Mat 26,47. marke 14,43. luke 22 47.*

2 Christ, who was innocent, was taken as a wicked person, that wee which are wicked might be let goe as innocent.

3 Christs person (but not his vertue) was bound of the aduersaries, when and how he would.

4 Christ doth not neglect the office of a good pastour, no not in his greatest danger.

✤ *Chap.17,12.*

5 We ought to conteine the zeale we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted of the euerlasting high Priest himselfe.

* *Luke 3,2.*

* *Chap.11,50.*

7 A liuely example of the fragility of man euen in the best, when they be once left to themselues.

✤ *Mat.26,58, mar.14,54. luke 22,54.*

8 Christ defendeth his cause but slenderly, not that he would withdraw himselfe from death, but to shew that he was condemned as an innocent.

* *Mat.26,57. luke 22,54.*

✤ *Mat.16,69. marke 14.69. luke 22,55.*

9 After that men haue once fallen, they cannot onely not lift vp themselues by their owne strength, but also they fall more and more into worse, vntill they be raised vp againe, by a new vertue of God.

a Christ goeth of his own accord into a garden, which his betrayer knew, to be taken: that by his obedience he might take away the sinne that entred into the world by one mans rebellion, and that in a garden. * *Mat.26,36. mar.14,32. luke 22,39.*

26 One of the ſeruants of the hie Prieſt, his couſin whoſe eare Peter ſmote off, ſayd, Did not I ſee thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ✤ 10 Then led they Ieſus from a Caiaphas into the common hall. Now it was morning, and they themſelues went not into the common hall, leaſt they ſhould be ⁂ defiled, but that they might eate the Paſſeouer.

29 Pilate then went out vnto them, and ſayd, What accuſation bring ye againſt this man?

30 They anſwered, and ſaid vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then ſayd Pilate vnto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes ſayd vnto him, b It is not lawfull for vs to put any man to death.

32 *It vvas* that the word of Ieſus * might be fulfilled which he ſpake, c ſignifying what death he ſhould die.

33 * So Pilate entred into the common hall againe, and called Ieſus, and ſaid vnto him, Art thou the king of the Iewes?

34 Ieſus anſwered him, Sayeſt thou that of thy ſelfe, or did other tell it thee of me?

35 Pilate anſwered, Am I a Iew? Thine owne nation, and the high Prieſt haue deliuered thee vnto mee. What haſt thou done?

36 11 Ieſus anſwered, My kingdome is not of this world: if my kingdome were of this world, my ſeruants would ſurely fight, that I ſhould not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then ſaid vnto him, Art thou a King then? Ieſus anſwered, Thou ſayeſt that I am a King: for this cauſe I am borne, and for this cauſe came I into the world, that I ſhould beare witneſſe vnto the trueth: euery one that is of the trueth, heareth my voice.

38 12 Pilate ſaid vnto him, d What is trueth? And when he had ſayd that, hee went out againe vnto the Iewes, and ſayd vnto them, I finde in him no cauſe at all.

39 * But you haue a cuſtome that I ſhould deliuer you one looſe at the Paſſeouer: will yee then that I looſe vnto you the King of the Iewes?

40 * Then e cryed they all againe, ſaying, Not him, but Barabbas: now this Barabbas was a murtherer.

✤ *Mat.27,2.mar. 15,1. luke 23,1.*
10 The Sonne of God is brought before the iudgement ſeate of an earthly and prophane man, in whom there is found much leſſe wickedneſſe, then in the princes of the people of God: A liuely image of the wrath of God againſt ſinne, and therewithall of his great mercie, and leaſt of all, of his moſt ſeuere iudgement againſt the ſtubburne contemners of his grace when it is offered vnto them.
a From Caiaphas houſe.
✤ *Acts 10,28. and 11,3.*
b For iudgements of life and death were taken from them fourtie yeeres before the deſtruction of the temple.
* *Mat.20,19.*
c For Chriſt had foretold that hee ſhould be crucified.
* *Mat.27,11. mar. 15,2. luke 23,3.*
11 Chriſt auoucheth his ſpirituall kingdome, but reiecteth a worldly.
12 It was requiſite that Chriſt ſhould be pronounced innocent, but notwithſtanding (in that that hee tooke vpon him our perſon) was to be condemned as a moſt wicked man.
d He ſpeaketh this diſdainefully and ſcoffingly, and not by way of asking a queſtion.
✤ *Mat.27,15. mar.15,6. luk.23,17.*
* *Acts 3,14.*
e Word for word, made a great and ſoule voice.

CHAP. XIX.

Pilate, when Chriſt was ſcourged, 2 and crowned with thornes, 4 was deſirours to let him looſe: 8 but being ouercome with the outrage of the Iewes, 16 he deliuereth him to be crucified. 26 Ieſus committeth his mother to the diſciple. 30 Hauing taſted vineger, he dieth: 34 and being dead, his ſide is pierced with a ſpeare. 40 He is buried.

✤ *Matth.27,27. marke 15,16.*
1 The wiſedome of the fleſh, chuſeth of two euils the leaſt, but God curſeth that ſame wiſedom.
2 Chriſt is againe quitted by the ſame mouth wherewith he is afterward condemned.

THen ✤ Pilate tooke Ieſus, and 1 ſcourged him.

2 And the ſouldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And ſaid, Haile King of the Iewes. And they ſmote him with *their* rods.

4 2 Then Pilate went foorth againe, and ſaid vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Ieſus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* ſaid vnto them, Behold the man.

6 Then when the hie Prieſts and officers ſawe him, they cryed, ſaying, a Crucifie, crucifie *him*. Pilate ſaid vnto them, Take ye him, and c rucifie *him*: for I find no fault in him.

7 The Iewes anſwered him, We haue a law, and by our law he ought to die, becauſe he made himſelfe the Sonne of God.

8 ¶ 3 When Pilate then heard that word, he was the more afraid.

9 And went againe into the common hall, and ſaid vnto Ieſus, Whence art thou? But Ieſus gaue him none anſwere.

10 Then ſayd Pilate vnto him, Speakeſt thou not vnto me? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee?

11 Ieſus anſwered, Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater ſinne.

12 From thencefoorth Pilate ſought to looſe him, but the Iewes cryed, ſaying, If thou deliuer him, thou art not Ceſars friend: *for* whoſoeuer maketh himſelfe a King, ſpeaketh againſt Ceſar.

13 ¶ 4 When Pilate heard this word, hee brought Ieſus foorth, and ſate downe in the iudgement ſeate in a place called the pauement, and in Hebrew, b Gabbatha.

14 And it was the Preparation of the Paſſeouer, and about the ſixt houre: and hee ſaid vnto the Iewes, Behold your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate ſaide vnto them, Shall I crucifie your King? The hie Prieſts anſwered, We haue no King but Ceſar.

16 5 Then deliuered hee him vnto them, to be crucified. ✤ And they tooke Ieſus, and led him away.

17 And he bare his owne croſſe, and came into a place named *of dead mens* ſkulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either ſide one, and Ieſus in the mids.

19 ¶ 6 And Pilate wrote alſo a title, and put it on the croſſe, and it was written, IESUS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Ieſus was crucified, was neere to the citie: and it was written in Hebrewe, Greeke, and Latine.

21 Then ſaid the high Prieſtes of the Iewes to Pilate, Write not, The King of the Iewes, but that he ſaid, I am the King of the Iewes.

22 Pilate anſwered, What I haue written, I haue written.

23 ¶ 7 Then the ⁂ ſouldiours, when they had crucified Ieſus, tooke his garments (and made foure parts, to euery ſouldier a part) and *his* coat: and the coate was without ſeame wouen from the top thorowout.

24 ¶ Therefore they ſaide one to another, Let vs not diuide it, but caſt lots for it, whoſe it ſhall be. *This vvas* that the Scripture might be fulfilled, which ſaith, * They parted my garments among them, and on my coat did caſt lots. So the ſouldiers did theſe things indeed.

25 ¶ 8 Then ſtoode by the croſſe of Ieſus his mother,

a They will haue him crucified, whom by an old cuſtome of theirs, they ſhould haue ſtoned and hanged vp as conuict of blaſphemie: but they deſire to haue him crucified after the maner of the Romans.
3 Pilats conſcience fighteth for Chriſt, but ſtraightway it yeeldeth, becauſe it is not vpholden with the ſingular vertue of God.

4 Pilate condemneth himſelfe firſt, with the ſame mouth wherewith he afterward condemneth Chriſt.
b Gabbatha ſignifieth an high place, as iudgement ſeates are.

5 Chriſt faſteneth Satan, ſinne and death to the croſſe.
✤ *Mat.27,31,mar. 15,25. luke 23,26.*
6 Chriſt ſitting vpon the throne of the croſſe, is openly written euerlaſting king of all people, with his owne hand, whoſe mouth condemned him for vſurping a kingdome.
7 Chriſt ſignifieth by the diuiſion of his garments amongſt the bloodie butchers (his coat except, that had no ſeame) that it ſhall come to paſſe, that he will ſhortly diuide his benefites, and enrich his very enemies throughout the world: but ſo notwithſtanding that the treaſure of his Church ſhall remaine whole.
⁂ *Mat.27,35, mar.15,24.*
* *Pſal.22,18.*
8 Chriſt is a perfect example of all righteouſneſſe, not onely in the keeping of the firſt, but alſo of the ſecond table.

mother, and his mothers ſiſter, Marie *the wife of* Cleophas, and Marie Magdalene.

26 And when Ieſus ſawe his mother, and the diſciple ſtanding by, whom he loued, he ſayd vnto his mother, Woman, behold thy ſonne.

27 Then ſayd he to the diſciple, Beholde thy mother: and from that houre, the diſciple tooke her home vnto him.

28 ¶ 9 After, when Ieſus knewe that all things were performed, that the ✤ Scripture might be fulfilled, he ſaid, I thirſt.

29 And there was ſet a c veſſell full of vineger, and they filled a ſponge with vineger, and put it about an Hyſſope *ſtalke*, and put it to his mouth.

30 Now when Ieſus had receiued of the vineger, hee ſayd, It is finiſhed, and bowed his head, and gaue vp the ghoſt.

31 ¶ 10 The Iewes then (becauſe it was the Preparation, that the bodies ſhould not remaine vpon the croſſe on the Sabbath *day*: for the Sabbath was an high day) beſought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the ſouldiers and brake the legges of the firſt, and of the other, which was crucified with *Ieſus*.

33 But when they came to Ieſus, and ſaw that he was dead already, they brake not his legs.

34 ¶ 11 But one of the ſouldiers with a ſpeare d pearced his ſide, and foorthwith came there out blood and water.

35 And he that ſaw it, bare record, and his record is true: and hee knoweth that he ſaith true, that ye might beleeue it.

36 For theſe things were done, that the Scripture ſhould be fulfilled, ✤ Not a bone of him ſhall be broken.

37 And againe another Scripture ſaith, ✤ They ſhall ſee him whom they haue thruſt thorow.

38 ✤ ¶ 12 And after theſe things, Ioſeph of Arimathea (who was a diſciple of Ieſus, but ſecretly for feare of the Iewes) beſought Pilate that hee might take downe the body of Ieſus. And Pilate gaue him licence. Hee came then and tooke Ieſus body.

39 And there came ✤ alſo Nicodemus (which firſt came to Ieſus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Ieſus, and wrapped it in linnen cloathes with the odours, as the maner of the Iewes is to burie.

41 And in the place where Ieſus was crucified, was a garden, and in the garden a new ſepulchre, wherein was e neuer man yet layd.

42 There then layd they Ieſus, becauſe of the Iewes Preparation *day*, for the ſepulchre was neere.

9 Chriſt, when he hath taken the vineger, yeeldeth vp the Ghoſt, drinking vp indeed that moſt bitter and ſharpe cup of his Fathers wrath in our name.

✤ *Pſal.69,22.*

c *Galatinus witneſſeth out of the booke called Sanhedrin, that the Iewes were wont to giue them that were executed, vineger mixed with franckincenſe to drinke, to make their braines ſomewhat troubled: ſo charitably the Iewes prouided for the poore mens conſciences which were executed.*

10 The bodie of Chriſt which was dead for a ſeaſon (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken: and ſuch is the ſtate of his myſticall body.

11 Chriſt being dead vpon the croſſe, witneſſeth by a double ſigne, that he onely is the true ſatisfaction, and the true waſhing for the beleeuers.

d *This wound was a moſt manifeſt witneſſe of the death of Chriſt: for the water that iſſued out by this wound, gaue vs plainely to vnderſtand, that the weapon pearced the very skinne that compaſſeth the heart, which is the veſſel that conteineth that water, and that being once wounded, that creature which is ſo pearced & ſtricken, cannot chooſe but die.*

✤ *Exod.12,46. numb. 9, 12.*

✤ *Zach. 12, 10.*

12 Chriſt is openly buried, and in a famous place, Pilate writing and ſuffering it, and that by men which did fauour Chriſt, in ſuch wiſe, that yet before that day, they neuer openly followed him: ſo that by his buriall, no man can iuſtly doubt either of his death, or reſurrection.

✤ *Matth. 27, 57. marke 15, 42. luke 23, 50.*

✤ *Chap. 3, 2.*

e *That no man might cauill at his reſurrection, as though ſome other that had bene buried there, had riſen, Theophyl.*

CHAP. XX.

Marie bringeth word that Chriſt is riſen: 3 Peter and Iohn 4 runne to ſee it. 15 Ieſus appeareth to Marie, 19 and to the diſciples that were together in the houſe, 25 Thomas, before faithleſſe, 29 now beleeueth.

NOw ✤ 1 the firſt *day* of the weeke came Marie Magdalene, earely when it was yet darke, vnto the ſepulchre, and ſaw the ſtone taken away from the tombe.

2 Then ſhe ranne, and came to Simon Peter, and to the other diſciple, whom Ieſus loued, and ſayd vnto them, They haue taken away the Lord out of the ſepulchre, and we know not where they haue laid him.

3 Peter therefore went foorth, and the other diſciple, and they came vnto the ſepulchre.

4 So they ranne both together, but the other diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And he ſtouped downe, and ſaw the linnen cloahes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the ſepulchre, and ſawe the linnen cloathes lie,

7 And the kerchiefe that was vpon his heade, not lying with the linnen cloathes, but wrapped together in a place by it ſelfe.

8 Then went in alſo the other diſciple, which came firſt to the ſepulchre, and he ſaw it, and beleeued.

9 For as yet they knewe not the Scripture, That he muſt riſe againe from the dead.

10 And the diſciples went away againe vnto their owne home.

11 ¶ ✤ But Marie ſtood a without at the ſepulchre weeping: and as ſhe wept, ſhe bowed her ſelfe into the ſepulchre,

12 a And ſawe two Angels in b white, ſitting, the one at the head, and the other at the feete, where the body of Ieſus had layen.

13 And they ſaid vnto her, Woman, why weepeſt thou? She ſaid vnto them, They haue taken away c my Lord, and I know not where they haue layd him.

14 ¶ 3 When ſhee had thus ſaid, ſhee turned her ſelfe backe, and ſaw Ieſus ſtanding, and knew not that it was Ieſus.

15 Ieſus ſaith vnto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing that hee had bene the gardener, ſaide vnto him, Sir, if thou haſt borne him hence, tell mee where thou haſt laid him, and I will take him away.

16 Ieſus ſayth vnto her, Marie. She turned her ſelfe, and ſaid vnto him, Rabboni, which is to ſay, Maſter.

17 ¶ 4 Ieſus ſaith vnto her, Touch me not: for I am not yet aſcended to my Father: but goe to my d brethren, and ſay vnto them, I aſcend vnto e my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the diſciples that ſhe had ſeene the Lord, and that he had ſpoken theſe things vnto her.

19 ¶ ✤ 5 The ſame day then at night, which was the firſt *day* of the weeke, and when the f doores were ſhut where the diſciples were aſſembled for feare of the Iewes, came Ieſus and ſtoode in the mids, and ſaid to them, Peace *be* vnto you.

20 And when he had ſo ſayd, he ſhewed vnto them *his* hands, and his ſide. Then were the diſciples glad when they had ſeene the Lord.

✤ *Marke 16, 1. luke 24, 1.*

1 Marie Magdalene, Peter and Iohn are the firſt witneſſes of the reſurrection: and ſuch as cannot iuſtly be ſuſpected, for that they themſelues could ſcarcely be perſwaded of it, ſo farre is it off, that they ſhould inuent it of ſet purpoſe.

✤ *Matth. 28, 1. marke 16, 5.*

a That is, without the caue, which the ſepulchre was cut out of.

2 Two Angels are made witneſſes of the Lords reſurrection.

b *In white cloathing.*

c *Many ſpeake as the common people vſe to ſpeake: for they ſpeake of a dead carkeiſe, as they doe of a whole man.*

3 Ieſus witneſſeth by his preſence, that he is truely riſen.

4 Chriſt which is riſen, is not to be ſought in this world according to the fleſh, but in heauen by faith, whither he is gone before vs.

d *By his brethren he meaneth his diſciples: for in the next verſe following, it is ſaid, that Mary told his diſciples.*

e *He calleth God his Father becauſe he is his Father naturally in the Godhead, and he ſaith your Father, becauſe he is our Father by grace, through the adoption of the ſonnes of God: that is, by taking vs of his free grace to be his ſonnes, Epiphanius.*

✤ *Marke 16, 14. luke 24, 36. 1.cor.15, 5.*

5 Chriſt in that that he preſented himſelfe before his diſciples ſuddenly through his diuine power, when the gates were ſhut, doeth fully aſſure them both of his reſurrection, and alſo of their Apoſtleſhip, inſpiring them with the holy Ghoſt, who is the director of the miniſtery of the Goſpel.

f *Either the doores opened to him of their owne accord, or the very walles themſelues were a paſſage for him.*

21 ✤ Then

✣ *Matth.28,18.*

21 ✣ Then ſaid Ieſus to them againe, Peace *be* vnto you: as my Father ſent me, ſo ſend I you.

22 And when hee had ſayd that, hee breached on them, and ſayd vnto them, Receiue the holy Ghoſt.

6 The publiſhing of the forgiuenesse of ſinnes by faith in Chriſt, and the ſetting forth and denouncing the wrath of God in retaining the ſinnes of the vnbeleeuers, is the ſumme of the preaching of the Goſpel.

23 6 Whoſoeuers ſinnes ye remit, they are remitted vnto them: *and* whoſoeuers ſinnes ye reteine, they are reteined.

7 Chriſt draweth out of the vnbeliefe of Thomas, a certaine and ſure teſtimonie of his reſurrection.

24 ¶ 7 But Thomas one of the twelue, called Didymus, was not with them when Ieſus came.

25 The other diſciples therefore ſaid vnto him, Wee haue ſeene the Lord: but he ſaid vnto them, Except I ſee in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his ſide, I will not beleeue it.

26 ¶ And eight dayes after, againe his diſciples were within, and Thomas with them. *Then* came Ieſus, when the doores were ſhut, and ſtood in the mids, and ſayd, Peace *be* vnto you.

27 After ſaid he to Thomas, Put thy finger here, and ſee mine handes, and put forth thine hand, and put it into my ſide, and be not faithleſſe, but faithfull.

8 True faith dependeth vpon the mouth of God, and not vpon fleſhly eyes.

28 Then Thomas anſwered and ſayde vnto him, *Thou art* my Lord, and my God.

29 8 Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed *are* they that haue not ſeene, and haue beleeued.

✣ *Chap.21,25.*

9 To beleeue in Chriſt the Sonne of God, and our onely Sauiour, is the ende of the doctrine of the Goſpel, and eſpecially of the hiſtory of the reſurrection.

30 ✣ 9 And many other ſignes alſo did Ieſus in the preſence of his diſciples, which are not written in this booke.

31 But theſe things are written that ye might beleeue, that Ieſus is that Chriſt that Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 Ieſus appeareth to his diſciples as they were a fiſhing, 6, 7 whom they know by a miraculous draught of fiſhes. 15 He committeth the charge of the ſheepe to Peter, 18 and foretelleth him of the maner of his death.

1 In that, that Chriſt here is not onely preſent, but alſo eateth with his diſciples, he giueth a moſt full aſſurance of his reſurrection.

AFter theſe things, 1 Ieſus ſhewed himſelfe againe to his diſciples at the ſea of Tiberias: and thus ſhewed he *himſelfe*:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathaniel of Cana in Galile, and the *ſonnes* of Zebedeus, and two other of his diſciples.

3 Simon Peter ſaid vnto them, I goe a fiſhing. They ſayd vnto him, Wee alſo will goe with thee. They went their way and entred into a ſhippe ſtraightway, and that night caught they nothing.

4 But when the morning was now come, Ieſus ſtood on the ſhore: neuertheleſſe the diſciples knew not that it was Ieſus.

5 Ieſus then ſayd vnto them, Syrs, haue ye any meat? They anſwered him, No.

6 Then he ſayd vnto them, Caſt out the net on the right ſide of the ſhip, and ye ſhall finde. So they caſt out, and they were not able at all to draw it, for the multitude of fiſhes.

7 Therefore ſaide the diſciple whom Ieſus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his 2 coat to him (for he was naked) and caſt himſelfe into the ſea.

2 *It was a linnen garment, which could not let his ſwimming.*

8 But the other diſciples came by ſhippe, (for they were not farre from lande, but about two hundreth cubites) and they drewe the net with fiſhes.

9 As ſoone then as they were come to lande, they ſawe hote coales, and fiſh layed thereon, and bread.

10 Ieſus ſayde vnto them, Bring of the fiſhes, which ye haue now caught.

11 Simon Peter ſtepped foorth and drew the net to land full of great fiſhes, an hundreth, fiftie and three: and albeit there were ſo many, yet was not the net broken.

12 Ieſus ſayde vnto them, Come, *and* dine. And none of the diſciples durſt aske him, Who art thou? ſeeing they knewe that hee was the Lord.

2 Peter by his triple confeſſion is reſtored into his former degree from whence he fell by his triple deniall: and therewithall is aduertiſed, that he is indeed a paſtour, which ſheweth his loue to Chriſt in feeding his ſheepe.

13 Ieſus then came and tooke bread and gaue them, and fiſh likewiſe.

14 This is now the third time that Ieſus ſhewed himſelfe to his diſciples, after that he was riſen againe from the dead.

15 ¶ 2 So when they had dined, Ieſus ſayde to Simon Peter, Simon *the ſonne* of Iona, loueſt thou me more then theſe? He ſaid vnto him, Yea, Lord, thou knoweſt that I loue thee. He ſaid vnto him, Feed my lambes.

b *It was meet that he that had denied him thriſe, ſhould confeſſe him thriſe, that Peter might neither doubt of the forgiuenesse of his ſo grieuous a ſinne, nor of his reſtoring to the office of the Apoſtleſhip.*

16 He ſayd to him againe the ſecond time, Simon *the ſonne* of Iona, loueſt thou me? He ſayd vnto him, Yea, Lord, thou knoweſt that I loue thee. He ſayd vnto him, Feed my ſheepe.

3 The violent death of Peter is foretolde.

17 He ſayd vnto him b the third time, Simon *the ſonne* of Iona, loueſt thou me? Peter was ſorie becauſe he ſaid to him the third time, Loueſt thou me? and ſaid vnto him, Lord, thou knoweſt all things: thou knoweſt that I loue thee. Ieſus ſaid vnto him, Feed my ſheepe.

18 3 Verely, verely I ſay vnto thee, When thou waſt yong, thou c girdedſt thy ſelfe, and walkedſt whither thou wouldeſt: but when thou ſhalt be olde, thou ſhalt ſtretch foorth thine handes, and another ſhall d gird thee, and lead thee whither thou wouldeſt e not.

c *They that tooke fiue iourneys, eſpecially in the Eaſt countrey, and in thoſe places were the people vſed long garments, had need to be girded and truſſed vp.*

d *He meant that kinde of girding which is vſed toward captiues, when they are bound faſt with cordes and chaines, as who would ſay, Now thou girdeſt thy ſelfe as thou thinkeſt beſt, to go whither thou liſteſt, but the time will be, when thou ſhall not gird thee with a girdle, but another ſhall binde thee with chaines, and cary thee whither thou wouldeſt not.*

19 And this ſpake he ſignifying by what f death he ſhould glorifie God. And when he had ſaid this, he ſaid to him, Follow me.

e *Not that Peter ſuffered ought for the trueth of God againſt his will: for we read that he came with ioy and gladnes when he returned from the Councill where he was wipped: but becauſe this will commeth not from the fleſh, but from the gift of the Spirit which is giuen vs from aboue, therefore he ſheweth there ſhould be a certaine ſtriuing and conflict or repugnancie, which alſo is in vs, in all our ſufferances as touching the fleſh.*

20 4 Then Peter turned about, and ſawe the diſciple whom IESVS loued, following, which had alſo ✣ leaned on his breſt at ſupper, and had ſayde, Lord, which is hee that betrayeth thee?

21 When Peter therefore ſaw him, hee ſayd to Ieſus, Lord, what ſhall this man *doe?*

22 Ieſus ſayd vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this diſciple ſhoulde not die. Yet Ieſus ſaid not to him, Hee ſhall not die: but if I will that hee tary till I come, what is it to thee?

24 5 This is that diſciple, which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimonie is true.

25 ✣ Nowe there are alſo many other things which Ieſus did, the which if they ſhoulde be written euery one, I ſuppoſe the worlde coulde not conteine the bookes that ſhould be written, Amen.

f *That is, that Peter ſhould die by a violent death.* 4 Wee muſt take heede, that whiles wee caſt our eyes vpon other, wee neglect not that which is inioyned vs. ✣ Chap.13,23. 5 The hiſtorie of Chriſt is true and warily written: not for the curioſitie of men, but for the ſaluation of the godly. ✣ Chap.20,30.

THE

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 *Luke tieth this hiſtorie to his Goſpell.* 9 *Chriſt being taken into heauen,* 10 *the Apoſtles,* 11 *being warned by the Angels,* 12 *to returne,* 14 *and giue themſelues to prayer.* 15 *By Peters motion,* 18 *into Iudas the traitours place.* 26 *Matthias is choſen.*

THE former treatiſe, O Theophilus, haue I made of all that Ieſus began to [a] doe and teach,

2 Vntill the day that hee was taken vp, after that hee through the holy Ghoſt, had giuen commaundements vnto the Apoſtles, whom hee had choſen:

3 To whom alſo hee preſented himſelfe aliue after that hee had ſuffered, by many [b] infallible tokens, being ſeene of them by the *ſpace* of fourtie dayes, and ſpeaking of thoſe things which *appertained* to the kingdome of God.

4 ✣ And when he had [c] gathered *them* together, he commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, ✣ which *ſaid he*, ye haue heard of me.

5 * For Iohn indeed baptized with water, but ye ſhallbe baptized [d] with the holy Ghoſt within theſe few dayes.

6 When they therefore were come together they asked of him, ſaying, Lord, wilt thou at this time [e] reſtore the kingdome to Iſrael?

7 And hee ſayd vnto them, It is not for you to know the times, or the [f] ſeaſons, which the Father hath put in his owne power.

8 * But yee ſhall receiue power of the holy Ghoſt, when he ſhall come on you: and ye ſhallbe witneſſes vnto mee both in Hieruſalem and in all Iudea, and in Samaria, and vnto the vttermoſt part of the earth.

9 * And when hee had ſpoken theſe things, while they beheld, he was taken vp: for a cloude tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly toward heauen, as he went, behold, two men ſtoode by them in white apparell.

11 Which alſo ſayd, Yee men of Galile, why ſtand ye gaſing into heauen? This Ieſus which is taken vp [g] from you into heauen, ſhall ſo come, as ye haue ſeene him goe into heauen.

12 ¶ Then returned they vnto Hieruſalem from the mount that is called *the mount* of Oliues, which is neere to Hieruſalem, being from it a Sabbath [h] *dayes* iourney.

13 And when they were [i] come in, they went vp into an vpper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthewe, Iames *the ſonne* of Alpheus, and Simon Zelotes, and Iudas Iames *brother*.

14 Theſe all [k] continued with [l] one accord in [m] prayer and ſupplication with the [n] women, and Marie the mother of Ieſus, and with his [o] brethren.

15 ✣ And in thoſe dayes Peter ſtoode vp in the middes of the diſciples, and ſayd (now the number of [p] names that were in one place were about an hundred and twentie.)

16 Yee men *and* brethren, this ſcripture muſt needes haue bene fulfilled, Which the ✣ holy Ghoſt by the mouth of Dauid ſpake before of Iudas, which was [q] guide to them that tooke Ieſus.

17 For hee was numbred with vs, and had obteined fellowſhip in this miniſtration.

18 He therefore hath [r] purchaſed a fielde with the reward of iniquity: and when [s] he had [t] throwen downe himſelfe headlong, he braſt aſunder in the middes, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Hieruſalem, in ſo much, that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Pſalmes, * Let his habitation be voyd, and let no man dwell therein: ✣ alſo, Let another take his [u] charge.

21 Wherefore of theſe men which haue companied with vs, all the time that the Lord Ieſus was [x] conuerſant among vs,

22 Beginning from the baptiſme of Iohn vnto the day that he was taken vp [y] from vs, muſt one of them be made a witneſſe with vs of his reſurrection.

23 And they [z] preſented two, Ioſeph called Barſabas, whoſe ſurname was Iuſtus, and Matthias.

24 And they prayed, ſaying, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen,

25 That he may take the [a] roume of this miniſtration and Apoſtleſhip, from which Iudas hath [b] gone aſtray, to go to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common conſent counted with the eleuen Apoſtles.

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a *The actes of Ieſus are the miracles and doings which ſhewed his Godhead, and his moſt perfit holineſſe and example of his doctrine.*

b *Chriſt did not ſtraightwayes aſcend into heauen after his reſurrection: becauſe he would throughly proue his reſurrection: and with his preſence confirme his Apoſtles in the doctrine, which they had heard.*

c *He calleth theſe infallible tokens, which are otherwiſe turned neceſſaries: now in that that Chriſt ſpake, and walked, and ate, and was felt of many, theſe are ſure ſignes and tokens that he truely roſe againe.*

✣ *Luke 24, 49.*

c *They were diſparſed here and there, but he gathereth them together that they might altogether be witneſſes of his reſurrection.*

✣ *Iohn 14, 25.*

* *Matth. 3, 11. marke 1, 8. Iuke 3, 16. chap. 2, 2. and 11, 16. and 19, 4.*

d *Either of the Father, or of me: ſo that either the Father or Chriſt is ſet here againſt Iohn, as the holy Ghoſt is againſt the water, as things anſwerable the one to the other.* 3 We muſt fight before wee triumph: and wee ought not curiouſly to ſearch after thoſe things, which God hath not reuealed. e *To the olde and ancient ſtate.* f *That is, the fitte occaſions that ſerue to doing of matters which the Lord hath appointed to bring things to paſſe in.* * *Chap. 2, 2.* * *Luke 24, 51.*

4 After that Chriſt had promiſed the full vertue of the holy Ghoſt, wherewith he would gouerne his Church, although hee ſhould be abſent in body, hee tooke vp his body from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witneſſe. g *That is, out of your ſight.* h *About two miles.* 5 Eccleſiaſticall aſſemblies to heare the worde, and to make common prayer, were firſt inſtituted and kept in priuate houſes by the Apoſtles. i *They went into the houſe, which the Church hath choſen at that time to be a receit for the whole aſſemblie.*

k *The Greeke word ſignified an inuincible conſtancy, and ſteadineſſe.*

l *It is to good purpoſe, that this concord is mentioned: for thoſe prayers are moſt acceptable to God which are made with agreeing mindes and willes.*

m *The diſciples prayed for the ſending of the holy Ghoſt, and alſo to be deliuered from preſent dangers wherewith they were beſet.*

n *For it was behoueable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbands.*

o *With his kinſfolkes.*

6 Peter is made the mouth and interpreter of the whole company of the Apoſtles, either by ſecret reuelation of the holy Ghoſt, or by expreſſe iudgement of the Congregation.

p *Becauſe men are commonly billed and enrolled by their names.*

7 Peter preuenteth the offence that might be taken of the falling away of Iudas the betrayer, ſhewing that all things which came vnto him, were foretolde by God.

✣ *Pſalm 41, 9.*

✣ *Iohn 13, 27.*

q *Luke conſidered not Iudas his purpoſe, but that that followed of it, and ſo wee vſe to ſay, that a man hath procured himſelfe harme, not that his will and purpoſe was ſo, but in reſpect of that which followed.* r *Matth. 27, 5.* s *The Greeke wordes ſignifie thus much, that Iudas fell downe flat and was rent in ſunder in the middes, with a marueilous huge noyſe.* * *Pſalm. 69, 26.* ✣ *Pſalm. 109, 7.* t *His office and miniſterie. Dauid wrote theſe words againſt Doeg the Kings heardman: And theſe wordes, Shepheard, Sheepe, and Flocke, are put ouer to the Church office and miniſterie, ſo that the Church and the offices thereof are called by theſe names.* 8 The Apoſtles deliberate vpon nothing, but firſt they conſult and take aduiſement by Gods word: and againe they doe nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it. u *Word for word, went in and out, which kinde of ſpeach betokeneth as much in the Hebrew tongue, as the exerciſing of a publique and painfull office, when they ſpeake of ſuch as are in any publique office, Deuter. 31, 2. 1. Chronic. 27, 1.* x *From our company.* 9 Apoſtles muſt be choſen immediatly from God, and therefore after prayers, Matthias is choſen by lotte, which is as it were, GODS owne voyce. y *Openly, and by the voyces of all the whole company.* z *That he may be fellow and partaker of this miniſterie.* a *Departed from, or fallen from: And it is a Metaphore taken from the way: For callings are ſignified by the name of wayes, with the Hebrewes.*

CHAP.

CHAP. II.

1 *The Apoſtles* 4 *filled with the holy Ghoſt* 8 *ſpeake with diuers tongues:* 12 *They are thought to be drunke,* 15 *but Peter diſproueth that.* 34 *He teacheth that Chriſt is the Meſſias:* 37 *And ſeeing the hearers aſtonied,* 38 *he exhorteth them to repentance.*

1 The Apoſtles being gathered together on a moſt ſolemne feaſt day in one place, that it might euidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double ſigne from heauen authoriſed, and anointed with all the moſt excellent giftes of the holy Ghoſt and eſpecially with an extraordinarie and neceſſary gift of tongues.

AND 1 when the day of Pentecoſt was a come, they were b all with one accord in one place.

2 And ſuddenly there came a ſound from heauen, as of a ruſhing *and* mightie winde, and it filled all the houſe where they ſate.

3 And there appeared vnto them clouen tongues, like fire, and it ſate vpon eache of them.

4 And they were all filled with the holy Ghoſt, and began to ſpeake with c other tongues, as the d Spirit gaue them vtterance.

5 And there were dwelling at Hieruſalem Iewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was noiſed, the multitude came together and were aſtonied, becauſe that euery man heard them ſpeake his owne language.

7 And they wondered all, and marueiled, ſaying among themſelues, Behold, are not all theſe which ſpeake, of Galile?

8 e How then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iudea, and of Cappadocia, of Pontus, and Aſia.

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ſtrangers of Rome, and f Iewes, and Proſelytes,

11 Cretes, and Arabians: we heard them ſpeake in our owne tongues the wonderfull *vvorkes* of God.

12 g They were all then amaſed, and doubted, ſaying one to another, What may this be?

13 And others g mocked, and ſayd, They are full of new wine.

14 ¶ But Peter ſtanding with the eleuen, h lift vp his voyce, and ſayd vnto them, Yee men of Iudea, *and* ye all that inhabite Hieruſalem, be this knowen vnto you, and hearken vnto my words.

15 For theſe are not drunken, as yee ſuppoſe, ſince it is but the i third houre of the day.

16 But this is that, which was ſpoken by the k Prophet ✣ Ioel,

17 3 And it ſhallbe in the laſt dayes, ſaith God, I will powre out of my Spirit vpon l all m fleſh, and your ſonnes, and your daughters ſhall prophecie, and your yong men ſhall ſee viſions, and your olde men ſhall dreame dreames.

18 And on my ſeruants, and on mine handmaides I will powre out of my Spirit in thoſe dayes, and they ſhall prophecie.

19 And I will ſhew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapours of ſmoke.

20 The Sunne ſhall be turned into darkeneſſe, and the moone into blood, before that great and notable day of the Lord come.

21 4 And it ſhallbe, that whoſoeuer ſhall n call on the Name of the Lord, ſhallbe ſaued.

22 5 Yee men of Iſrael, heare theſe wordes, IESVS of Nazareth, a man o approued of God among you with great workes, and wonders, and ſignes, which God did by him in the mids of you, as ye your ſelues alſo know:

23 Him, *I ſay*, being deliuered by the determinate counſell, and p foreknowledge of God, after you had taken, with wicked q hands you haue crucified and r ſlaine.

24 6 Whom God hath raiſed vp, and looſed the s ſorrowes of death, becauſe it was vnpoſſible that he ſhould be holden of it.

25 For Dauid ſaith concerning him, ✣ I beheld the Lord alwayes before me: for he is at my right hand, that I ſhould not be ſhaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer alſo my fleſh ſhall reſt in hope,

27 Becauſe thou wilt not t leaue my ſoule in graue, neither wilt ſuffer thine Holy one to ſee corruption.

28 Thou haſt u ſhewed me the wayes of life, and ſhalt make me full of ioy with thy countenance.

29 Men *and* brethren, I may boldely ſpeake vnto you of the Patriarke Dauid, ✣ that hee is both dead and buried, and his ſepulchre remaineth with vs vnto this day.

30 Therefore, ſeeing he was a Prophet, and knew that God had * x ſworne with an oathe to him, that of the fruit of his loines he would raiſe vp Chriſt concerning the fleſh, to ſet him vpon his throne.

31 He knowing this before, ſpake of the reſurrection of Chriſt, that * his ſoule ſhould not be left in graue, neither his fleſh ſhould ſee corruption.

32 7 This Ieſus hath God raiſed vp, whereof we all are witneſſes.

33 Since then that hee by the y right hand of God hath bene exalted, and hath receiued of his Father the promiſe of the holy Ghoſt, hee hath ſhed foorth this which ye now ſee and heare.

34 For Dauid is not aſcended into heauen, but he ſaith, * The Lord ſaid to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy footeſtoole.

36 Therefore, let all the houſe of Iſrael know for a ſuretie, that God hath z made him both Lord, and Chriſt, this Ieſus, *I ſay*, whom yee haue crucified.

4 The chiefeſt vſe of all the giftes of the holy Ghoſt, is to bring men to ſaluation by faith.

5 Chriſt being innocent, was by Gods prouidence crucified of wicked men.

6 Chriſt (as Dauid foretolde) did not onely riſe againe, but alſo was in the graue voide of all corruption.

7 Peter witneſſeth that Ieſus Chriſt is the appointed euerlaſting King, which he prooueth manifeſtly by the giftes of the holy Ghoſt, and the teſtimonie of Dauid.

Marke calleth them new tongues. d *Hereby were vnderſtand that the Apoſtles vſed not now one tongue, and then another by haphazard and at all aduenture, or as fantaſticall men vſe to doe, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing but as the holy Ghoſts gouerned their tongues.* e *Not that they ſpake with one voyce, and many languages were heard, but that the Apoſtles ſpake with ſtrange tongues: for els the miracle had rather bene in the hearers, whereas now it is in the ſpeakers, Nazian. in his oration of Whitſunday.* f *By Iewes, hee meaneth them that were both Iewes by birth, and Iewes by profeſſion of religion though they were borne in other places: and they were Proſelytes, which were Gentiles borne and embraced the Iewes religion.* g *Gods worde pierceth ſome ſo, that it driueth them to ſeeke out the trueth, and it doeth ſo choke other, that it forceth them to be witneſſes of their owne impudencie.* h *The worde which he vſeth here, ſignifieth ſuch a kinde of mocking which is reproachfull and contumelious: And by this reproachfull mocking we ſee, that there is no miracle ſo great and excellent, which the wickednes of man dareth not ſpeake euill of.* i *Peter his boldneſſe is to be marked, wherein the grace of the holy Ghoſt is to be ſeene, euen ſtraight after the beginning.* k *After the ſunne riſing, which may be about ſeuen or eight of the clocke with vs.* l *There is nothing that can diſſolue queſtions and doubts, but teſtimonies taken out of the Prophets: for mens reaſons may be ouerturned, but Gods voyce can not be ouerturned.* ✣ *Ioel 2, 28. eſai. 24, 3.* 3 *Peter ſetting the trueth of God againſt the falſe accuſations of men, ſheweth in himſelfe and in his fellowes, that that is fulfilled which Ioel ſpake before concerning the full giuing of the holy Ghoſt in the latter dayes: which grace alſo is offered to the whole Church, to their certaine and vndoubted deſtruction, which doe contemne it.* l *All without exception, both vpon the Iewes and Gentiles.* m *That is, men.*

Word for word, was fulfilled: that is, was begunne, as Luke 2, 21. For the Hebrewes ſay that a day, or a yeere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begunne. Iere. 25, 12. And it ſhall come to paſſe, that when ſeuentie yeeres are fulfilled, I will viſite, &c. For the Lord did not bring home his people after the ſeuentieth yeere was ended, but in the ſeuentieth yeere. Nowe the day of Pentecoſt was the fiftieth day after the feaſt of the Paſcouer.

The twelue Apoſtles, which were to be the Patriarkes as it were of the Church.

He calleth them other tongues, which were not the ſame which the Apoſtles vſed commonly, and

n This word, Call on, ſignifieth in holy Scriptures, an earneſt praying and crauing for helpe at Gods hand.

o Who is by thoſe workes which God wrought by him, ſo manifeſtly approued and allowed of, that no man can gaineſay him.

p Gods euerlaſting knowledge going before, which can neither be ſeparated from his determinate counſell, as the Epicures ſay, neither yet be the cauſe of euill: for God in his euerlaſting and vnchangeable counſell, appointed the wicked acte of Iudas to an excellent ende: and God doeth that well which the inſtruments doe ill.

q Gods counſell doeth not excuſe the Iewes, whoſe hands were wicked.

r The fact is ſayd to be theirs, by whoſe counſell and egging forward it is done.

s The dead that was full of ſorowe both of body and minde: therefore when death appeared conquerour and victorer ouer thoſe ſorowes, Chriſt is rightly ſayd to haue ouercome thoſe ſorowes of death, when as being dead, he ouercame death, to liue for euer with his Father.

✣ *Pſal. 16, 9.*

t Thou wilt not ſuffer me to remaine in graue. *u Thou haſt opened mee the way to the true life.* ✣ *1. King. 2, 10. chap. 13, 36.* * *Pſalm 132, 11.* *x Had ſworne ſolemnly.* * *Pſal. 16, 10. chap. 3, 35.* *y Might and power of God.* * *Pſal. 110, 1.* *z Chriſt is ſayd to be made, becauſe he was aduanced to that dignitie: and therefore it is not ſpoken of his nature, but of his ſtate and dignitie.*

37 Now when they heard it, they were pricked in their hearts, and ſayd vnto Peter and the other Apoſtles, Men *and* brethren, what ſhall we doe?

38 8 Then Peter ſayd vnto them, Amend your liues, and be baptized euery one of you in the Name of Ieſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the gift of the holy Ghoſt.

39 For the a promiſe *is made* vnto you, and to your children, and to all that are afarre off, *euen* as many as the Lord our God ſhall call.

40 9 And with many other words he beſought and exhorted *them*, ſaying, Saue your ſelues from this forward generation.

41 10 Then they that gladly receiued his word, were baptized, and the ſame day there were added *to the Church* about three thouſand ſoules.

42 11 And they continued in the Apoſtles doctrine, and b fellowſhip, and c breaking of bread, and prayers.

43 ¶ 12 And feare came vpon euery ſoule: and many wonders and ſignes were done by ỹ Apoſtles.

44 13 And all that beleeued, were in one place, and had all things common.

45 And they ſold their poſſeſſions, and goods, and parted them to all men, as euery one had need.

46 14 And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meat together with gladneſſe and ſingleneſſe of heart.

47 Prayſing God, and had fauour with all the people: and the Lord added to the Church from day to day, ſuch as ſhould be ſaued.

8 Repentance and remiſſion of ſinnes in Chriſt, are two principles of the Goſpell, and therefore of our ſaluation: and they are obtained by the promiſes apprehended by faith, and are ratified in vs by Baptiſme, wherewith is ioyned the vertue of the holy Ghoſt.

a *The word that is vſed here, giueth vs to vnderſtand that it was a free gift.*

9 Hee is truely ioyned to the Church which ſeparateth himſelfe from the wicked.

10 A notable example of the vertue of the holy Ghoſt: but ſuch as are of age, are not baptized before they make confeſſion of their faith.

11 The markes of the true Church of the doctrine of the Apoſtles, the dueties of charetie, the pure and ſimple adminiſtration of the Sacraments, and true inuocation vſed of all the faithfull.

b *Communicating of goods, and all other dueties of charitie, as is ſhewed afterward.* c *The Iewes vſed thin loaues, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderſtood that liuing together and the banquets which they vſed to keepe. And when they kept their loue feaſtes, they vſed to celebrate the Lords Supper, which euen in theſe dayes began to be corrupted, and Paul amendeth it, 1. Cor. 11.* 12 So oft as the Lord thinketh it expedient, he bridleth the rage of ſtrangers that the Church may be planted, and haue ſome refreſhing. 13 Charitie maketh all things common concerning the vſe, according as neceſſitie requireth. 14 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but alſo to meat.

CHAP. III.

1 *Peter goeth into the Temple with Iohn,* 2 *healeth the creeple.* 9 *To the people gathered together to ſee the miracle.* 12 *he expoundeth the myſterie of our ſaluation through Chriſt,* 14 *accuſing their ingratitude,* 19 *and requiring the repentance.*

1 Chriſt in healing a man that was borne lame, and well knowen to all men, both in place and time very famous, by the hands of his Apoſtles, doeth partly confirme them which beleeued, and partly alſo calleth other to beleeue.

a *Both with heart and eyes.*

NOw 1 Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who ſeeing Peter and Iohn, that they would enter into ỹ Temple, deſiring to receiue an almes.

4 And Peter earneſtly beholding him with Iohn, ſayd, Looke on vs.

5 And he a gaue heede vnto them, truſting to receiue ſome thing of them.

6 Then ſaid Peter, Siluer & gold haue I none, but ſuch as I haue, that giue I thee: In the Name of Ieſus Chriſt of Nazareth, riſe vp and walke.

7 And hee tooke him by the right hand, and lift *him* vp, and immediatly his feete and ankle bones receiued ſtrength.

8 And he leaped vp, ſtoode, and walked, and entred with them into the temple, walking and leaping, and praiſing God.

9 And all the people ſaw him walke, and praiſing God.

10 And they knew him, that it was he which ſate for the almes at the Beautifull gate of the Temple: and they were amaſed, and ſore aſtonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, b held Peter and Iohn, all the people ranne amaſed vnto them in the porch which is called Salomons.

12 a So when Peter ſawe it, hee anſwered vnto the people, Ye men of Iſrael, why marueile ye at this? or why looke ye ſo ſtedfaſtly on vs, as though by our own power or godlineſſe, we had made this man goe?

13 The God of Abraham, and Iſaac, and Iacob, the ✣ God of our fathers hath glorified his Sonne Ieſus, whom ye betrayed, & denied in the preſence of Pilate, when he had iudged him to be deliuered.

14 But yee denied the Holy one and the iuſt, and deſired a murtherer to be giuen you.

15 And killed the Lord c of life, whom God hath raiſed from the dead, wherof we are witneſſes.

16 And his Name hath made this man ſound, whom ye ſee & know, through faith in his Name: d and the faith which is by him, hath giuen to him this perfite health of his whole body in the preſence of you all.

17 3 And now brethren, I know that through ignorance ye did it, as *did* alſo your gouernours.

18 But thoſe things, which God before had ſhewed e by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your ſinnes may be put away, when the time of refreſhing ſhall come from the preſence of the Lord.

20 And hee ſhall ſend Ieſus Chriſt, which before was preached vnto you.

21 f Whom the heauen muſt containe vntill the time that all things be reſtored, which God had ſpoken by the mouth of all his holy Prophets ſince the world began.

22 ✣ For Moſes ſayd vnto the Fathers, The Lord your God ſhall raiſe vp vnto you g a Prophet, *euen* of your brethren, like vnto me: ye ſhall heare him in all things whatſoeuer he ſhall ſay vnto you.

23 For it ſhalbe that euery perſon which ſhal not heare ỹ Prophet, ſhall be deſtroyed out of ỹ people.

24 Alſo all the Prophets h from Samuel, and thencefoorth as many as haue ſpoken, haue likewiſe foretold of theſe dayes.

25 4 Ye are the i children of the Prophets, and of the couenant, which God hath made vnto our fathers, ſaying to Abraham, * Euen in thy ſeede ſhall all the kinreds of the earth be bleſſed.

26 Firſt vnto you hath God k raiſed vp his Sonne Ieſus, and him he hath ſent to bleſſe you, in turning euery one of you from your iniquities.

b *Either becauſe he loued them, who had healed him: or becauſe he feared that if he once let them goe out of his ſight, he ſhould be lame againe.*

2 Miracles are appointed to conuince the vnbeleeuers, and therefore they doe wickedly abuſe them, who ſtandeth amaſed either at the miracles themſelues, or at the inſtruments and meanes which it pleaſeth God to vſe, take an occaſion to eſtabliſh idolatrie and ſuperſtition by that, which God hath prouided for the knowledge of his true worſhip, that is, Chriſtianitie.

✣ *Chap. 5, 30.*

c *Who hath life in himſelfe, and giueth life to other.*

d *Becauſe he beleeued on him being raiſed from the dead, whoſe Name he heard of by vs.*

3 It is beſt of all to receiue Chriſt ſo ſoone as he is offered vnto vs: but ſuch as haue neglected ſo great a benefite through mans weakneſſe, haue yet repentance for a meane As for the ignominie of the croſſe, we haue to ſet againſt that, the decree and purpoſe of God, foretold by the Prophets of Chriſt, how that firſt of all he ſhould be crucified here vpon earth, and then he ſhoulſt appeare from heauen the iudge and reſtorer of all things, that, all beleeuers might be ſaued, and all vnbeleeuers vtterly periſh.

e *Though there were many Prophets, yet he ſpeaketh but of one mouth, to ſhewe vnto vs the conſent and agreement of the Prophets.* f *Or, be taken vp into heauen.* ✣ *Deut. 18, 15. chap. 7, 37.* g *This promiſe was of an excellent and ſingular Prophet.* h *At what time the kingdome of Iſrael was eſtabliſhed.* 4 The Iewes that beleeue are the firſt begotten in the kingdome of God. i *For whom the Prophets were ſpecially appointed.* * *Gen. 12, 3. galat. 3, 8.* k *Giuen to the world, or raiſed from the dead, and aduanced to his kingdome.*

CHAP. IV.

1 *Peter and Iohn,* 3 *are taken and brought before the councill,* 7 *and* 19 *They ſpeake boldly in Chriſts cauſe.* 23 *The diſciples pray vnto God.* 32 *Many ſell their poſſeſſions.* 36 *Of whom Barnabas is one.*

ANd 1 as they ſpake vnto the people, the Prieſtes and the a Captaine of the Temple,

1 None are commonly more diligent or bolder enemies of the Church, then ſuch as profeſſe themſelues to be head builders: but the more they rage, the more conſtantly the faithfull ſeruants of God do continue.

a *The Iewes had certaine gariſons for the garde and ſafetie of the Temple and holy things. Matt. 26, 65. Theſe gariſons had a Captaine, ſuch as Eleazarus Ananias the hie Prieſtes ſonne was, in the time of the warre that was in Iudea, being a very impudent and proud yong man, Ioſeph. lib. 2. of the taking of Iudea.*

and the Sadduces came vpon them.

2 Taking it grieuouſly that they taught the people, and preached in Ieſus *Name* the reſurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day, for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the *b* number of the men was about fiue thouſand.

5 ¶ And it came to paſſe on the morrow, that their *c* rulers, and Elders, and Scribes, were gathered together at Hieruſalem.

6 And Annas the chiefe Prieſt, and Caiaphas, and Iohn, and Alexander, and as many as were of the *d* kindred of the hie Prieſt.

7 2 And when they had ſet them before them, they asked, By what power, or in what *e* Name haue ye done this?

8 Then Peter full of the holy Ghoſt, ſayd vnto them, Ye rulers of the people, and Elders of Iſrael,

9 ? For as much as we this day are examined, of the good deede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 4 Be it knowen vnto you all, and to all the people of Iſrael, that by the Name of Ieſus Chriſt of Nazareth, whom ye haue crucified, whom God raiſed againe from the dead, *euen* by him doth this man ſtand here before you, whole.

11 ✤ This is the ſtone caſt aſide of you builders, which is become the head of the corner.

12 Neither is there ſaluation in any other: for among men there is *f* giuen none other *g* Name *h* vnder heauen, whereby we muſt be ſaued.

13 5 Now when they ſaw the boldneſſe of Peter and Iohn, and vnderſtood that they were vnlearned men and without *i* knowledge, they marueiled, & knew them, that they had bene ✤ Ieſus:

14 And beholding alſo the man which was healed ſtanding with them, they had nothing to ſay againſt it.

15 Then they commaunded them to goe aſide out of the Councill, and *k* conferred among themſelues,

16 6 Saying, What ſhall we doe to theſe men? for ſurely a manifeſt ſigne is done by them, *and it is* openly knowen to all them that dwell in Hieruſalem: and we cannot denie it.

17 But that it be noiſed no farther among the people, let vs threaten and charge them, that they ſpeake henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wiſe they ſhould ſpeake or teach in the Name of Ieſus.

19 7 But Peter and Iohn anſwered vnto them, and ſayd, Whether it be right in the ſight of God, to obey you rather then God, iudge ye.

20 For we cannot but ſpeake the thing which we haue ſeene and heard.

21 8 So they threatned them, and let them goe, and found nothing how to puniſh them, becauſe of the people: for all men prayſed God for that which was done.

22 For the man was aboue fourtie yeeres olde, on whom this miracle of healing was ſhewed.

23 9 Then aſſoone as they were let goe, they came to their fellowes, and ſhewed all that the hie Prieſts and Elders had ſayd vnto them.

24 10 And when they heard it, they lift vp their voyces to God with one accord, and ſaid, O Lord, thou art the God which had made the heauen, and the earth, the ſea, and all things that are in them.

25 Which by the mouth of thy ſeruant Dauid haſt ſayd, ✤ Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth aſſembled, and the rulers came together againſt the Lord, and againſt his Chriſt.

27 For doubtleſſe, againſt thine holy Sonne Ieſus, whom thou haddeſt anointed, both Herod and Pontius Pilate, with the Gentiles & the *l* people of Iſrael gathered themſelues together,

28 To *m* do whatſoeuer *n* thine hand, and thy counſell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt vnto thy ſeruants with all boldneſſe to ſpeake thy word,

30 So that thou ſtretch forth thine hand that healing, and ſignes, and wonders may be done by the Name of thine holy Sonne Ieſus.

31 11 And when they had prayed, the place was ſhaken were they were aſſembled together, and they were all filled with the holy Ghoſt, and they ſpake the word of God boldly.

32 12 And the multitude of them that beleeued, were of *o* one heart, and of one ſoule: neither any of them ſaid, that any thing of that which he poſſeſſed, was his owne, but they had all things ✤ common.

33 And with great power gaue the Apoſtles witneſſe of the reſurrection of the Lord Ieſus: and great grace was vpon them all.

34 13 Neither was there any among them, that lacked: for as many as were poſſeſſours of lands or houſes, ſold them, and brought the price of the things that were ſold,

35 And layde it downe at the Apoſtles feet, and it was diſtributed vnto euery man, according as he had need.

36 Alſo Ioſes which was called of the Apoſtles, Barnabas (that is by interpretation, the ſonne of conſolation) being a Leuite, *and* of the countrey of Cyprus,

37 Where as he had land, ſold it, and brought the money, and layd it downe at the Apoſtles feete.

b While they thought to diminiſh the number, they increaſed them.
c Theſe were they that made the Sanhedrin, which were all of the tribe of Iuda, vntill Herod vſed that crueltie againſt Dauids ſtocke.
d Of whom the high Prieſts were wont to be choſen and made, the execution of the yeerely office being now changed them.
2 Againſt ſuch as bragge of a ſucceſſion of perſons, without a ſucceſſion of doctrine, and by that meanes beate downe the true miniſters of the world ſo farre foorth as they are able.
e By what authoritie
3 Wolues which ſucceede true Paſtours pleade their owne cauſe, and not Gods neither the Churches.
4 He is indeede a true ſhepheard, that teacheth his ſheepe to hang vpon Chriſt onely, as vpon one that is not dead, but hath conquired death, and hath all rule in his owne hand.
✤ *Pſal. 118,22. Iſai 28,16. mat. 21. 42. mar. 12,10. luke 20,17. rom. 9,33. 1. pet. 2,7.*
f Of God.
g There is no other man, or no other power and authority whatſoeuer: which kinde of ſpeech being vſuall among the Iewes, roſe vpon this, that when we are in danger, we call vpon them at whoſe hands we looke for helpe.
h Any where: and this ſetteth forth vnto vs the largeneſſe of Chriſtes kingdome.
5 The good libertie and boldneſſe of the ſeruants of God doeth yet thus much good that ſuch as lay hid vnder a viſard of zeale, doe at length bewray themſelues to be indeed wicked men. *i The word vſed here, is Idiot, which being ſpoken in compariſon had to a Magiſtrate, betokeneth a priuate man, but when we ſpeake of ſciences and ſtudies, it ſignifieth one that is vnlearned: and in accompt of honour and eſtimation it importeth one of baſe degree, and no eſtimation.* *k Layd their heads together.* *6 He that flattereth himſelfe in ignorance, commeth at length to do open wickedneſſe, and that againſt his owne conſcience.* *7 We muſt ſo obey men to whom we are ſubiect, that eſpecially and before all things wee obey God.* *8 So farre off are the wicked from doing what they liſt, that contrariwiſe God vſeth euen that to the ſetting forth of his glory, which he giueth them leaue to doe.*

9 The Apoſtles communicate their troubles with the Congregation.
10 We ought neither to be afraid of the threatnings of our enemies, neither yet fooliſhly contemne their rage and madneſſe againſt vs: but we haue to ſet againſt their force and malice, an earneſt thinking vpon the power and good will of God (both which we doe manifeſtly behold in Chriſt) and ſo flee to the ayd and ſuccour of our Father.
Pſalme 2,1.
l Although the people of Iſrael was but one people, yet the plurall number is here vſed, not ſo much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nation had aſſembled themſelues together, as Iud. 5,14.
m The wicked execute Gods counſell, though they thinke nothing of it, but they are not therefore without fault.
n Thou haddeſt determined of thine abſolute authoritie and power.
11 God witneſſeth to his Church by a viſible ſigne, that it is he that will eſtabliſh it by ſhaking the powers both of heauen and earth.
12 An example of the true Church, wherein there is conſent as well in doctrine as in charitie one towards another: And the Paſtours deliuer true doctrine both ſincerely, and conſtantly. *o They agreed both in counſell, will, and purpoſes.* ✤ *Chap. 2,44.* *13 True charitie helpeth the neceſſitie of the poore with his owne loſſe: but ſo, that all things be done well and orderly.*

CHAP. V.

1 Ananias for his deceit in keeping backe part of price, 5 falleth downe dead, 10 and likewiſe Sapphira his wife.
12 Through diuers the Apoſtles miracles, 14 the faith is increaſed. *18 The Apoſtles that were impriſoned, 19 are deliuered by an Angel,* *26 and being before the Synode of the Prieſts, 36 through Gamaliels counſell they are kept aliue, 40 and beaten:* *41 They glorifie God.*

BUt 1 a certaine man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

2 And *a* kept away *part* of the price, his wife alſo being of counſell, and brought a certaine part, and layd it downe at the Apoſtles feet.

3 Then ſayd Peter, Ananias, why hath Satan

1 Luke ſheweth by contrary examples, how great a ſinne hypocriſie is, eſpecially in them which vnder a falſe preſence and cloake of zeale,

would ſeeme to ſhine and be chiefe in the Church.

a Craftily tooke away.
b filled

b filled thine heart, that thou ſhouldeſt c lye vnto the holy Ghoſt, and keepe away *part* of the price of this poſſeſſion?

4 Whiles it remained, appertained it not vnto thee? and after it was ſold, was it not in thine owne power? how is it that thou haſt d conceived this thing in thine heart? thou haſt not lied vnto men, but vnto God.

5 Now when Ananias heard theſe wordes, he fell downe, and gaue vp the ghoſt. Then great feare came on all them that heard theſe things.

6 And the yong men roſe vp, and tooke him vp, and caried *him* out, and buried *him*.

7 And it came to paſſe about the ſpace of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſayd vnto her, Tell me, ſold ye the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid vnto her, Why haue yee agreed together, to e tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, *are* at the f doore, and ſhall carie thee out.

10 Then ſhe fell downe ſtraightway at his feet, and yeelded vp the ghoſt: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 2 And great feare came on all the Church, and on as many as heard theſe things.

12 Thus by the handes of the Apoſtles were many ſignes and wonders ſhewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durſt no man ioyne himſelfe to them: neuertheleſſe the people g magnified them.

14 Alſo the number of them that beleeued in the Lord, both of men and women, grew more and more.)

15 In ſo much that they brought the ſicke into the ſtreetes, and laid them on beds and couches, that at the leaſt way the ſhadow of Peter, when he came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the cities round about vnto Hieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirits, who were all healed.

17 ¶ 3 Then the chiefe Prieſt roſe vp, and all they that were with him (which was the h ſect of the Sadduces) and were full of indignation,

18 And laid handes on the Apoſtles, and put them in the common priſon.

19 4 But the Angel of the Lord by night opened the priſon doores, and brought them foorth, and ſaid,

20 5 Goe your way, and ſtand in the Temple, and ſpeake to the people, all the i wordes of this life.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Prieſt came, and they that were with him, and called the Councill together, and all the Elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, and found them not in the priſon, they returned and told it,

23 Saying, Certainely we found the priſon ſhut as ſure as was poſſible, and the keepers ſtanding without, before the doores: but when wee had opened, we found no man within.

24 Then when the *chiefe* Prieſt and the captaine of the Temple, and the hie Prieſts heard theſe things, they doubted of them, wherevnto this would growe.

25 7 Then came one and ſhewed them, ſaying, Behold, the men that ye put in priſon, are ſtanding in the Temple, and teach the people.

26 8 Then went the captaine with the officers, and brought them without violence (for they feared the people, leaſt they ſhould haue bene ſtoned.)

27 And when they had brought them, they ſet them before the Councill, and the chiefe Prieſt asked them,

28 9 Saying, Did not we ſtraightly command you, that ye ſhould not teach in this name? and behold, ye haue filled Hieruſalem with your doctrine, and ye would k bring this mans blood upon vs.

29 10 Then Peter and the Apoſtles anſwered, and ſaid, We ought rather to obey God then men.

30 11 The ✣ God of our fathers hath raiſed vp Ieſus whom ye ſlew, and hanged on a tree.

31 Him hath God lift vp with his right hand, *to be* a Prince and a Sauiour, to giue repentance to Iſrael, and forgiueneſſe of ſinnes.

32 12 And we are his witneſſes concerning theſe things which wee ſay: yea, and the holy Ghoſt, whom God hath giuen to them that obey him.

33 Now when they heard it, they l braſt for anger, and conſulted to ſlay them.

34 13 Then ſtood there vp in the Councill a certaine Phariſe named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apoſtles foorth a litle ſpace,

35 And ſaid vnto them, Men of Iſrael, take heede to your ſelues, what ye intend to doe touching theſe men.

36 14 For before theſe times, roſe vp Theudas m boaſting himſelfe, to whom reſorted a number of men, about a foure hundreth, who was ſlaine: and they all which obeyed him were ſcattered, and brought to nought.

37 After this man, aroſe vp Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he alſo periſhed, and all that obeyed him, were ſcattered abroad.

38 And now I ſay vnto you, n Refraine your ſelues from theſe men, and let them alone: for if this counſell, or this worke be of o men, it will come to nought:

39 But if it be of God, ye cannot deſtroy it, leaſt ye be found euen fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commanded that they ſhould not ſpeake in the Name of Ieſus, and let them goe.

41 15 So they departed from the Councill, reioycing, that they were counted worthy to ſuffer rebuke for his Name.

42 And dayly in the p Temple, and from houſe to houſe they ceaſed not to teach, and preach Ieſus Chriſt.

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b *Fully poſſeſſed.*
c *For when they had appointed that farme or poſſeſſion for the Church, they ſtucke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he ſaith afterward that they tempted God.*
d *Hereby is declared an aduiſed and purpoſed deceit, and the fault of the man in admitting the deuils ſuggeſtions.*
e *Looke how oft men do things with an euill conſcience, ſo oft they pronounce ſentence againſt themſelues, and as much as in them lieth, prouoke God to anger, as of ſet purpoſe, minding to trie whether he be iuſt and almightie or no.*
f *Are at hand.*
2 The Lord by his marueilous vertue brideleth ſome, that they may not hurt the Church: other ſome hee awe and feare: and other ſome he allureth vnto him.
g *Highly prayſed them.*
3 The more that the Church increaſeth, the more increaſeth the rage of Satan, and therefore they proceede from threatnings, to priſonning.
h *The word which is vſed here, is Hereſie, which ſignifieth a choyſe, and ſo is taken for a right forme of learning, or faction, or ſtudie and courſe of life, which the Latines call a ſect: at the firſt this word was indifferently vſed, but at length, it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth aſtray from ſound and wholeſome doctrine after ſuch ſort, that he ſetteth light by the iudgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.* 4 Angels are made ſeruants of the ſeruants of God. 5 God doeth therefore deliuer his, that they may more ſtoutly prouoke his enemies. i *Wordes, whereby the way vnto life is ſhewed.* 6 God mocketh his enemies attempts from aboue.
7 The more openly that Chriſtes vertue ſheweth it ſelfe, the more increaſeth the madnes of his enemies which conſpire againſt him.
8 Tyrants which feare not God, are conſtrained to feare his ſeruants.
9 It is the propertie of tyrants to ſet out their owne commandements as right and reaſon, be they neuer ſo wicked.
k *Make vs guiltie of murdering, that man whom yet they will not vouchſafe to name.*
10 We ought to obey no man, but ſo farre foorth as obeying him, we may obey God.
11 Chriſt is appointed and indeede declareth Prince and preſeruer of his Church in deſpite of his enemies.
✣ *Chap. 3. 13.*
12 It is not ſufficient for vs that there is a right end, but we muſt alſo according to our vocation goe on forward till we come vnto it.
l *This reckoneth that they were in a moſt vehement rage, and marueilouſly diſquieted in minde, for it is a borowed kinde of ſpeech taken from them which are harriſhly cut in ſunder with a ſawe.*
13 Chriſt findeth defenders of his cauſe euen in the very roote of his enemies, ſo oft as he thinketh it needefull.
14 In matters of religion we muſt take good heede that we attempt nothing vnder a colour of zeale, beſide our vocation.
m *To be of ſome fame.* n *He diſſwadeth his fellowes from murdering the Apoſtles, neither doeth he thinke it good to referre the matter to the Romane Magiſtrate, for the Iewes could abide nothing worſe, then to haue the tyrannie of the Romanes confirmed.*
o *If it be counterfeit and deuiſed.* 15 The Apoſtles, accuſtomed to ſuffer and beare wordes, are at length inured to beare ſtripes, yet ſo, that by that meanes they become ſtronger. p *Both publikely and priuately.*

CHAP. VI

1 The Apostles, 3 appoynt the office of Deaconship, 5 to seuen chosen men: 8 Of whom Steuen, full of faith, is one: 12 He is taken, 13 & accused as a transgressour of Moses Law.

1 When Satan hath assailed the Church without, and that to small purpose and in vaine, he assaileth it within, with ciuill dissension and strife betwixt themselues: but the Apostles take occasion thereby to set order in the Church.

a *Of their partes which of Grecians became religious Iewes.*

b *In the bestowing of almes according to their necessitie.*

2 The office of preaching the word and dispensing the goods of the Church, are different one from another, and not rashly to be ioyned together, as the Apostles doe here institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

c *It is such a matter, as we may in no wise accept of it.*

d *Banquets though by the name of tables, other offices are also meant, which are annexed to it, such as pertaine to the care of the poore.*

3 In chusing of Deacons (and much more of Ministers) there must be examination both of their learning and maners of life.

✤ *Chap. 21,8.*

4 The ancient Church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.

AND 1 in those dayes, as the number of the disciples grew, there arose a murmuring of the a Grecians towardes the Hebrewes, because their widowes were neglected in the b dayly ministring.

2 2 Then the twelue called the multitude of the disciples together, and said, It is not c meete that we should leaue the word of God to serue the d tables.

3 3 Wherefore brethren, looke you out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this businesse.

4 And wee will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and ✤ Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia.

6 4 Which they set before the Apostles: and they prayed, and e layed their hands on them.

7 5 And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the f faith.

8 6 Now Steuen full of faith & g power, did great wonders and miracles among the people.

9 7 Then there arose certaine of the h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 8 But they were not able to resist the wisedome, and the spirit by the which he spake.

11 Then they suborned men, which sayd, We haue heard him speake blasphemous words against Moses, and God.

12 9 Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill.

13 10 And set foorth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gaue vs.

15 And as all that sate in the Councill looked stedfastly on him, they i saw his face as *it had bene* the face of an Angel.

e *This ceremonie of laying on of handes came from the Iewes, who vsed this order both in publike affaires, and offring of sacrifices, and also in private prayers and blessings, as appeareth Gene. 28. and the Church obserued this ceremonie, 1. Tim. 5,22. actes 9, 17. but here is no mention made either of creame, or shauing, or raising, or crossing, &c.* 5 An happie end of temptation. *f This is the figure Metonymia, meaning by faith, the doctrine of the Gospell which engendreth faith.* 6 God exerciseth his Church first with euill wordes and slaunders, then with imprisonments, afterward with scourgings, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan and the world, euen to bloodshead and death, and that with good successe. *g Excellent and singular giftes.* 7 Schooles and Vniuersities were of olde time addicted to false pastours, and were the instruments of Satan, to blowe abroad and defend false doctrines. *h Of the company and Colledge as it were.* 8 False teachers, because they will not be ouercome, flee from disputations to manifest and open slaundering and false accusations. 9 The first bloody persecution of the Church of Christ begunne and sprang from a Councill of Priests by the suggestion of the Vniuersitie doctours. 10 An example of cauillers & false accusers, which gather false conclusions of things that are well vttered and spoken. *i Hereby it appeareth that Steuen had an excellent and goodly countenance, hauing a quiet and setled minde, a good conscience, and sure perswasion that his cause was iust: for seeing he was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes mindes might be pearced and amased.*

CHAP. VII.

1 Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heauenly Paterne, 54 The Iewes gnashing their teeth, 59 stone him.

THEN 1 sayd the chiefe Priest, Are these things so?

1 Steuen is admitted to pleade his cause, but to this end and purpose, that vnder a cloake, and colour of Law, he might be condemned.

2 a And he sayd, Ye men, brethren, and Fathers, hearken. ✤ That God of a glory appeared vnto our father Abraham, while he was in b Mesopotamia, before he dwelt in Charran,

2 Steuen witnesseth vnto the Iewes, that hee acknowledgeth the true fathers, and the onely true God: and sheweth moreouer, that they are more ancient then the Temple, with all that seruice appoynted by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free couenant that God made with the fathers.

3 And said vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell.

5 And he gaue him none inheritance in it, no not the bredth of a foote: yet he d promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his ✤ seede should be a soiourner in a strange land: and that they should keepe it in bondage, and entreate it euill e foure hundreth yeeres.

7 But the nation to whom they shall be in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 * He gaue him also the couenant of circumcision: and so *Abraham* begate ✱ Isaac, and circumcised him the eighth day: and Isaac *begate* ✱ Iacob, and Iacob the twelue * Patriarkes.

9 3 And the Patriarkes moued with enuie, sold ✤ Ioseph into Egypt: but God was f with him,

10 And deliuered him out of all his afflictions, and ✤ gaue him g fauour and wisdome in the sight of Pharao king of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole house.

11 ✤ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

12 But when * Iacob heard that there was corne in Egypt, he sent our fathers first:

13 ✱ And at the second time Ioseph was knowen of his brethren, and Iosephs kindred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kinred, euen threescore and fifteene soules.

15 So ✱ Iacob went downe into Egypt, and he * died, and our fathers,

16 And were h remooued into Sychem, and were put in the sepulchre, that Abraham had bought ✤ for money of the sonnes of Emor, *sonne* of Sychem.

17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people ✤ grew and multiplied in Egypt,

a *Of their partes which of Grecians became religious Iewes.*

b *In the bestowing of almes according to their necessitie.*

2 The office of preaching the word and dispensing the goods of the Church, are different one from another, and not rashly to be ioyned together, as the Apostles doe here institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

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3 In chusing of Deacons (and much more of Ministers) there must be examination both of their learning and maners of life.

✤ *Chap. 21,8.*

4 The ancient Church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.

a *That mightie God full of glory and maiestie.*

b *When he saith afterward, vers. 4. that Abraham came out of Chaldea, it is euident that Mesopotamia conteined Chaldea which was neere vnto it, and bordering vpon it, and so writeth Plinius booke 6. chap. 27.*

c *Not so much ground as to set his foote vpon.*

d *The promise of the possession was certaine and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche.*

✤ Gene. 15,13.

e *There are reckened foure hundreth yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundreth and thirtie yeeres which are spoken of by Paul, Galat. 3,17. from the time that Abraham and his father departed together out of Vr of the Chaldeans.* * Gen. 17,9. ✱ Gene. 21,3. ✱ Gene. 25,24. * Gene. 29,33. and 30,5. and 35,23.

3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers, to teach the Iewes that they ought not rashly to rest in the authoritie or examples of the Fathers. ✤ Gen. 37,18. *f By this kinde of speech, is meant the peculiar fauour that God sheweth men: for hee seemeth to be a way from them, whom hee helpeth not, and on the other side, hee is with them whom hee deliuereth out of what soeuer great troubles.* ✤ Gene. 41,37. *g Gaue him fauour in Pharaohs sight for his wisedome.* * Gene. 42,1. ✱ Gene. 45,4. ✱ Gene. 46,5. * Gene. 49,33. *h The Patriarkes the sonnes of Iacob, though there be mention made of no moe then Ioseph, Ioshua 24,32.* ✤ Gene. 23,16. ✤ Exodus 1,7.

18 Till another King arose, which knew not Ioseph.

19 The same i dealt subtilly with our kindred, and euill intreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 ✣ The same time was Moses borne, and was k acceptable vnto God: which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full fortie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 ✣ And when he saw one *of them* suffer wrong, he defended him, and auenged his quarel that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstoode, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where hee begate two sonnes.

30 And when fortie yeeres were expired, there appeared to him in the ✣ wildernes of mount Sina, an l Angel of the Lord in a flame of fire in a bush.

31 And when Moses saw it, he wondred at the sight: and as he drewe neere to consider it, the voyce of the Lord came vnto him, *saying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord sayde to him, Put off thy shooes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliuerer by the m hand of the Angel which appeared to him in the bush.

36 He ✣ brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernesse * fortie yeeres.

37 ✣ This is that Moses, which said vnto the children of Israel, ✣ A Prophet shall the Lord your God raise vp vnto you, *euen* of your brethren, like vnto me: him shall ye heare.

38 ✣ This is he that was in the Congregation, in the wildernesse with the Angel, which spake to him in mount Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, ✣ Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a n calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the works of their owne hands.

42 Then God turned himselfe away, and o gaue them vp to serue the p hoast of heauen, as it is written in the booke of the Prophets, ✣ O house of Israel, haue ye offred to me slaine beasts & sacrifices by the space of fortie yeeres in the wildernesse?

43 And ye q tooke vp the Tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I will cary you away beyond Babylon.

44 ✣ Our fathers had the Tabernacle of r witnesse in the wildernesse, as he had appointed, speaking vnto * Moses, that he should make it according to the fashion that he had seene.

45 ✣ Which *tabernacle* also our fathers s receiued, and brought in with Iesus into the t possession of the Gentiles, which God driue out u before our fathers, vnto the dayes of Dauid:

46 ✣ Who found fauour before God, and desired that he might find a tabernacle for the God of Iacob.

47 ✣ 6 But Salomon built him an house.

48 Howbeit the most High ✣ dwelleth not in temples made with hands, as saith the Prophet,

49 ✣ Heauen *is* my throne, and earth *is* my footstoole: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * 7 Ye stiffenecked and of x vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers *did*, so *doe* you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that Iust, of whom ye are now the betrayers and murtherers,

53 ✣ Which haue receiued the law by the y ordinance of Angels, and haue not kept it.

54 8 But when they heard these things, their hearts brast for anger, and they gnashed at him with *their* teeth.

55 9 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus z standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 10 Then they gaue a shout with a loud voyce, and stopped their eares, and a ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the b witnesses laid downe their clothes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on

i *He deuised a subtill inuention against our flocke, in that he commanded all the males to be cast out.*

✣ *Exod. 2. 2.*

k *That child was borne through Gods mercifull goodnesse and fauour, to be of a goodly and faire countenance.*

✣ *Exod. 2. 11.*

* *Exod. 2. 13.*

✣ *Exod. 3. 2.*

l *Now he calleth the Sonne of God an Angel, for he is the Angel of great counsell and therefore, streight wayes after he sheweth him, saying to Moses, I am that God of thy Fathers, &c.*

m *By the power.*

✣ *Exod. 7. 8, 9, 10. 28. 14. chapters.*

* *Exod. 16. 1.*

3 *He acknowledgeth Moses for the lawgiuer, but so that he prooueth by his owne witnesse, that the Law had respect to a more perfect thing, that is to say, to the prophetical office which tended to Christ, the head of all Prophets.*

✣ *Deuter. 18, 15. chap. 3. 22.*

✣ *Exod. 19. 3.*

✣ *Exod. 32. 1.*

n *This was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and marueilous calfe, and made goodly images of Kine. Herod. lib. 2.*

o *Being destitute and voyd of his Spirit, he gaue them vp to Satan, & wicked lusts to worship starres.*

p *By the hoast of heauen, he the meaneth not the Angels: but the moone and starres and other starres. Deut. 4. 19.*

✣ *Amos 5. 25.*

q *You tooke it vp on your shoulders and caried it.*

5 *Moses indeed erected a Tabernacle, but that was to call them backe to that forme which he had seene in the mount Sinai.*

r *That is, of the couenant.*

* *Exod. 25. 40. heb. 8. 5.*

✣ *Iosh. 3. 14.*

s *Deliuered from hand to hand.*

t *By the future Metonymie, for the countries which the Gentiles possessed.*

u *God driue them out, that they should yeelde vp the possession of those countries to our fathers, when they entred into the land.*

✣ *2. Sam. 7. 2. psal. 132. 5.*

* *1. Chro. 17. 12. 1. kings 6. 1.*

6 *Salomon built a Temple, according to Gods commandement, but not with any such condition, that the Maiesty of God should be inclosed therein.*

✣ *Chap. 17. 24.*

✣ *Esai. 66. 1.*

* *Ier. 9. 26. & 4. 4.*

7 *Steuen moued with the zeale of God, at length iudgeth his owne iudges.*

x *They are vncircumcised hearts, which lie drowned in the sinnes of nature, and sticke fast in them: for otherwise all the Iewes were circumcised as touching the flesh, and therefore there were two kinds of circumcision, Rom. 2. 28.* ✣ *Exod. 19. 16. gal. 3. 19.* y *By the ministerie of Angels.* 8 *The more Satan is pressed, the more hee brasteth out into an open rage.* 9 *The neerer that the Martyrs approch to death, the neerer they beholding Christ, do rise vp euen into heauen.*

z *Ready to confirme him in the confession of the truth, and to receiue him to him.* 10 *The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse.* a *This was done in a rage and furie: for at that time the Iewes could put no man to death by law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ios. lib. 18. that Ananias Sadduce slew Iames the brother of the Lord, and for so doing, was accused before Albinus the President of the countrey.* b *It was appointed by the Law, that the witnesses should cast the first stones, Deut. 17. 7.*

11 Faith and charitie neuer forsake the true seruants of God, euen to the last breath.

c The word which he vseth here noteth out such a kind of imputing or laying to ones charge, as remaineth firme, and stedy for euer, neuer to be remitted. d Luke 1. Thes. 4. 13.

God, and sayd, Lord Iesus receiue my spirit.

60 11 And he kneeled downe, and cried with a loud voyce, Lord, c lay not this sinne to their charge. And when he had thus spoken, he d slept.

CHAP. VIII.

2 The godly make lamentation for Steuen. 3 Saul maketh hauocke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus, 18 his couetousnesse reproued. 26 Philip 27 commeth to the Ethiopian Eunuch, 38 and baptizeth him.

1. Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdome.

A Nd 1 Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

2 Then *certaine* men fearing God, a caried Steuen among them, *to be buried*, and made great lamentation for him.

2 a The godly mourne for Steven after his death, and burie him, shewing therein an example of singular faith and charity: but no man prayeth to him.

a Amongst all the duties of charitie which the godly vse, there is no mention made of shrining vp of reliks.

3 But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

3 The dispersion or scattering abroad of the faithfull, is the ioyning together of Churches.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ 4 Then came Philip into the citie of Samaria, and preached Christ vnto them.

4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

5. Christ ouercommeth Satan so oft as he lusteth, and carieth him about as it were in a triumph in the sight of them, whom he deceiued and bewitched.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed *of them*: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 5 And there was before in the citie, a certaine man called Simon, which vsed b witchcraft, and c bewitched the people of Samaria, saying that he himselfe was some great man.

b The word which is vsed in this place was at the first taken in good part, and is borowed out of the Persians language, who call their wise men by that name, but afterward it was taken in euill part.

c He had so allured the Samaritans with his witchcrafts, that as blind & mad harebraines they were wholly addicted to him.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 6 Then Simon himselfe beleeued also, and was baptized, and continued with Philip, and wondred, when he saw the signes and great miracles which were done.

6. The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it vp againe forthwith.

14 ¶ 7 Now when the Apostles, which were at Ierusalem, heard say, that Samaria had received the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come down, prayed for them, that they might receive the p holy Ghost.

16 (For as yet hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they received the holy Ghost.

7 Peter not chief, but as an ambassadour sent from the whole company of the Apostles, and Iohn his companion according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had bene layd afore by Philip.

18 8 And when Simon saw that through laying on of the Apostles hands the holy Ghost was given, hee offred them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the hands, hee may receive the holy Ghost.

d Those excellent gifts, which are necessary, especially for them that were to be appointed rulers and gouernours of the Church.

8 Ambition and couetousnesse doe at length pluck the hypocrites out of their denne.

20 9 Then said Peter unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

9 They are the successours of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

21 Thou hast neither part nor fellowship in this e businesse: for thine heart is not f right in the sight of God.

e In this doctrine which I preach.

f Is not vpright in deed, and without dissembling.

22 10 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee.

10 We must hope well euen of the vilest sinners, so long and so farre forth as we may.

23 For I see that thou art in the g gall of bitternesse, and in the h bond of iniquitie.

g He calleth the inward malice of the heart, and that venimous and deuilish wickednesse wherewith this Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though hee were wholly ouerwhelmed with gall, and buried in it.

h Intangled in the bonds of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken come vpon me.

25 ¶ So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospell in many townes of the Samaritanes.

11 Christ who calleth freely whom he lusteth, doeth now vse Philip who thought on no such matter, to instruct and baptize the Eunuch at vnwares, and by this meanes extendeth the limits of his kingdome euen into Ethiopia.

26 11 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians i chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship.

i A man of great wealth and authoritie with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.

28 And as he returned sitting in his charet, hee read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe neere and ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Esaias, and sayd, But vnderstandest thou what thou readest?

31 And he sayd, How can I, except I had k a guide? And he desired Philip, that he would come vp and sit with him.

k To shew me the way how to vnderstand it.

12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidence of God.

32 12 Now the place of the Scripture which he read, was this, ✣ He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

✣ *Esai. 53. 7.*

33 In his l humilitie his iudgement hath bene exalted: but who shall declare his m generation? for his life is taken from the earth.

l The Hebrew text readeth it thus, Out of a narrow strait, and out of iudgement was he taken: whereby the narrow strait, he meaneth the grave and the very bands of death, and by iudgement, the punishment which was layd vpon him, and the miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath.

m How long his age shall last: for Christ hauing once risen from the dead, dieth no more, Rom 6. 9.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here *is* water, what doeth let me to be baptized?

37 13 And Philip sayd vnto him, If thou beleeuest with all thine heart, thou mayest. Then he answered, and sayd, n I beleeue that that Iesus Christ is that Sonne of God.

38 Then hee commanded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is euident that we are not then first ingraffed into Christ, when we are baptized, but being already ingraffed are then confirmed.

n The summe of the confession which is necessary for baptisme.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

Saul going towards Damascus, 4 is stroken downe to the ground of the Lord: 10 Ananias is sent 18 to baptize him. 23 The laying away of the Iewes, 25 hee escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead, 40 is restored to life.

AND 1 ✣ Saul yet a breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that b way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as he iourneyed, it came to passe that as hee was come neere to Damascus, ✣ suddenly there shined round about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is c hard for thee to kicke against prickes.

6 He *then* both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be told thee what thou shalt doe.

7 The men also which iourneyed with him, d stood amased, hearing *his* e voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, *but* sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am *here* Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of f Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in *to him*, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem.

14 Moreouer here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Goe thy way: for he is a g chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will h shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into i that house, and put his handes on him, and saith, Brother Saul, the Lord hath sent mee (*euen* Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as *it had bene* scales, and suddenly he receiued sight, and arose, and was baptized.

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 ✣ And straightway hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amased, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that he should bring them bound vnto the hie Priests?

22 3 But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, k confirming that this was that Christ.

23 4 And after that many dayes were fulfilled, the Iewes tooke counsell to kill him,

24 But their laying awaite was knowen of Saul: now they ✣ watched the gates day and night, that they might kill him.

25 5 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 6 And when Saul was come to Hierusalem, hee assayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 7 And hee was conuersant 1 with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the m Grecians: but they went about to slay him.

30 8 But when the brethren knewe it, they brought him to Cesarea, and sent him foorth to Tarsus.

31 9 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were n edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 10 And it came to passe, as Peter walked throughout all *quarters*, he came also to the saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at o Lydda and Saron, saw him, and turned to the Lord

36 11 There was also at Ioppa a certaine woman, a disciple named Tabitha, (which by interpretation is called Dorcas) shee was full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

a Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his bands, and is ouercome: and with a singular example of the goodnesse of God, in stead of punishment which he iustly deserued for his crueltie, is not only receiued to fauour, but is also euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witnesse of Ananias.

✣ *Rom.* 9.3. *Gal.* 1.13.

a *This is a token that Sauls stomacke boyled and cast out great threatnings to murder the disciples.*

b *Any trade of life which a man taketh himselfe vnto, the Iewes call a way.*

✣ *Chap.* 22.6. 1. *Cor.* 15.8.

c *This is a prouerbe which is spoken of them that through their owne sinfulnesse hurt themselues.*

d *Stood still and could not goe one step forward, but abode amased as if they had bene very stones.*

e *They heard Pauls voyce: for afterward it is said in flattering, that they heard not his voyce that speaks:* as beneath *chap.* 22.9. *But other goe about to set these places at one which seeme to be at a iarre, after this sort, to wit, that they heard a sound of a voyce, but no perfit voyce.*

f *Tarsus was a citie of Cilicia neere vnto Anchiala, which two cities Sardanapalus is said to haue built in one day.*

g *To beare my name in.*

h *I will shew him plainely.*

i *Into Iudas his house.*

2 Paul beginneth straightwayes to execute the office which was enioyned him, neuer consulting with flesh and blood.

3 Paul striueth not with his owne authoritie alone, but with the testimonies of the Prophets.

k *By conferring places of the Scripture together, as cunning craftesmen doe, when they make vp any thing, they vse to gather all parts together, to make them agree fitly one with another.*

4 Paul who was before a persecuter, hath now persecution laid before himselfe, but yet a farre off.

✣ 2. *Cor.* 11.32.

5 We are not forbidden to auoide and eschew the dangers and conspiracies that the enemies of God lay for vs, so that wee swarue not from our vocation.

6 In ancient time no man was rashly or lightly receiued into the number of and amongst the sheepe of Christ, much lesse to be a pastour.

7 The constant seruants of God must looke for danger after danger: yet God watcheth for them.

l *With Peter and Iames, for he saith that he saw none of the Apostles but them,* Gal. 1.18,19.

m *Looke Chap.* 6.1.

8 The ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

9 The end of persecution is the building of the Church, so that we will patiently wait for the Lord.

n *This is a borrowed kinde of speech, which signifieth establishment and increase.*

10 Peters Apostleship is confirmed by healing of the man that was sicke of the palsie.

o *Lydda was a citie of Palestine, and Saron a Champion countrey and a place of good pasturage betweene Cesarea of Palestine and the mountaine Tabor, and the lake of Genezareth which extendeth it selfe in great length beyond Ioppa.*

11 Peter declareth euidently by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

39 Then Peter aroſe and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes ſtood by him weeping, and ſhewing the coates and garments, which Dorcas made, while ſhe was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the bodie, and ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſate vp.

41 Then he gaue her the hand, and lift her vp, and called the Saints and widowes, and reſtored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to paſſe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1. Cornelius, 4 at the Angels commandement, 5 ſendeth for Peter. 11. Who alſo by a viſion, 15, 20 is taught not to deſpiſe the Gentiles. 34. He preacheth the Goſpell to Cornelius and his houſhold. 45 Who hauing receiued the holy Ghoſt, 47 are baptized.

1 Peter conſecrateth the firſt fruits of the Gentiles to God by the meane of two miracles.

FUrthermore 1 there was a certaine man in Ceſarea called Cornelius, a captaine of the band called the Italian *band*,

2 A [a] deuout man, and one that feared God with [b] all his houſhold, which gaue much almes to the people, and prayed God continually.

3 He ſaw in a viſion euidently (about the ninth houre of the day) an Angel of God comming in to him, and ſaying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and ſaid, [c] What is it, Lord? and he ſaid vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

5 Now therefore ſend men to Ioppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a Tanner, whoſe houſe is by the ſea ſide: hee ſhall tell thee what thou oughteſt to doe.

7 And when the Angel which ſpake vnto Cornelius, was departed, he called two of his ſeruants, and a ſouldier that feared God, one of them that waited on him,

8 And tolde them all things, and ſent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the houſe to pray, about the ſixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made *ſome thing* readie, he fell into a [f] trance.

11 And he ſawe heauen opened, and a certaine veſſell come downe vnto him, as *it had bene* a great ſheete, knit at the [g] foure corners, and was let downe on the earth.

12 Wherein were [h] all maner of [i] foure footed beaſtes of the earth, and wilde beaſtes and [k] creeping things, and foules of the heauen.

13 And there came a voyce to him, Ariſe, Peter: kill, and eate.

14 But Peter ſaid, Not ſo, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *ſpake* vnto him againe the ſecond time, The things that God hath purified, [l] pollute thou not.

16 This was ſo done thrife: and the veſſell was drawen vp againe into heauen.

17 ¶ Nowe while Peter doubted in himſelfe what this viſion which hee had ſeene, meant, behold, the men which were ſent from Cornelius, had inquired for Simons houſe, and ſtoode at the gate,

18 And called, and asked, whether Simon, which was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſion, the Spirit ſaide vnto him, Beholde, three men ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, and doubt nothing: for I haue ſent them.

21 ¶ Then Peter went downe to the men, which were ſent vnto him from Cornelius, and ſaid, Behold, I am he whom yee ſeeke: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the captaine, a iuſt man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to ſend for thee into his houſe, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Ceſarea. Nowe Cornelius waited for them, and had called together his kinſmen, and ſpeciall friends.

25 ¶ And it came to paſſe as Peter came in, that Cornelius met him, and fell downe at his feet, and worſhipped him.

26 But Peter tooke him vp, ſaying, Stand vp: for euen I my ſelfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſaid vnto them, Yee know that it is an vnlawfull thing for a man that is a Iew, to company, or come vnto one of another nation: but God hath ſhewed me, that I ſhould not call any man polluted, or vncleane.

29 Therefore came I vnto you without ſaying nay, when I was ſent for. I aske therefore, for what intent haue ye ſent for me?

30 Then Cornelius ſaid, Foure dayes agoe, about [m] this houre, I faſted, and at the ninth houre I prayed in mine houſe, and beholde, a man ſtood before me in bright cloathing,

31 ¶ And ſaid, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the ſight of God.

32 ¶ Send therefore to Ioppa, and call for Simon, whoſe ſurname is Peter, (hee is lodged in the houſe of Simon a Tanner by the Sea ſide) who when he commeth, ſhall ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt well done to come. Now therefore are we all here preſent before God to heare all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and ſaid, Of a trueth I perceiue, that [n] ✠ God is no accepter of perſons.

35 But

3 Religious adoration or worſhip agreeth onely to God: but ciuill worſhip is giuen to the Miniſters of the word, although not without danger.

4 Cornelius faith ſheweth foorth it ſelfe by prayer and charitie.

4 As faith commeth by hearing, ſo is it nouriſhed and groweth vp by the ſame.

6 Diſtinction of nations is taken away by the comming of Chriſt: And it is euidently ſeene by faith and righteouſnes, who is agreeable to him, or whom he accepteth.

a So that he worſhipped one God, and was no idolater, neither could be voide of faith in Chriſt, becauſe he was a deuout man but as yet he knew not that he was come.

b This is a great commendation to this man, that he laboured to haue all his houſhold and familiar friends and acquaintance to be religious and godly.

c What wilt thou with me, Lord? for he ſeeketh himſelfe to heare.

d This is a borowed kind of ſpeech, which the Hebrewes vſe very much, taken from ſacrifices, and applied to prayers: for it is ſaid of whole burnt ſacrifices, that the ſmoke and ſauour of them goeth vp into Gods noſtrels: ſo doe our prayers as a ſweete ſmelling ſacrifice which the Lord taketh great pleaſure in.

e That is, in ſo much that they will not ſuffer God as it were, to forget thee: for ſo doeth the Scripture vſe often times to prattle with vs as nurſes do with little children, when they frame their tongues to ſpeake.

f For though Peter ſtand not amaſed as one that is tongue tyed, but talketh with God, and is inſtructed in his myſteries, yet his minde was farre otherwiſe then it was wont to be, but ſhortly returned to the olde bent.

g So that it ſeemed to be a foure ſquare ſheete.

h Here is this word (All) which is ſomtime put for an indefinite and vncertaine, that is to ſay, for ſome of all ſorts, not for all of euery ſort.

i That is, ſuch as were meete for mans vſe.

k What is meant by the ſe creeping things, Looke Leuit. 11.

l Peter profeſseth dayly in the knowledge of the benefit of Chriſt, yea, after that he had receiued the holy Ghoſt.

m He meaneth not the ſelf ſame houre, but the like, that is, about nine of the clock the other day, as it was then nine when he ſpake to Peter.

n ✠ That God iudgeth not after the outward appearance.

✠ Deut. 10, 17. 2. chron. 19, 7. iohn 34. 19. rom. 2, 11. gal. 2, 6. ephe. 6, 9. coloſ. 3, 25. 1. pet. 1, 17.

35 But in euery nation hee that o feareth him, and worketh righteousnesse, is accepted with him.

36 Ye p knowe the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 7 *Euen* the worde which came through all Iudea, ✤ beginning in Galile, after the Baptisme which Iohn preached:

38 *To wit*, how God 8 anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whome they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the peole, but vnto the witnesses r choosen before of God, *euen* to vs which did eat and drinke with him, after he arose from the dead.

42 And hee commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the ✤ Prophets witnes, that through his Name al that beleeue in him, shall receiue remission of sinnes.

44 s While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 9 Can any man forbidde water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

o *By the feare of God, the Hebrewes vnderstand the whole seruice of God: whereby we perceiue that Cornelius was not void of faith, no more then they were which liued before Christs time: and therefore they deale foolishly, which build preparatiue workes and free will vpon this place.*

p *God gaue the Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nation soeuer he be, for hee preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is, of the Iewes, but of all.*

7 The summe of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vs to God, did rise againe the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes. ✤ *Luke 4, 14.* 9 *This stile is taken from an olde custome of the Iewes, who vsed to anoint their Kings and Priestes, whereupon it grew, to call them anointed, vpon whome God bestowed giftes and vertues.*

r *This chusing of the Apostles is properly giuen to God: for though God be president in the lawfull election of ministers, yet there is in this place a secret opposition and setting of Gods chusing, and mens voices the one against the other; for the Apostles are immediatly appointed of God, and the Church Ministers by meanes.* ✤ *Ier. 31, 34. mica. 7, 18. chap. 15, 9.*

s The Spirite of God sealeth that in the heart of the hearers, which the minister of the word speaketh by the commandement of God, as it appeareth by the effects.

9 Baptisme doth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

a Peter being accused for going to the Gentiles, 5 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28 and there Agabus foretelleth a famine to come.

a Peter being without cause reprehended of the vnskilfull and ignorant, doth not obiect that hee ought not to be iudged of any, but openly giueth an account of his doing.

NOw a the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe *this* vision, A certaine vessell comming downe as *it had beene* a great sheete, let downe from heauen by the foure cotners, and it came to me.

6 Towarde the which when I had fastened mine eyes, I considered, and saw fourefooted beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three dayes, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: moreouer, these sixe brethren came with me, and wee entred into the mans house.

13 And he shewed vs, how he had seene an Angell in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and thine house shall be saued.

15 And as I began to speake, the holy Ghost fell on them, ✤ euen as vpon vs at the beginning. ✤ Chap. 2, 4.

16 Then I remembred the word of the Lord, how hee said, t Iohn baptized with water, but yee shalbe baptized with the holy Ghost.

t Chap. 1, 5. and 19, 4. matth. 3, 11. marke 1, 8. luke 3, 16. iohn 1, 26.

17 For as much then as God gaue them a like gift, as *he did* vnto vs, when wee beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 u When they heard these things, they helde their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life.

u Such as aske a question of the trueth which they know not, ought to be quietly heard, and must also quietly yeeld to the declaration thereof.

19 ¶ 3 And they which were x scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice, and Cyprus, and a Antiochia, preaching the word to no man, but vnto the Iewes onely

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

x *Chap. 8, 1.*

20 4 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

a *Be speaketh of Antiochia which was in Syria and bordered vpon Cilicia.*

21 And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 5 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent foorth Barnabas, that he should goe vnto Antiochia.

4 The Church of Antioch, the next Hierusalem of the Gentiles vnto extraordinarily called.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

5 The Apostles doe not rashly condemne an extraordinarie vocation, but yet they iudge it by the effects.

24 For he was a good man, and full of the holy Ghost, and faith and much people ioyned themselues vnto the Lord.

25 ¶ 6 Then departed Barnabas to Tarsus to seeke Paul:

6 There was no contention amongst the Apostles either of vsurping, or of holding places and degrees.

26 And when hee had found him, hee brought him vnto Antiochia: and it came to passe that a whole yere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

27 7 In

27 7 In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp out of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 8 Then the disciples euery man according to his abilitie, purposed to send b succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did and sent it to the Elders by the hand of Barnabas and Saul.

7 God doth so wrap vp his Church with the wicked in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.
8 All Congregations or Churches make one bodie.
b That is, that thereof the Deacons might succour the poore: for it behooued to haue all those things done orderly, & decently, and therefore it is sayd, that they sent these things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

1 Herod killeth Iames with the sword, 4 And imprisoneth Peter, 8 whome the Angell deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dyeth.

NOw 1 about that time, a Herod the king stretched foorth his hand to vexe certaine of the Church,

2 And he b killed Iames the brother of Iohn with the sword.

3 2 And when he saw that it pleased the Iewes, hee proceeded further, to take Peter also (then were the dayes of vnleauened bread.)

4 3 And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiours to be kept, intending after the Passeouer to bring him foorth to the people.

5 4 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiours, bound with two chaines, and the keepers before the doore kept the prison.

7 4 And behold, the Angell of the Lord came vpon them, and a light shined in the c house, and he smote Peter on the side, and raised him vp, saying, Arise quickely. And his chaines fell off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and bind on thy sandales. And so he did. Then hee said vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one street, and by and by the Angel departed from him.

11 9 And when Peter was come to himselfe, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 5 And as he considered *the thing*, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maide d came foorth to hearken, named Rhode,

14 But when she knew Peters voice, shee opened not the entrie *doore* for gladnesse, but ranne in, and told how Peter stood before the entrie,

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that is was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 7 And he beckened vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And hee said, Goe shew these things vnto Iames and to the brethren: and hee departed and went into an other place.

18 8 Now assoone as it was day, there was no small trouble among the souldiours, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, & commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and *there* aboade.

20 9 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accorde vnto him, and perswaded Blastus the Kings Chamberlaine, & they desired peace, because their countrey was nourished by the Kings *land*.

21 And vpon a day appointed, Herod arayed himselfe in royall apparell, and sate on the iudgement seat, and made an oration vnto them.

22 10 And the people gaue a shoute, *saying*, The voice of God, and not of man.

23 11 But immediatly the Angell of the Lord smote him, because he e gaue not glorie vnto God, so that hee was eaten of wormes, and gaue vp the ghost.

24 12 And the f word of God grew and multiplyed.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

a God giueth his Church a truce, but for a litte time.
a This name Herod was common to all them that came of the flocke of Herod Ascalonites, whose surname was Magnus: but hee that is spoken of here, was nephew to Herod the great sonne to Aristobulus, and father to that Agrippa who is spoken of afterward.
b Violently, his cause being not once heard.
2 It is an old fashion of tyrants to procure the fauour of the wicked with the blood of the godly.
3 The tyrants and wicked make a galous for themselues, euen then when they doe most according to their owne will and fantasie.
4 The prayers of the godly ouerturne the counsell of tyrants, obtaine Angels of God, breake the prison, vnloose chaines, put Satan to flight, and preserue the Church.
* Chap. 5. 19.
c In the prison.
5 Holy meeting in the night as well of men as women (when they can not be suffered in the day time) are allowable by the example of the Apostles.
6 We obtaine more of God, then we dare well hope for.
d Out of the place where they were assembled, but not out of the house.
7 We may sometimes giue place to the rage of the wicked, but yet so that our diligence which ought to be vsed in Gods businesse, be not a whit slackened.
8 Euill counsell falleth out in the end to the hurt of the deuisers of it.
9 A miserable and shameful example of the end of the enemies of the Church.
10 The flatterie of the people, maketh fooles faine.
11 God resisteth the proud.
e Iosephus recordeth, that this king did not represse those flatterers tongues, and therefore at his death he complained and cryed out of their vanitie.
12 Tyrants build vp the Church by plucking it downe.
f They that heard the word of God.

CHAP. XIII.

1 The holy Ghost commandeth that Paul and Barnabas be separated vnto him. 6 At Paphus, 8 Elimas the sorcerer 11 is stroken blind: 14 From whence being come to Antiochia, 17 They preach the Gospell, 45 the Iewes vehemently withstanding them.

THere 1 were also in the Church that was at Antiochia certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had beene brought vp with a Herod the Tetrarch) and Saul.

2 Now as they b ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke wherevnto I haue c called them.

3 2 Then fasted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were sent forth of the holy Ghost, came downe vnto d Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to *their* minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a

1 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinarie commandement of the holy Ghost.
a The same was Antipas, which put Iohn Baptist to death.
b Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, whiles they were preaching.
c The Lord is said to call (whereof this word (calling) commeth which is vsuall in the Church) when hee causeth that to be, which was not, whether you referre it to the matter it selfe or to any qualitie or thing about the matter: and it commeth of this, because when things begin to be, then they haue some name: as God his mightie power is also declared thereby, who spake the word, and things were made. 2 Fast, and solemne prayers were vsed before the laying on of handes.
3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ. d Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.

false

false Prophet, being a Iew, named Bariesus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 4 But Elimas the sorcerer, (for so is his name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also *is called* Paul) being full of the holy Ghost, set his eyes on him,

10 5 And sayd, O full of all subtilty and all e mischiefe, the child of the deuill, *and* enemie of all righteousnes, wilt thou not cease to peruert the straightwayes of the Lord?

11 Now therefore behold, the †hand of the Lord *is* vpon thee, and thou shalt be blind, and not see the sunne for a season. And immediatly there fell on him a mist and a darkenes, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when hee saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 6 Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Hierusalem.

14 But when they departed from Perga, they came to Antiochia *a citie* of g Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 7 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye h haue any word of exhortation for the people, say on.

16 8 Then Paul stood vp and beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and i exalted the people when they dwelt in the land of ✣ Egypt, and with an ✠ k high arme brought them out thereof.

18 And about the time * of forty yeeres, suffred hee their maners in the wildernesse.

19 And he destroyed seuen nations in the land of Chanaan, & ✲ diuided their land to them by lot.

20 Then afterward he gaue vnto them ✲ Iudges about l foure hundreth and fiftie yeeres, vnto *the time of* Samuel the Prophet.

21 So after that, they desired a * King, and God gaue vnto them ✣ Saul, the sonne of Cis, a man of the tribe of Beniamin, *by the space of* m fourtie yeeres.

22 And after he had taken him away, he raised vp ✠ Dauid to be their King, of whom hee witnessed, saying, I haue found Dauid *the sonne* of Iesse, a man after mine owne heart, which will doe all things that I will.

23 9 Of this mans seede hath God * according to *his* promise raised vp to Israel, the Sauiour Iesus:

24 When ✲ Iohn had first preached n before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled *his* course, he said, ✣ Whom ye thinke that I am, I am not he: but behold, there commeth one after mee, whose shooe of *his* feete I am not worthy to loose.

26 10 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the word of this saluation sent.

27 11 For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the wordes of the Prophets, which are read euery Sabbath-*day*, they haue fulfilled them in condemning him.

28 And though they found no cause of death *in him*, ✠ *yet* desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre:

30 12 But God * raised him vp from the dead.

31 And he was seene many daies of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he o raised vp Iesus, 13 euen as it is written in the second Psalme, ✠ Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him vp from the dead, no more to returne to corruption, hee hath saide thus, ✲ I will giue you the holy things of Dauid, p which are faithfull.

35 14 Wherefore hee saieth also in another place, * Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee ✣ slept, and was laid with his fathers, and saw corruption.

37 But hee whom God raised vp, saw no corruption.

38 15 Be it knowen vnto you therefore, men *and* brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from q all things, from which ye could not be iustified by the Law of Moses, by him euerie one that beleeueth, is iustified.

40 16 Beware therefore least that come vpon you, which is spoken of in the Prophets.

41 ✣ Beholde, yee despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which yee shall not beleeue, if a man would declare it you.

42 ¶ 17 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath *day*.

43 Now when the congregation was dissolued, many of the Iewes and r Proselytes that feared God, followed Paul and Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

4 The deuill maketh the conquest of Christ more glorious, in that that he setteth himselfe against him.

5 The sorcerer which was striken of Paul with a corporall punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospell.

e *He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kind of wickednesse with the least motion in the world.*

f *His power which he sheweth in striking and beating downe his enemies.*

6 An example in one and the selfe same company both of singular constancie, and also of great weakenesse.

g *This putteth a difference betwixt it, and Antiochia which was in Syria.*

7 In the Synagogue of the Iewes (according to the parterne whereof Christian Congregations were instituted) first the Scriptures were read, then such as were learned were licenced by the rulers of the Synagogue to speake and expound.

h *Word for word, If there be any word in you: and this is a kinde of speach taken from the Hebrewes, whereby is meant, that the gifts of Gods grace are in vs, as it were in treasure houses, and that they are not ours, but Gods.*

✠ *Matt.3,11. mar. 1,7. Iohn 1,20.*

10 Christ was promised and sent properly to the Iewes.

11 All things came to passe to Christs, which the Prophets foretold of Messias: so that hereby also it appeareth that he is the true and onely Sauiour: and yet notwithstanding they are not to be excused which did not onely not receiue him, but also persecute him most cruelly although he was innocent.

✠ *Mat.27,22. mar. 15,13. luke 23,23. Iohn 19,6.*

12 We must set the glory of the resurrection against the shame of the crosse, & graue. And the resurrection is prooued as well by witnesses which saw it, as by the testimonies of the Prophets.

* *Mat.28,2. mar. 16,6. luke 24,6. Iohn 20,19.*

o *For then he appeared plainely and manifestly as that onely Sonne of God, when as he left off his weakenesse, and came out of the graue, hauing conquered death.*

13 If Christ had taried in death, he had not beene the true Sonne of God, neither had the couenant, which was made with David, bene sure.

✠ *Psalm 2,7. heb. 1,5. and 5,5.*

✲ *Esa.55,3.*

p *The Grecians call these holy things, which the Hebrewes call gracious bounties: and they are called Danids bounties in the passiue signification, because God bestowed them vpon Dauid: Moreouer they are termed faithfull, after the maner of speech which the Hebrewes vse, who tearme those things faithfull, which are stedie and sure: such as neuer alter nor change.*

14 The Lord was so in graue, that he felt no corruption.

* *Psal.16,11. chap.2,31.* ✣ *1. King.2,10. chap.2,29.*

15 Christ was sent to giue them free remission of sinnes, which were condemned by the Law.

q *Whereas the ceremonies of the Law could not absolue you from your sinnes, this man doth absolue you, if you lay hold on him by faith.*

16 The benefits of God turne to the vtter vndoing of them that contemne them: ✠ *Habak. 1,5.*

17 The Gentiles goe before the Iewes into the kingdome of heaven.

r *Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.*

7 *In like sort saith Dauid, Thou hast put a new song in my mouth: Psal.40,1.*

8 God bestowed many peculiar benefites vpon his chosen Israel, but this especially, that he promised them the euerlasting redeemer.

i *Aduanced and brought to honour.* ✣ *Exod.1,9.* ✠ *Exod.13,14.*

k *Openly and with manie force, breaking in pieces the enemies of his people.* * *Exod.16,1.* ✲ *Iosh.14,1.* ✲ *Iudg.3,9.*

l *There were from the birth of Isaac vnto the destruction of the Canaanites vnder the gouernance of Ioshua foure hundreth and seuen and forty yeeres, and therefore he addeth in this place, this word, About, for there want three yeeres, but the Apostle vseth the whole greater number.* * *1 Sam.8,5.* ✣ *1. Sam.9,15. and 10,1.*

m *In this space of fourtie yeeres must the time of Samuel be reckoned with the dayes of Saul: for the kingdome did as it were swallow vp his gouernement.* ✠ *1. Sam.16,13.*

9 Hee prooueth by the witnesse of Iohn, that Iesus is that Sauiour which should come of Dauid.

* *Psal. 89,21. esai.11,1.* ✲ *Mala.3,1. mat.3,2. mark.1,2. luke 3,2.*

n *Iohn as an Herault, did not shew Christ comming a farre off as the other Prophets did, but hard at hand, and entred on his iourney.*

44 And the next Sabbath *day* came almoſt the whole citie together, to heare the word of God.

45 18 But when the Iewes ſaw the people, they were full of enuie, and ſpake againſt thoſe things, which were ſpoken of Paul, contrarying *them*, and railing on *them*.

46 19 Then Paul and Barnabas ſpake boldly, and ſayd, It was neceſſary that the word of God ſhould firſt haue bene ſpoken vnto you: but ſeeing yee put it from you, and iudge your ſelues vnworthy of euerlaſting life, loe, we turne to the Gentiles.

47 For ſo hath the Lord commanded vs, *ſaying*, ✤ I haue made thee a light of the Gentiles, that thou ſhouldeſt be the ſaluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were t ordained vnto eternall life, beleeued.

49 Thus the word of the Lord was publiſhed throwout the whole countrey.

50 20 But the Iewes ſtirred *certaine* u deuoute and honourable women, and the chiefe men of the citie, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 21 But they ✤ ſhooke off the duſt of their feete againſt them, and came vnto Iconium.

52 And the diſciples were filled with ioy, and with the holy Goſt.

18 The ſauour of one ſelfe ſame Goſpel is vnto the reprobate and vnbeleeuers, death, and to the elect and ſuches beleeue life.

19 The Goſpel is publiſhed to the Gentiles by the expreſſe commandement of God.

f *By this your doing you doe as it were pronounce ſentence againſt your ſelues, and iudge your ſelues.*

✤ *Eſa. 49. 6.*

t *Therefore either all were not appointed to euerlaſting life, or els all ſhould haue beleeued: but becauſe that is not ſo, it followeth that ſome certeine were ordained, and therefore God did not onely foreknowe but alſo foreordaine, that neither faith nor the effects of faith ſhould be the cauſe of his ordeining or appointment, but his ordeining the cauſe of faith.* 20 Such is the craft and ſubtiltie of the enemies of the Goſpel, that they abuſe the ſimplicitie of ſome which are not altogether euill men, to execute their cruelty. u *Such as embraced Moſes his Law.* 21 The wickednesſe of the world cannot let God to gather his Church together, and to foſter and cheriſh it, when it is gathered together.

✤ *Matt. 29. 14. mar. 11. luke 9. 5. chap. 18. 6.*

CHAP. XIIII.

1 *Paul and Barnabas 5 are perſecuted at Iconium: 6 At Lyſtra Paul 10 healeth a creeple: 13 They are about to doe ſacrifice vnto them, 13 but they forbid it. 19 Paul by the perſwaſion of certaine Iewes, is ſtoned: 23 From thence paſſing throw diuers Churches, 26 they returne to Antiochia.*

1 We ought to be no leſſe conſtant in preaching of the Goſpel, then the peruerſines of the wicked is obſtinate in perſecuting of it.

a *Iconium was a citie of Lycaonia.*

b *Which obeyed not the doctrine.*

3 We ought not to leaue our places and giue place to threatnings, neither to open rage, but when there is no other remedie, and that not for our owne quietnes ſake, but that the Goſpel of Chriſt may be ſpred further abroad.

c *It is lawfull ſometime to flee dangers, in time conuenient.*

4 It is an olde ſubtiltie of the deuill, either to cauſe the faithfull ſeruants of God to be baniſhed at once, or to be worſhipped for idoles: and that chiefly taking occaſion by miracles wrought by them.

AND 1 it came to paſſe in a Iconium, that they went both together into the Synagogue of the Iewes, and ſo ſpake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the b vnbeleeuing Iewes ſtirred vp, and corrupted the mindes of the Gentiles againſt the brethren.

3 2 So therefore they abode there a long time, and ſpake boldly in the Lord, which gaue teſtimony vnto the word of his grace, and cauſed ſignes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and ſome were with the Iewes, and ſome with the Apoſtles.

5 And when there was an aſſault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to ſtone them,

6 They were ware of it, and c fled vnto Lyſtra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Goſpel.

8 ¶ 3 Now there ſate a certaine man at Lyſtra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul ſpeake: who beholding him and perceiuing that he had faith to be healed,

10 Saide with a loud voice, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people ſaw what Paul had done, they lift vp their voices, ſaying in the ſpeach of Lycaonia, Gods are come downe to vs in the likeneſſe of men.

12 And they called Barnabas, Iupiter: and Paul Mercurius, becauſe he was the chiefe ſpeaker.

13 Then Iupiters Prieſt, which was before their citie, brought buls with garlands vnto the d gates, and would haue ſacrificed with the people.

14 But when the Apoſtles, Barnabas and Paul heard it, they rent their cloathes, and ran in among the people, crying,

15 4 And ſaying, O men, why doe yee theſe things? We are euen men ſubiect to the e like paſſions that ye be, and preach vnto you, that yee ſhould turne from theſe f vaine things vnto the liuing God, ✤ which made heauen and earth, and the ſea, and all things that in them are:

16 5 Who in times paſt ✤ g ſuffered all the Gentiles to walke in their owne wayes.

17 Neuertheleſſe, he left not himſelfe without witnes, in that he did good *and* gaue vs raine from heauen, and fruitfull ſeaſons, filling our hearts with food, and gladneſſe.

18 And ſpeaking theſe things, ſcarſe appeaſed they the multitude, that they had not ſacrificed vnto them.

19 6 Then there came certaine Iewes from Antiochia and Iconium, which when they had perſwaded the people, h ſtoned Paul, and drewe him out of the citie, ſuppoſing he had beene dead.

20 Howbeit, as the diſciples ſtood round about him, hee aroſe vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 7 And after they had preached the glad tidings of the Goſpell to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and to Antiochia.

22 8 Confirming the diſciples hearts, and exhorting them to continue in the faith, *affirming* that wee muſt through many afflictions enter into the kingdome of God.

23 9 And when they had ordained them Elders by election in euerie Church, and prayed, and faſted, they commended them to the Lord in whom they beleeued.

24 10 Thus they went throughout Piſidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to h Attalia,

26 And thence ſailed to i Antiochia, ✻ from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearſed all the things that God had done by them, and how hee had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the diſciples.

d *Of the houſe where Paul and Barnabas were.*

e *That is alſo called idolatry, which giueth to creatures, be they neuer ſo holy and excellent, that which is proper to the onely one God, that is inuocation or calling vpon.*

e *Men, as ye are, and partakers of the ſelfe ſame nature of man as you.*

f *He calleth idoles, vaine things, after the maner of the Hebrewes.*

✤ *Gene. 1, 1. pſalme 146, 5. reuel. 14, 7.*

g Cuſtom, be it neuer ſo old, doth not excuſe the idolatrers.

✤ *Pſal. 81, 13. rom. 1, 24.*

g *Suffered them to liue as they luſted, perſcribing and appointing them no kind of religion.*

6 The deuill when he is brought to the laſt caſt, at length rageth openly, but in vain, euen then when he ſeemeth to haue the vpper hand.

✻ *2. Cor. 11, 25.*

7 We muſt goe forward in our vocation through a thouſand deaths.

8 It is the office of the miniſters, not only to teach, but alſo to confirme them that are taught, and prepare them to the croſſe.

9 The Apoſtles committed the Churches which they had planted, to proper and peculiar Paſtours, which they made not raſhly, but with prayers and faſtings going before: neither did they truſt them vpon Churches through briberie or lordly ſuperioritie, but choſe and placed them by the voyce of the congregation.

10 Paul and Barnabas hauing made an end of their peregrination, and being returned to Antiochia, do render an account to the Congregation or Church.

h *Attalia was a ſea city of Pamphylia, neere to Lycia.* i *Antiochia of Syria.* ✻ *Chap. 13, 3.*

CHAP. XV.

1 *Certaine goe about to bring in circumciſion at Antiochia: 6 About which matter the Apoſtles conſult: 19 and what muſt be done 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.*

Then

THen 1 came downe a certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the maner of Moses, yee cannot be saued.

2 a And when there was great dissention, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus b being brought foorth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *said they*, certaine of the sect of the Pharises, which did beleeue, rose vp, saying that it was needefull to circumcise them, and to commaund *them* to keepe the Law of Moses.

6 3 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, ✤ 4 Yee men *and* brethren, ye know that a c good while agoe, among vs God chose out *me*, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as *he did* vnto vs.

9 And he put no d difference betweene vs and them, after that ✤ e by faith he had purified their hearts.

10 5 Now therefore, why f tempt ye God, to ❧ lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleeue, through the grace of the Lord Iesus Christ to be saued, euen as they *doe*.

12 6 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, g Iames answered, saying, Men, *and* brethren, hearken vnto me.

14 7 Simeon hath declared, how God first did visite the Gentiles, to take *of them* a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 ✤ After this I will returne, and will builde againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the worlde, God h knoweth all his workes.

19 8 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstaine themselues from i filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath *day*.

22 9 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: *to vvit*, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, and the brethren, Vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 10 Forasmuch as we haue heard, that certaine which k went out from vs, haue troubled you with words, and l combred your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement.

25 It seemed therefore good to vs, when wee were come together with one accord, to sent chosen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue m giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 11 For it seemed good to the n holy Ghost, and o to vs, to lay no more burden vpon you, then these p necessarie things.

29 12 *That is*, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 13 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle,

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let goe in q peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ 14 But after certaine dayes, Paul sayd vnto Barnabas, Let vs returne and visite our brethren in euery citie, where we haue preached the word of the Lord, *and see* how they doe.

1 The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proud and stubburne wittes of certaine euill men: The first strife was concerning the office of Christ, whether we be saued by his onely righteousnesse apprehended by faith, or we haue neede also to obserue the Law.

a *Epiphanius is of opinion that this was Cerinthus.*

2 Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.

b *Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Church.*

3 The matter is first handled, both parts being heard in the assemblie of the Apostles and ancients, and after is communicated with the people.

✤ *Chap.10,20. and 11,13.*

4 God himselfe in calling of the Gentiles which are vncircumcised, did teach that our saluation doth consist in faith without the worship appointed by the Law.

c *Word for word, of old time, that is, euen from the first time that we were commanded to preach the Gospel, and straightwayes after that the holy Ghost came downe vpon vs.*

d *He put no difference betweene vs and them, as touching the benefite of his free fauour.*

✤ *Chap.10,43. 1.cor.1,2.*

e *Christ pronounceth them Blessed, which are pure of heart: and here we are plainely taught that men are made such by faith.*

5 Peter passing from the Ceremonies to the Lawe it selfe in generall, sheweth that none could be saued, if saluation were to be sought for by the Lawe, and not by grace onely in Iesus Christ, because that no man could euer fulfill the Lawe, neither Patriarch, nor Apostle.

f *Why tempt yee God, as though hee could not saue by faith?*

❧ *Matth. 23, 4.*

6 A true patterne of a lawfull Councill, were Gods truth onely reigneth.

g *The sonne of Alpheus, who is called the Lords brother.*

7 Iames confirmeth the calling of the Gentiles, out of the worde of God, therein agreeing to Peter.

✤ *Amos 9, 11.*

h *And therefore nothing commeth to passe by fortune, but by Gods appointment.*

8 In matters indifferent we may so farre beare with the weakenesse of our brethren, as they may haue time to be instructed.

i *From sacrifices or from feasts which were kept in idoles Temples.*

9 In a lawfull Synode, neither they which are appointed and chosen Iudges, appoint and determine any thing tyrannously or vpon Lordlives, neither doth the common multitude set themselues tumultuously against them, which sit as Iudges by the worde of God: as the like order also is holden in publishing and ratifying those things which haue bene so determined and agreed vpon.

10 The Councill of Hierusalem concludeth, that they trouble mens consciences, which teach vs to seeke saluation in any other meanes then in Christ onely, apprehended by faith, from whence soeuer they come, and whomsoeuer they pretend to be authour of their vocation.

k *From our congregation.*

l *A borowed kinde of speach taken of them which pull downe that that was built vp: and it is a very vsuall metaphore in the Scriptures: to say the Church is built, for, the Church is planted and stablished.*

m *Haue greatly hazarded their liues.*

11 That is, a lawfull Councill, which the holy Ghost ruleth.

n *First they make mention of the holy Ghost, that it may not seeme to be any mans worke.*

o *Not that men haue any authoritie of themselues, but to shewe the faithfulnesse that they vsed in their ministerie and labour.*

p *This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarell.*

12 Charitie is requisite euen in things indifferent.

13 It is requisite for all people to knowe certainely what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a few.

q *This is an Hebrew kinde of speach, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leaue.*

14 Congregations or Churches doe easily degenerate, vnlesse they be diligently seene vnto, and therefore went these Apostles to ouersee such as they had planted, and for this cause also Synodes were instituted and appointed.

37 15 And

15 A lamentable example of diſcord betweene excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine.
16 God vſeth the faultes of his ſeruants to the profite and building of his Church, yet we haue to take heed, euen in the beſt matters that wee paſſe not meaſure in our heate.

37 15 And Barnabas counſelled to take with them Iohn, called Marke.
38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.
39 16 Then were they ſo r ſtirred, that they departed aſunder one from the other, ſo that Barnabas tooke Marke, and ſailed vnto Cyprus.
40 And Paul choſe Sylas and departed, being commended of the brethren vnto the grace of God.
41 And hee went through Syria and Cilicia, ſtabliſhing the Churches.

r *They were in great heate: but herein we haue to conſider the force of Gods counſell: for by this meanes it came to paſſe, that the doctrine of the Goſpel was exerciſed in many places.*

CHAP. XVI.

1 *Paul hauing circumciſed Timotheus,* 12 *being at Philippi,* 14 *inſtructed Lydia in the faith.* 16 *The ſpirit of diuination,* 18 *is by him caſt out:* 20 *and for that cauſe* 22 *they are wipped,* 24 *and impriſoned.* 26 *Through an earthquake,* 27 *the priſon doores are opened.* 31, 32 *The Gaoler receiueth the faith.*

THen 1 came he to Derbe and to Lyſtra: and beholde, a certaine diſciple was there, named ✤ Timotheus, a womans ſonne, which was a a Ieweſſe and beleeued, but his father was a Grecian,
2 Of whom the brethren which were at Lyſtra and Iconium, b reported well.
3 2 Therefore Paul would that hee ſhould goe forth with him, and tooke and circumciſed him, becauſe of ſ Iewes, which were in thoſe quarters: for they knew all that his father was a Grecian.
4 3 And as they went through the cities, they deliuered them c the decrees to keep, ordeined of the Apoſtles and Elders which were at Hieruſalem.
5 And ſo were the Churches ſtabliſhed in the faith, and increaſed in number dayly.
6 ¶ 4 Nowe when they had gone throughout Phrygia, and the region of Galatia, they were d forbidden of the holy Ghoſt, to preach the word in Aſia.
7 Then came they to Myſia, and ſought to goe into Bythinia: But the Spirit ſuffered them not.
8 Therefore they paſſed through Myſia, and came downe to Troas.
9 5 Where a viſion appeared to Paul in the night. There ſtood a man of Macedonia, and prayed him, ſaying, Come into Macedonia, and helpe vs.
10 6 And after he had ſeene the viſion, immediatly we prepared to goe into Macedonia, being aſſured that the Lord had called vs to preach the Goſpel vnto them.
11 Then went wee forth from Troas, and with a ſtreight courſe came to Samothracia, and the next day to Neapolis.
12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whoſe inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.
13 7 And on the Sabbath day we went out of the citie, beſides a riuer, where they were wont to e pray: and wee ſate downe, and ſpake vnto the women, which were come together.
14 8 And a certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, which worſhipped God, heard vs: whoſe heart the Lord opened, that ſhee attended vnto the things, which Paul ſpake.
15 9 And when ſhee was baptized, and her houſhold, ſhe beſought vs, ſaying, If ye haue iudged me to be faithfull to the Lord, come into mine houſe, and abide there: and ſhe conſtrained vs.
16 10 And it came to paſſe that as we went to prayer, a certaine maid hauing a ſpirit f of diuination, met vs, which gate her maſters much vantage with diuining.
17 Shee followed Paul and vs, and cried, ſaying, Theſe men are the ſeruants of the moſt high God, which ſhew vnto you the way of ſaluation.
18 And this did ſhee g many dayes: but Paul being grieued, turned about, and ſaid to the ſpirit, I commaund thee in the Name of Ieſus Chriſt, that thou come out of her. And he came out the ſame houre.
19 11 Now when her maſters ſaw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magiſtrates.
20 12 And brought them to the gouernours, ſaying, Theſe men which are Iewes trouble our citie,
21 13 And preach ordinances, which are not lawfull for vs to receiue, neither to obſerue, ſeeing we are Romanes.
22 14 The people alſo roſe vp together againſt them, and the gouernours rent their cloathes, and commanded *them* to be beaten with rods.
23 And when they had beaten them ſore, they caſt *them* into priſon, commanding the Gaoler to keepe them ſurely.
24 Who hauing receiued ſuch commandement, caſt them into the inner priſon, and make their feet h faſt in the ſtocks.
25 15 Now at midnight Paul and Silas prayed, and ſung Pſalmes vnto God: and the priſoners heard them.
26 And ſuddenly there was a great earthquake, ſo that the foundation of the priſon was ſhaken: and by and by all the doores opened, and euery mans bands were looſed.
27 16 Then the keeper of the priſon waked out of his ſleepe, and when hee ſaw the priſon doores open, hee drew out his ſword and would haue killed himſelfe, ſuppoſing the priſoners had bin fled.
28 17 But Paul cried with a loude voyce, ſaying, Doe thy ſelfe no harme: for we all are here.
29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.
30 And brought them out, and ſayd, Syrs, what muſt I doe to be ſaued?
31 And they ſayde, Beleeue in the Lord Ieſus Chriſt, & thou ſhalt be ſaued, and thine houſholde.
32 And they preached vnto him the worde of the Lord, and to all that were in the houſe.
33 18 Afterwarde hee tooke them the ſame houre of the night, and waſhed *their* ſtripes, and was baptized with all that belonged vnto him ſtraightway.
34 And when hee had brought them into his houſe, he ſet meate before them, and reioyced that he with all his houſhold beleeued in God.
35 19 And when it was day, the gouernours ſent the ſergeants, ſaying, Let thoſe men goe.

1 Paul himſelfe doeth not receiue Timothie into the miniſterie without ſufficient teſtimonie, and allowance of the brethren.
✤ *Rom.* 16, 21. *phil.* 2, 19. 1. *theſſ.* 3, 2.
a *Paul in his latter Epiſtle to Timothie, commendeth the godlines of Timothies mother and grandmother.*
b *Both for his godlineſſe and honeſtie.*
2 Timothie is circumciſed, not ſimply for any neceſſitie, but in reſpect of the time onely to winne the Iewes.
3 Charitie is to be obſerued in things indifferent that ſo regard be had both of the weake, and the quietneſſe of the Church.
c *Thoſe decrees which he ſpake of in the former chapter.*
4 God appointeth certaine and determinate times to open and ſet forth his trueth, that both the election and the calling may proceed of grace.
d *He ſheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey and not to inquire.*
f *This is a proper note of Apollo, which was wont to giue anſweres to them that asked him.*
g *Paul made no haſte to this miracle, for he did all things as he was led by the ſpirit.*
11 Couetouſneſſe of lucre and gaine is an occaſion of perſecuting the trueth. In the meane ſeaſon, God ſparing Timothie, calleth Paul and Silas as the ſtronger, to battaile.
12 Couetouſneſſe pretendeth a deſire of common peace and godlineſſe.
13 It is an argument of the deuill, to vrge the authoritie of anceſters without any diſtinction.
14 An Example of euill Magiſtrates to obey the furie and rage of the people.
h *Becauſe hee would be more ſure of them, he ſet them faſt in the ſtockes.*
15 The prayers of the godly do ſhake both heauen and earth.
16 The mercifull Lord, ſo oft as he liſteth, draweth men to life, euen through the midſt of death, and whereas iuſtly they deſerued great puniſhment, he ſheweth them great mercie.
17 In meanes which are eſpecially extraordinarie, we ought not to moue our foote forward, vnleſſe that God goe before vs.
18 God with one ſelfe ſame hand woundeth and healeth, when it pleaſeth him.
19 Shame and confuſion is in proceſſe of time, the reward of wicked and vniuſt Magiſtrates.

ſ They are the miniſters of the Goſpel, by whom hee helpeth ſuch as were like to periſh. 6 The Saints did not eaſily beleeue euery viſion. 7 God beginneth his kingdome in Macedonia by the conuerſion of a woman, and ſo ſheweth that there is no acception of perſon in the Goſpel. e *Where they were woont to aſſemble themſelues.* 8 The Lord onely openeth the heart to heare the word which is preached.

20 We muſt not render iniurie for iniurie, and yet notwithſtanding it is lawfull for vs to vſe ſuch helpes as God giueth vs, to bridle the outrageouſneſſe of the wicked, that they hurt not other in like ſort.
21 The wicked are not mooued with the feare of God, but with the feare of men: and by that meanes alſo God prouideth for his, when it is needefull.
22 We may eſchew dangers, ſo that we neuer neglect our duetie.

36 Then the keeper of the priſon tolde theſe wordes vnto Paul, *ſaying*, The gouernours haue ſent to looſe you: now therefore get you hence, and goe in peace:

37 20 Then ſayd Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue caſt vs into priſon, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 21 And the ſergeants tolde theſe wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and deſired them to depart out of the citie.

40 22 And they went out of the priſon, and entred into *the houſe of* Lydia: and when they had ſeene the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul at Theſſalonica 3 preaching Chriſt, 6, 7 is intertained of Iaſon: 10 Hee is ſent to Berea: 15 from thence comming to Athens, 19 in Mars ſtreete 23 hee preacheth the liuing God to them vnknowen, 34 and ſo many are conuerted vnto Chriſt.*

NOw 1 as they paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath *dayes* diſputed with them by the Scriptures.

3 2 Opening and alledging that Chriſt muſt haue ſuffered, and riſen againe from the dead, and this is Ieſus Chriſt, whom *ſayd he*, I preach to you.

4 And ſome of them beleeued, and ioyned in company with Paul and Silas: alſo of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 3 But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine a vagabondes *and* wicked fellowes, and when they had aſſembled the multitude, they made a tumult in the citie, and made aſſault againſt the houſe of Iaſon, and ſought to bring them out to the people.

6 But when they found them not, they drew Iaſon and certaine brethren vnto the heads of the citie, crying, Theſe are they which haue ſubuerted the ſtate of the b world, and here they are,

7 Whom Iaſon hath receiued, and theſe all doe againſt the decrees of Ceſar, ſaying; that there is another King one Ieſus.

8 Then they troubled the people, and the heads of the citie, when they heard theſe things.

9 Notwithſtanding when they had receiued ſufficient c aſſurance of Iaſon and of the other, they let them goe.

10 4 And the brethren immediatly ſent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 5 Theſe were alſo more d noble men then they which were at Theſſalonica, which receiued the worde with all readineſſe, and ſearched the Scriptures dayly, whether thoſe things were ſo.

12 Therefore many of them beleeued, and of honeſt women, which were Grecians, and men not a few.

13 6 But when the Iewes of Theſſalonica knew, that the word of God was alſo preached of Paul at Berea, they came thither alſo, and mooued the people.

14 7 But by and by the brethren ſent away Paul to goe as *it were* to the ſea: but Silas and Timotheus aboade there ſtill.

15 8 And they that did conduct Paul, e brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they ſhould come to him at once, they departed.

16 9 Now while Paul waited for them at Athens, his ſpirit was f ſtirred in him, when he ſaw the citie ſubiect to g idolatry.

17 Therefore hee diſputeth in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with h whomſoeuer he met.

18 10 Then certaine Philoſophers of the Epicures, and of the Stoicks, diſputed with him, and ſome ſayd, What will this i babbler ſay? Others *ſayd*, He ſeemeth to be a ſetter foorth of ſtrange gods (becauſe he preached vnto them Ieſus, and the reſurrection.)

19 And they tooke him, and brought him into k Mars ſtreet, ſaying, May we not know, what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certaine ſtrange things vnto our eares: wee would know therefore what theſe things meane.

21 11 For all the Athenians and ſtrangers which dwelt there, gaue themſelues to nothing els, but either to tell, or to heare ſome newes.

22 12 Then Paul ſtood in the middes of Mars ſtreet, and ſaid, Ye men of Athens, I perceiue that in all things yee are too l ſuperſtitious.

23 For as I paſſed by, and behelde your m deuotions, I founde an altar wherein was written, VNTO THE n VNKNOWEN GOD. Whom ye then ignorantly worſhip, him ſhewe I vnto you:

24 13 God that made the world, and all things that are therein, ſeeing that he is Lord of heauen and earth, ✤ dwelleth not in temples made with hands.

25 ✤ Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giueth to all life and breath and all things,

26 14 And hath made of o one blood all mankind, to dwell on all the face of the earth, and hath aſſigned the ſeaſons which were ordeined before, and the bounds of their habitation.

1 The caſting out of Silas and Paul, was the ſauing of many other.
2 Chriſt is therefore the Mediatour, becauſe he was crucified and roſe againe: much leſſe is he to be reiected, becauſe the croſſe is ignominious.
3 Although the zeale of the vnfaithfull ſeeme neuer ſo goodly, yet at length it is found to haue neither trueth nor equitie: But yet the wicked cannot doe what they liſt, for euen among themſelues God ſtirreth vp ſome, whoſe helpe he vſeth to the deliuerance of his.
a *Certaine companions which doe nothing but walke the ſtreets, wicked men, to be hired for euery mans money, to doe any miſchiefe, ſuch as we commonly call the raſcals and very ſinkes and dunghil knaues of all townes and cities.*
b *Into what countrey and place ſoeuer they come, they cauſe ſedition and tumult.*
c *When Iaſon had put them in good aſſurance that they ſhould appeare.*
4 That is indeede the wiſedome of the Spirit, which alwayes ſetteth the glory of God before it ſelfe as a marke whereunto it directeth it ſelfe, and neuer ſwarueth from it. 5 The Lord ſetteth out in one moment, and in one people, diuers examples of his vnſearchable wiſedome, to cauſe them to feare him. d He compareth the Iewes, with the Iewes.
6 Satan hath his, who are zealous for him, and that euen ſuch, as leaſt of all ought.
7 There is neither counſell, nor furie, nor madneſſe, againſt the Lord.
8 The ſheepe of Chriſt doe alſo watch for their paſtors health and ſafetie, but yet in the Lord.
e *It is not for nought that the Iewes of Berea were ſo commended, for they brought Paul ſafe from Macedonia to Athens, and there is in diſtance betwixt thoſe two, all Theſſalia, and Bœotia and Attica.*
9 In comparing the wiſedome of God with mans wiſedome, men ſcoffe and mocke at that which they vnderſtand not: And God vſeth the curioſitie of fooles to gather together his elect.
f *He could not forbeare.*
g *Slauiſhly giuen to Idolatry: Pauſanias writeth that there were more Idoles in Athens, then in all Grecia, yea they had altars dedicated to Shame, and Fame, & Luſt, whom they made goddeſſes.*
h *Whomſoeuer Paul met with, that would ſuffer him to talke with him, he reaſoned with him, ſo throughly did he burne with the zeale of Gods glory.*
10 Two ſectes eſpecially of the Philoſophers doe ſet themſelues againſt Chriſt: the Epicures, which make a mocke and ſcoffe at all religions and the Stoickes, which determine vpon matters of religion according to their owne braines.
i *Word for word, ſeede gatherer: a borowed kind of ſpeach taken of birds which ſpoile corne, and is applied to them which without all arte bluſter out ſuch knowledge as they haue gotten by hearing this man and that man.* k *This was a place called as you would ſay, Mars hill, where the iudges ſate which were called Areopagita, vpon weightie affaires, which in olde time arreigned Socrates, and afterward condemned him of impietie.*
11 The wiſedome of man is vanitie. 12 The idolaters themſelues miniſter moſt ſtrong and forcible arguments againſt their owne ſuperſtition. l *To ſtand in too peeuiſh and ſeruile a feare of your gods.* m *Whatſoeuer men worſhip for religions ſake, that we call deuotion.* n *Pauſanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name intituled.* 13 It is a moſt fooliſh and vaine thing to compare the Creator with the creature, to limite him within a place, which can be comprehended in no place, and to thinke to allure him with giftes, of whom all men haue receiued all things whatſoeuer they haue: And theſe are the fountaines of all idolatrie. ✤ *Chap. 7. 48* ✤ *Pſalm 50. 8.* 14 God is wonderfull in all his works, but eſpecially in the worke of man: not that we ſhould ſtand amaſed at his works, but that we ſhould lift vp our eyes to the workeman. o *Of one ſtocke and one beginning.*

27 That they should seeke the Lord, if so be they might haue p groped after him, and found *him*, though doubtlesse he be not farre from euery one of vs:

28 For in him we liue, and moue, and haue our being, as also certaine of your owne Poets haue said: For we are also his generation.

29 ✤ Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or siluer, or stone q grauen by arte and the inuention of man.

30 15 And the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent.

31 Because hee hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, *whereof* he hath giuen an r assurance to all men, in that hee hath raised him from the dead.

32 16 Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

16 Men, to shew forth their vanitie, are diuersly affected and mooued with one selfe same Gospel, which notwithstanding ceaseth not to be effectuall in the elect.

p *For as blinde men we could not seeke out God, but onely by groping wise, before the true light came and lightned the world.*

✤ *Esai. 40, 19.*

q *Which stuffe, as golde, siluer, stones, are customably grauen, as a mans wit can deuise, for men will not worship that grosse stuffe as it is, vnlesse by some art it haue gotten some shape vpon it.*

15 The oldnesse of the errour doeth not excuse them that erre, but it commendeth and setteth forth the patience of God: who notwithstanding will be a iust iudge to such as contemne him.

r *By declaring Christ to be iudge of the world through the resurrection from the dead.*

CHAP. XVIII.

As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accused before Gallio, 16 but in vaine: 18 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.

A Fter 1 these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named ✤ Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commanded all Iewes to depart from Rome:) and hee came vnto them.

3 And because he was of the same craft, hee aboade with them and wrought (for their craft was to make tents.)

4 2 And he disputed in the Synagogue euery Sabbath *day*, and b exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul c forced in Spirit, testified to the Iewes that Iesus was the Christ.

6 3 And when they resisted and blasphemed, he s shooke his raiment, and said vnto them, Your d blood *be* vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And ✤ Crispus the chiefe ruler of the Synagogue beleeued in the Lord with all his houshold: and many of the Corinthians hearing it, beleeued and were baptized.

9 4 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace,

10 For I am with thee, and no man shall lay *hands* on thee to hurt thee: for I haue much people in this citie.

11 So he e continued there a yeere and sixe moneths, and taught the word of God among them.

12 ¶ 5 Now when Gallio was deputie of f Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to g reason maintaine you.

15 But if it be a question of h wordes and i names, and of your Law, looke yee to it your selues: for I will be no iudge of those things.

16 And hee drawe them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio caried nothing for those things.

18 6 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that k he had shorne his head in l Cenchrea: for he had made a ✤ vowe.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 7 Who desired him to tarie a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, ✤ m if God will. So he sailed from Ephesus.

22 ¶ And when hee came downe to Cesarea, he went vp *to Hierusalem*: and when he had saluted the Church, he went downe vnto Antiochia.

23 Now when he had taried *there* a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, strengthening all the disciples.

24 8 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and u mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the Spirite, and taught diligently the things of the Lord, and knew but the baptisme of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when * Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the o way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe them much which had beleeued through p grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

4 God doeth auouch and maintaine the constancie of his seruants.

e Word for word, sate, where-upon they in former time tooke the name of their Bishops seas: but Paul sate, that is, continued teaching the word of God: and this kinde of seate belongeth nothing to them which neuer saw their seates with a minde to teach in them.

5 The wicked are neuer wearie of euill doing, but the Lord mocketh their endeuours marueilously.

f That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection by the Achayans, which in those dayes were Princes of Grecia, as Pausanias recordeth.

g As much as in right I could.

h As if a man haue not spoken well, as the case of your religion standeth.

i For this prophane man thinketh that the controuersie of religion, is but a braule about words, and for no matter of substance.

6 Paul is made all to all, to winne all to Christ.

k That is, Paul.

l Cenchrea was an hauen of the Corinthians.

✤ *Num. 16, 18. chap. 21, 24.*

7 The Apostles were caried about not by the will of man, but by the leading of the holy Ghost.

✤ *1. Cor. 4, 19. Iames 5, 15.*

m So we should promise nothing without this clause, for we know not what the day following will bring forth.

8 Apollos, a godly and learned man, refuseth not to profit in the schole of a base and abiect handicrafts man, and also of a woman: and so becommeth an excellent minister of the Church. ✤ *1. Cor. 1, 12.* *n Very well instructed in the knowledge of the Scriptures.* * *Rom. 16, 3.* *o The way that leadeth to God.* *p Through Gods gracious fauour, or by those excellent gifts which God hath bestowed vpon him.*

1 The true ministers are so farre from seeking their owne profite, that they do willingly depart from their right, rather then the course of the Gospell should be hindered in the least wise that might be.

✤ *Rom. 16, 3.*

a Suetonius recordeth that Rome banished the Iewes, because they were alwayes at disquiet, and that by Christes meanes.

2 The trueth ought alwayes to be freely vttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby, shall require.

b Exhorted so that he perswaded, and so the word signifieth.

c Was very much grieued in minde: whereby is signified the great earnestnesse of his minde, which was greatly mooued: for Paul was so zealous, that he cleane forgate himselfe, and with a wonderfull courage gaue himselfe to preach Christ.

3 Although wee haue assayed all meanes possible, and yet in vaine, wee must not leaue off from our worke, but forsake the rebellious, and goe to them that be more obedient.

s Chap. 13, 51. mat. 10, 14. *d This is a kinde of speach taken from the Hebrewes, whereby hee meaneth, that the Iewes are cause of their owne destruction: and as for him, that he is without fault in forsaking them and going to other nation.* ✤ *1. Corinth. 1, 14.*

CHAP. XIX.

Certaine diſciples at Epheſus, 3 hauing onely receiued Iohn baptiſme, 2 and know not the viſible giftes of the holy Ghoſt, wherewith God had beautified his Sonnes kingdome, 5 are baptized in the Name of Ieſus. 13 The Iewiſh exorciſts 16 are beaten of the deuill. 19 Coniuring bookes are burnt. 24 Demetrius 29 raiſeth ſedition againſt Paul.

AND 1 it came to paſſe, while Apollos was at Corinthus, that Paul when he paſſed thorow the vpper coaſts, came to Epheſus, and found certaine diſciples,

2 And ſayd vnto them, Haue ye receiued the a holy Ghoſt ſince yee beleeued? And they ſayd vnto him, We haue not ſo much as heard whether there be an holy Ghoſt.

3 2 Aud he ſayd vnto them, Vnto b what were ye then baptized? And they ſayd, Vnto c Iohns baptiſme.

4 Then ſayd Paul, ✣ Iohn verely baptized with the baptiſme of repentance, ſaying vnto the people, that they ſhould beleeue in him, which ſhould come after him, that is, in Chriſt Ieſus.

5 And when they heard it, they were baptized in the Name of the Lord Ieſus.

6 So Paul layd his handes vpon them, and the holy Ghoſt came on them, and they ſpake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and ſpake boldly for the ſpace of three moneths, diſputing and exhorting to the things that *appertaine* to the kingdome of God.

9 3 But when certaine were hardened, and diſobeyed, ſpeaking euill of the d way *of God* before the multitude, hee departed from them, and ſeparated the diſciples, and diſputed dayly in the ſchoole of one e Tyrannus.

10 And this was done by the ſpace of two yeeres, ſo that all they which dwelt in Aſia, heard the word of the Lord Ieſus, both Iewes and Grecians.

11 And God wrought no ſmall miracles by the hands of Paul,

12 So that from his body were brought vnto the ſicke, kerchefs, or handkerchefs, & the diſeaſes departed from them, & ỹ euill ſpirits went out of thẽ.

13 4 Then certaine of the vagabond Iewes, f exorciſts tooke in hand to name ouer them which had euill ſpirits, the name of the Lord Ieſus, ſaying, We adiure you by Ieſus, whom Paul preacheth.

14 (And there were certaine ſonnes of Sceua a Iew, the Prieſt, *about* ſeuen which did this.)

15 And the euill ſpirit anſwered, and ſayd, Ieſus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill ſpirit was, ranne on them, and ouercame them, and g preuailed againſt them, ſo that they fledde out of that houſe, naked and wounded.

17 And this was knowne to all the Iewes and Grecians alſo which dwelt at Epheſus, and feare came on them all, and the Name of the Lord Ieſus was magnified,

18 5 And many that beleeued, came and h confeſſed, and ſhewed their works.

19 Many alſo of them which vſed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it i fiftie thouſand *pieces* of ſiluer.

20 So the word of God grewe mightly, and preuailed.

21 ¶ 6 Now when theſe things were accompliſhed, Paul purpoſed by the k Spirit to paſſe through Macedonia and Achaia, and to goe to Hieruſalem, ſaying, After I haue bene there, I muſt alſo ſee Rome.

22 So ſent hee into Macedonia two of them that miniſtred vnto him, Timotheus, and Eraſtus, *but* he remained in Aſia for a ſeaſon.

23 7 And the ſame time there aroſe no ſmall trouble about that way.

24 For a certaine man named Demetrius a ſiluerſmith, which made ſiluer l temples of Diana, brought great gaines vnto the craftesmen,

25 Whom he called together, with the workmen of like things, and ſayd, Sirs, ye know that by this craft we haue our goods:

26 Moreouer ye ſee and heare, that not alone at Epheſus, but almoſt throughout all Aſia this Paul hath perſwaded, and turned away much people, ſaying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our m portion ſhall be reproued, but alſo that the temple of the great goddeſſe Diana ſhould be nothing eſteemed, and that it would come to paſſe that her magnificence, which all Aſia and the world worſhippeth, ſhould be deſtroyed.

28 Now when they heard it, they were full of wrath, and cryed out, ſaying, Great *is* Diana of the Epheſians.

29 And the whole citie was full of confuſion, and they ruſhed into the cõmon place with one aſſent, and caught ✣ Gaius, and ✣ Ariſtarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the diſciples ſuffered him not.

31 8 Certaine alſo of the chiefe of Aſia, which were his friends, ſent vnto him, deſiring him that he would not preſent himſelfe in the Common place.

32 Some therefore cried one thing, and ſome another: for the aſſembly was out of order, and the more part knew not wherefore they were come together.

33 And *ſome* of the company drew foorth Alexander, the Iewes thruſting him forwards. Alexander then beckened with his hand, and would haue excuſed the matter to the people.

34 9 But when they knew that he was a Iewe, there aroſe a ſhoute almoſt for the ſpace of two houres, of all men, crying, Great *is* Diana of the Ephesians.

35 10 Then the towne clearke when hee had ſtayed the people, ſayd, Ye men of Epheſus, what man is it that knoweth not how that the citie of the Epheſians is a worſhipper of the great goddeſſe Diana, and of *the image*, which n came downe from Iupiter?

36 Seeing then that no man can ſpeake againſt theſe things, ye ought to be appeaſed, and to doe nothing rathly.

37 For yee haue brought hither theſe men, which haue neither committed ſacriledge, neither doe blaſpheme your goddeſſe,

38 Wherefore, if Demetrius and the craftes men which are with him, haue a o matter againſt any man, the p law is open, and there are q Deputies: let them accuſe one another.

39 But if ye inquire any thing concerning other

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1 Paul being nothing offended at the rudeneſſe of the Epheſians, planted a Church among them.

a *Thoſe excellent gifts of the holy Ghoſt, which were in thoſe dayes in the Church.*

a Iohn did onely begin to inſtruct the diſciples whom Chriſt ſhould make perfite.

b *In what doctrine then are you taught and inſtructed?*

c *To be baptized into Iohn baptiſme, is to profeſſe the doctrine which Iohn preached and ſealed with his baptiſme.*

✣ *Chap. 1, 5. & 2, 2. & 11, 16. mat. 3, 11. mar. 1, 8. luke 3, 16. iohn 1, 26.*

3 For a man to ſeparate himſelfe and others from infidels which are vtterly deſperate, it is not to deuide the Church, but rather to vnite it and make it one.

d *By this word Way, the Hebrewes vnderſtand any kind of life, and here it is taken for Chriſtiantie.*

e *This was a mans proper name.*

4 Satan is conſtrained to giue witnes againſt himſelfe.

f *So were they called which caſt out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were poſſeſſed with deuils, were alſo ſo called.*

g *He preuailed againſt them, though they ſtroue neuer ſo much.*

5 Coniuring and forcerie is condemned by open teſtimonie, and by the authoritie of the Apoſtle.

h *Confeſſed their errors, and deteſted them openly, being terrified with the feare of the iudgement of God: and what is this to eare ſhrift?*

i *They that make the leaſt value of of it, reckon it to be about eight hundreth pounds Engliſh.*

6 Paul is neuer wearie.

k *By the motion of Gods Spirit: therefore we may not ſay that Paul ran hand ouer head to death, but as the Spirit of God led him.*

7 Gaine clocked with a ſhew of religion is the very cauſe wherefore idolatrie is ſtoutly and ſtubburnely defended.

l *Theſe were certaine counterfeit temples with Dianas picture in them which they bought that worſhipped her.*

m *As if he ſaid, If Paul go on thus as hee hath begunne to confute the opinion which men haue of Dianas image, all this our gaine will come to nought.*

✣ *Rom. 16, 23. 1. cor. 1, 14.*

✣ *Coloſſ. 4, 10.*

8 There ought to be in all Chriſtians and eſpecially in the Miniſters, an inuincible conſtancie, which may not by any ſtormes or aſſaults be ouercome, which notwithſtanding muſt ſuffer it ſelfe modeſtly to be gouerned by wiſe dome.

9 In ſteade of reaſon, the idolaters are ſufficiently contented with their owne madneſſe and outcries, and thoſe are the greateſt defences that they haue.

10 An example of a politike man who redeemeth peace and quietneſſe with lies, which Paul would neuer haue done.

n *The Epheſians beleeued ſuperſtitiouſly, that the image of Diana came downe from heauen to them.*

o *Haue ought to accuſe any man of. For there are certaine dayes appointed for ciuill cauſes and matters of iudgement, and the Deputies ſit.*

q *By the Deputies are meant alſo the Deputies Subſtitutes, that is ſuch as did ſit for them.*

matters, it may be determined in a r lawfull assēbly.

40 For we are euen in ieopardy to be accused of this dayes sedition, for as much as there is no cause, whereby we may giue a reason of this concourse of the people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 *Paul appoynted to goe to Macedonia:* 7 *In Troas preaching vntill midnight,* 9 *Eutychus fell downe dead out of a windowe,* 10 *he raised him to life:* 15 *At Miletum,* 17 *hauing called the Elders of Ephesus together,* 23 *he declareth what things shall come vpon himselfe,* 28 *and others.*

NOw 1 after the tumult was appeased, Paul callled the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with a many words, he came into Grecia.

3 2 And hauing taried *there* three monethes, because the Iewes layd waite for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we saileth foorth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where wee abode seuen dayes.

7 3 And the b first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morow, and continued the preaching vnto midnight.

8 4 And there were many lights in an vpper chamber, where they were gathered together.

9 And there sate in a windowe a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layd himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when *Paul* was come vp againe, and had broken bread, and eaten, hauing spoken a long while till the dawning of the day, hee so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then he went before to shippe, and sailed vnto *the citie* Assos, that wee might receiue Paul there: for so had hee appointed, and would himselfe goe afoote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 5 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be, if hee could possible, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from c Miletum, hee sent to Ephesus, and called the Elders of the Church.

18 6 Who when they were come to him, hee sayd vnto them, Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the layings await of the Iewes,

20 And how I kept d backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house.

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 7 And now beholde, I goe e bound in the Spirit, vnto Hierusalem, and know not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.

25 And now beholde, I know that hencefoorth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am f pure from the blood of all men.

27 8 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerseers to g feede the Church of God which h hee hath purchased with i that his owne blood.

29 9 For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to k draw disciples after them.

31 Therefore watch, and remember that by *the space* of three yeeres I ceased not to warne euery one, both night and day with teares.

32 10 And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an l inheritance, among all them, which are sanctified.

33 11 I haue coueted no mans siluer, nor golde, nor apparell.

34 Yea, ye know, that these handes haue ministred vnto my ✠ necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to m support the weake, and to remember the wordes of the Lord Iesus, howe that he sayd, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 12 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the words which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

r *He speaketh of a lawfull assembly, not onely to except against the disordered hurly burly of the people, but also against all meeting and comming together which was not by order: for there were certaine dayes appointed to call the people together in.*

1 Paul departed from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.

a *For after so great trouble there was neede of a long exhortation.*

2 A froward zeale is the guider and instructour to murders: and we are not debarred by the wisedome of God to preuent the endeuours of wicked men.

3 Assemblies in the night time can not be iustly condemned, neither ought, when the cause is good.

b *Word for word, the first day of the Sabbath, that is vpon the Lords day: so that by this place, and by 1. Cor. 16, 2. it is not amisse gathered, that in those dayes the Christians were wont to assemble themselues solemnely together vpon that day.*

4 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospell.

5 Paul an earnest and diligent follower of Christ, making hast to his bounds without any ceasing or stopping in his race, doth first of all as it were make his testament, wherein he giueth an account of his forme life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to persuere and goe forward with continuance in their office.

c *According as the situation of these places is set foorth, that distance betweene Ephesus and Miletum was about 400 furlongs, which maketh almost fifty Dutch miles.*

6 A liuely image of a true Pastour. d *I refrained not to speake, neither dissembled in any respect whatsoeuer, either for feare or lucres sake.*

7 He testifieth, that he goeth to his bonds by the commandement of God.

e *He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whom he followed with all his heart.*

f *If you do periſh, yet there ſhall be no fault in me, Looke. chap. 18, 6.*

8 The doctrine of the Apostles is most perfite and absolute.

g *To keepe it, to feede it, and gouerne it.*

h *A notable sentence for Christs Godhead: which sheweth plainely in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other being taken in the diminutiue, and not in the primatiue: which in olde time the godly fathers termed a communicating or followship of proprieties, that is to say, a making common of that to two, which belongeth but to one.*

i *This word, That sheweth the excellencie of this blood.*

9 A prophecie of pastors that should straightway degenerate into wolues against such as boast and bragge onely of a succession of person.

k *This is a great miserie, to want the presence of such a shepheard, but greater to haue wolues enter in.*

10 The power of God, and his free promises reuealed in his word, are the props and vpholders of the ministerie of the Gospel.

l *As children, and therefore of free loue and good will.*

11 Pastours must before all things beware of couetеousnesse. ✠ 2. Cor. 4, 12. 1. thes. 2, 9. 2. thes. 3, 8. m *As it were by reaching out the hand to them, which otherwise are about to stirre and fall away, and so to stay them.* 12 The Gospell doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP XXI.

1 Paul goeth toward Hieruſalem: 8 at Ceſarea he talketh with Philip the Euangeliſt: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hieruſalem, 26 and into the Temple, 27 The Iewes layd hands on him: 32 Lyſias the captaine taketh him from them.

1 Not onely men ſimply, but euen our friends, and ſuch as are endued with the Spirit of God, doe ſometimes go about to hinder the courſe of our vocation: but it is our part to goe forward without all ſtopping or ſtaggering, after that we are ſure of our calling from God.

1 AND as we launched foorth, and were departed from them, we came with a ſtraight courſe vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ſhip that went ouer vnto Phenice, and went abroad, and ſet forth.

3 And when wee had diſcouered Cyprus, wee left it on the left hand, and ſailed toward Syria, and arriued at Tyrus: for there the ſhippe vnladed the burden.

4 And when we had found diſciples, we taried there ſeuen dayes. And they told Paul through the [a] Spirit, that he ſhould not goe vp to Hieruſalem.

a *They foretold through the Spirit what danger hanged ouer Pauls head, and this they did as Prophets: but of a fleſhly affection they fraied him from going to Hieruſalem.*

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with *their* wiues & children, euen out of the citie: and we kneeled downe on the ſhore, prayed.

6 Then when wee had embraced one another, we tooke ſhip, and they returned home.

7 And when wee had ended the courſe from Tyrus, wee arriued at Ptolemais, and ſaluted the brethren, and aboade with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Ceſarea: and wee entred into the houſe of ✣ Philip the Euangeliſt, which was one of the [b] ſeuen *Deacons*, and aboade with him.

✣ *Chap.6,5.*

b *He ſpeaketh of the ſeuen Deacons which he mentioned before, Chap.6.*

9 Now he had foure daughters virgins, which did [c] prophecie.

c *They had a peculiar gift of foretelling things to come.*

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, & bound his owne hands & feete, and ſaide, Thus ſaith the holy Ghoſt, So ſhall the Iewes at Hieruſalem binde the man that oweth this girdle, and ſhall deliuer him into the handes of the Gentiles.

12 And when wee had heard theſe things, both we and other of the ſame place beſought him that he would not goe vp to Hieruſalem.

13 Then Paul anſwered, and ſaid, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but alſo to die at Hieruſalem for the Name of the Lord Ieſus.

2 The will of God brideleth all affections in them which earneſtly ſeeke the glory of God.

14 [2] So when he would not be perſwaded, wee ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe dayes we truſſed vp our fardels, and went vp to Hieruſalem.

16 There went with vs alſo *certaine* of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an olde diſciple, with whom wee ſhould lodge.

17 And when we were come to Hieruſalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there aſſembled.

3 God is to be praiſed, who is the Authour of all good ſayings and deedes.

19 [3] And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his miniſtration.

4 In things indifferent (of which ſort were not the traditions of the Phariſes, but the ceremonies of the Law, vntill ſuch time as Chriſtian libertie was more fully reuealed to the Iewes) charitie willeth vs to conforme or apply our ſelues willingly ſo farre as we may, to our brethren which doe not ſtubburnly and maliciouſly reſiſt the trueth, but are not throughly inſtructed eſpecially if the queſtion be of a whole multitude.

20 [4] So when they heard it, they glorified God, and ſaid vnto him, Thou ſeeſt, brother, how many thouſand Iewes there are which beleeue, and they are all zealous of the Law:

21 Nowe they are informed of thee, that thou teacheſt all the Iewes, which are among the Gentiles, to forſake Moſes, and ſayeſt that they ought not to circumciſe their ſonnes, neither to liue *after* the cuſtomes.

22 What is then *to be done?* the multitude muſt needes come together: for they ſhall heare that thou art come.

23 Doe therefore this that we ſay to thee. We haue foure men, which haue made a vow,

d *That is, conſecrate thy ſelfe: for he ſpeaketh not here of the vncleane, but of ſuch as were ſubiect to the vow of the Nazarites.*

24 Then take, and [d] purifie thy ſelfe with them, and [e] contribute with them, that they may ✣ ſhaue their heads: and all ſhall know, that thoſe things, whereof they haue bene informed concerning thee, are nothing, but that thou thy ſelfe alſo walkeſt and keepeſt the Law.

e *That it may be knowen, that thou waſt not onely preſent at the vowe, but alſo a chiefe man in it: and therefore it is ſaid afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might adde ſomewhat vnto them, Num.6,21.*

✣ *Chap.18,18. numb 6,18.*

25 For as touching the Gentiles, which beleeue, we haue written, and determined that they obſerue no ſuch thing, but that they keepe themſelues from things offered to idoles, and from blood, and from that that is ſtrangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, [f] declaring the accompliſhment of the dayes of the purification, vntill that an offering ſhould be offered for euery one of them.

f *The Prieſts were to be aduertiſed of the accompliſhment of the dayes of the purification, becauſe there were ſacrifices to be offered the ſame day that their vow was ended.*

27 [5] And when the ſeuen dayes were almoſt ended, the Iewes which were of Aſia (when they ſaw him in the Temple) mooued all the people, and layd hands on him,

5 A prepoſterous zeale is the cauſe of great confuſion, and great miſchiefes.

28 Crying, Men of Iſrael, helpe: this is the man that teacheſt all men euery where againſt the people, and the Law, and this place: moreouer, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had ſeene before Trophimus an Epheſian with him in the city, whom they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was mooued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and foorthwith the doores were ſhut.

31 [6] But as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hieruſalem was on an vproare.

6 God findeth ſome euen amongſt the wicked and prophane themſelues, to hinder the endeuours of the reſt.

32 Who immediatly tooke ſouldiers and Centurions, and ran downe vnto them: and when they ſaw the chiefe captaine and the ſouldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the caſtel.

35 And when hee came vnto the grieces, it was ſo that he was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould haue bene led into the caſtell, hee ſaide vnto the chiefe captaine, May I ſpeake vnto thee? Who ſaide, Canſt thou *ſpeake* Greeke?

38 Art not thou the [g] Egyptian, who before theſe dayes raiſed a ſedition, and led out into the wildernes foure thouſand men that were murtherers?

g *Touching this Egyptian which aſſembled thirtie thouſand men, reade Ioſeph, booke 2. chap. 12.*

39 Then Paul ſaide, Doubtleſſe, I am a man which am a Iewe, and citizen of Tarſus, a famous

citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

43 And when hee had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people, and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 *Paul yeeldeth a reason of his faith,* 22 *and the Iewes heard him a while:* 23 *But so soone as they cried out,* 24 *He is commanded to be scourged and examined,* 27 *and so declareth that he is citizen of Rome.*

YE men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrewe tongue to them, they kept the more silence, and he said,)

3 1 I am verely a man, *which am* a Iew, borne in Tarsus in Cilicia, but brought vp in this citie at the a feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnes, & all the company of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with mee, saw in deede a light and were afraide: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as perteining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce,

18 And saw him, saying vnto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stoode by, and consented vnto his death, & kept the cloathes of them that b slew him.

21 Then hee saide vnto mee, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ 2 And they heard him vnto this word, *but* then they lift up their voyces, and said, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they c cried & cast off their cloathes, and threw dust into the aire,

24 3 The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 4 And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and told the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after hee knew that he was a d Romane, and that he had bound him.

30 On the next day, because hee would haue knowen the certaintie wherefore hee was accused of the Iewes, hee loosed him from *his* bonds, and commanded the hie Priestes and all their Councill to come *together:* and hee brought Paul, and set him before them.

CHAP. XXIII.

1 *As Paul pleadeth his cause,* 2 *Ananias commaundeth them to smite him.* 7 *Dissention among his accusers.* 11 *God encourageth him.* 14 *The Iewes laying wait for Paul,* 26 *is declared vnto the chiefe captaine.* 27 *Hee sendeth him to Felix the Gouernour.*

AND 1 Paul behelde earnestly the Councill, and said, Men *and* brethren, I haue in all good conscience serued God vntill this day.

2 2 Then the hie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 3 Then said Paul to him, God a will smite thee, thou b whited wall: for thou sittest to iudge me according to the Law, and c transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 4 Then said Paul, I knew not brethren, that he was the hie Priest: for it is written, ✣ Thou shalt not speake euill of the ruler of thy people.

6 5 But when Paul perceiued that the one part were of the Sadduces, and the other of the

a quiet and peaceable minde. a *It appeareth plainely by the Greeke phrase, that Paul did not curse the hie Priest, but onely pronounce the punishment of God against him.* b *This is a vehement and sharpe speech, but yet not reproachfull: For the godly may speake roundly, and yet be voyde of the bitter affection of a sharpe and angry minde.* c *For the Lawe commandeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence aduisedly.* 4 *We must willingly and from the heart giue honour to Magistrates, although they be tyrants* ✣ *Exod 22,27.* 5 *We may lawfully sometimes set the wicked together by the eares, that they may leaue off to assault vs, so that it be with no hinderance of the trueth.*

Pharises,

2 Paul making a short declaration of his former life, prooueth both his vocation and doctrine to be of God.
a *That is, his dayly hearer: the reason of this speech is this, for that they which teach, sit commonly in the higher place speaking to their schollers which sit vpon fourmes beneath: and therefore hee saith, at the feete of Gamaliel.*

b *This is properly spoken: for Steuen was murthered of a sort of cutthrotes, not by order of Iustice, but by open force: for at that time the Iewes could not put any man to death by Law.*
2 Stout and stubburne pride will neither it selfe embrace the trueth, neither suffer other to receiue it.
c *The description of a seditious hurly burly, and of an harebrained and mad multitude.*
3 The wisdome of the flesh doeth not consider what is iust, but what is profitable, and therewithall measure the profit, according as it appeareth presently.
4 There is no cause why we may not vse those lawfull meanes which God giueth vs, to repell, or put away an iniurie.
d *Not by Nation, but by the law of the citie.*

1 Paul against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.
2 Hypocrites are constrained at length to betray themselues by their intemperancie.
3 It is lawfull for vs to complaine of iniuries, and to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with

Phariſes, he cried in the Counſell, Men *and* brethren, ✣ I am a Phariſe, the ſonne of a Phariſe: I am accuſed of the hope and reſurrection of the dead.

✣ *Chap. 14,22. phil. 3,5.*

7 ⁶ And when hee had ſayd this, there was a diſſenſion betweene the Phariſes & the Sadduces, ſo that the multitude was diuided.

6 The concord of the wicked is weake although they conſpire together to oppreſſe the trueth.

8 ⁷ ✣ For the Sadduces ſay that there is no reſurrection, neither ᵈ Angel, nor ſpirit: but the Phariſes confeſſe both.

7 It is an olde hereſie of the Sadduces. to denie the ſubſtance of Angels and ſoules, and therewithall the reſurrection of the dead.

✣ *Mat. 22,23.*

ᵈ *Natures that want bodies.*

9 ⁸ Then there was a great crie: and the ᵉ Scribes of the Phariſes part roſe vp, and ſtroue, ſaying, We finde none euill in this man: but if a ſpirit or an Angel hath ſpoken to him, let vs not fight againſt God.

8 The Lord when it pleaſeth him, findeth defenders of his cauſe, euen amongſt his enemies.

ᵉ *The Scribes office was a publik office, and the name of the Phariſes was the name of a ſect.*

10 ⁹ And when there was a great diſſenſion, the chiefe captaine, fearing leſt Paul ſhould haue bene pulled in pieces of them, commanded the ſouldiers to go downe, and take him from among them, and to bring him into the caſtell.

9 God will not forſake his to the end.

11 Now the night following, the Lord ſtood by him, and ſaid, Be of good courage, Paul, for as thou haſt teſtified of mee in Hieruſalem, ſo muſt thou beare witneſſe alſo at Rome.

12 ¹⁰ And when the day was come, certaine of the Iewes made an aſſembly, and bound themſelues ᶠ with a curſe, ſaying, that they would neither eate nor drinke till they had killed Paul.

10 Such as are caried away with a fooliſh zeale, think that they may lie and murther, and doe whatſoeuer miſchiefe they liſt.

ᶠ *They curſing and banning themſelues, promiſed.*

13 And they were moe then fourtie, which had made this conſpiracie.

14 And they came to the chiefe Prieſts and Elders, and ſaid, Wee haue bound our ſelues with a ſolemne curſe, that we will eate nothing, vntill wee haue ſlaine Paul.

15 Now therefore, ye and the Councill, ſignifie vnto the chiefe captaine, that he bring him forth vnto you to morrow, as though you would knowe ſome thing more perfectly of him, and we, or euer he come neere will be ready to kill him.

ᵍ *Yee and the Senate requiring the ſame to be done, leaſt that the Tribune ſhould thinke that it was demanded of him at ſome priuate mans ſuite.*

16 But when Pauls ſiſters ſonne heard of their laying await, he went, and entred into the caſtell, and told Paul.

11 The wiſedome of the Spirit muſt be ioyned with ſimplicitie.

17 ¹¹ And Paul called one of the Centurions vnto him, and ſaid, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to ſhew him.

18 So he tooke him, and brought him to the chiefe captaine, and ſayd, Paul the priſoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath ſome thing to ſay vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What haſt thou to ſhew me?

20 And he ſayd, The Iewes haue conſpired to deſire thee, that thou wouldeſt bring foorth Paul to morrow into the Councill, as though they would inquire ſomewhat of him more perfectly:

21 But let them not perſwade thee: for there lie in wait for him of them, more then fourty men, which haue bound themſelues with a curſe, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promiſe.

22 ¹² The chiefe captain then let the yong man depart, after hee had charged him to vtter it to no man, that hee had ‖ ſhewed him theſe things.

22 There is no couſell againſt the Lord and his ſeruants.

‖ *Greeke, that thou haſt ſhewed theſe things to mee.*

23 And he called vnto him two certaine Centurions, ſaying, Make ready two hundreth ſouldiers, that they may goe to Ceſarea, and horſemen threeſcore and ten, and two hundreth with darts, at the third houre of the night:

24 And let them make ready an horſe, that Paul being ſet on, may me brought ſafe vnto Felix the gouernour.

25 And he wrote an Epiſtle in this maner:

26 ¹³ Claudius Lyſias vnto the moſt noble gouernour Felix ſendeth greeting.

13 Lyſias is ſuddenly made by the Lord Pauls patron.

27 As this man was taken of the Iewes, and ſhould haue beene killed of them, I came vpon them with a gariſon, and reſcued him, perceiuing that hee was a Romaine.

28 And when I would haue knowen the cauſe wherefore they accuſed him, I brought him foorth into their Councill.

29 *There* I perceiued that hee was accuſed of queſtions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was ſhewed mee, how that the Iewes layd wait for the man, I ſent *him* ſtraightway to thee, and commanded his accuſers to ſpeake before thee the things that they had againſt him. Farewell.

31 Then the ſouldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris,

32 And the next day, they left the horſemen to goe with him, and returned into the Caſtell.

33 Now when they came to Ceſarea, they deliuered the Epiſtle to the gouernour, and preſented Paul alſo vnto him.

34 So when the Gouernour had read it, he aſked of what prouince he was: and when he vnderſtood that he was of Cilicia,

35 I will heare thee, ſayd hee, when thine accuſers alſo are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIV.

ᵃ *Tertullus accuſeth Paul:* 10 *He anſwereth for himſelfe:* 21 *He preacheth Chriſt to the gouernour and his wife.* 27 *Felix hopeth, but in vaine, to receiue a bribe,* 28 *who going from his office, leaueth Paul in priſon.*

1 Hypocrites, when they cannot doe what they would doe by force and deceit, at length they goe about to compaſſe it by a ſhew of Law.

NOw ¹ after fiue dayes, Ananias the hie Prieſt came down with the Elders, and *vvith* Tertullus a certaine oratour, which appeared before the gouernour againſt Paul.

2 And when he was called foorth, Tertullus began to accuſe *him*, ſaying, Seeing that wee haue obteined great quietneſſe ᵃ through thee, and that many ᵇ worthy things are done vnto this nation through thy prouidence,

ᵃ *Felix ruled that prouince with great cruelty and couetouſneſſe, and yet Ioſephus recordeth that he did many worthy things, as that hee tooke Eleazar the captaine of certain cut throats, and put that deceauing wretch the Egyptian to flight, which cauſed great troubles in Iudea.*

3 We acknowledge it wholly, and in all places, moſt noble Felix, with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldeſt heare vs of thy curteſie a few words.

5 Certainely we haue found this man a ᶜ peſtilent fellow, and a moouer of ſedition among all the Iewes thorowout the world, and a ᵈ chiefe maintainer of the ſect of the ᵉ Nazarites:

ᵇ *He vſeth a word which the Stoikes defined to be a perfit duetie and behauiour.*

6 And hath gone about to pollute the Temple: therefore we toke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lyſias came vpon vs, and with great violence tooke him out of our hands,

ᶜ *Word for word, a plague.*

ᵈ *As you would ſay, a ringleader, or enſigne bearer.*

8 Commanding his accuſers to come to thee: of whom thou mayeſt (if thou wilt inquire) know all theſe things whereof we accuſe him.

ᵉ *So they called the Chriſtians ſcoffingly of the townes name where they thought that Chriſt was borne, whereupon it came that Iulian the Apoſtate called him Galilean.*

9 And the Iewes likewise affirmed, saying that it was so.

10 a Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I do the more gladly answere for my selfe, forasmuch as I know that thou hast beene oft many yeeres a iudge vnto this nation,

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple, disputing with any man, neither making oproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they b prooue the things, whereof they now accuse me.

14 g But this I confesse vnto thee, that after the way (which they call iherisie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead; which they themselues looke for also, shall be both of iust and vniust.

16 And herein I indeuour my selfe to haue alway a cleare conscience toward God and toward men.

17 4 Now after many yeeres, I came & brought almes to my nation and offerings,

18 At k what time, certaines Iewes of l Asia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue beene present before thee, and accuse *me*, if they had ought against me.

20 Or let these themselues say, If they haue found any vniust thing in mee, while I stood in the m Councill.

21 Except *it be* for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 5 Now when Felix heard these things, hee deferred them, and sayd, When I shall more n perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decise your matter.

23 6 Then hee commaunded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife o Drusilla, which was a Ieweſſe, *and* he called foorth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousnes & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 Hee hoped also that money should haue beene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

27 7 When two yeeres were expired, Porcius Festus came into Felix roome, and *Felix* willing to p get fauour of the Iewes, left Paul bound.

CHAP. XXV.

1 *Festus succeeding Felix, 6 commandeth Paul to be brought foorth.* 11 *Paul appealeth vnto Cesar.* 14 *Festus openeth Pauls matter to king Agrippa,* 23 *and bringeth him before him,* 27 *that he may vnderstand his cause.*

WHen 1 Festus was then come into the prouince, after three dayes hee went vp from Cesarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart *thither*.

5 Let them therefore, sayd he, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 ¶ 2 Nowe when he had taried among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem, stoode about him and layd many and grieuous complaints against Paul, whereof a they could make no plaine proofe,

8 Forasmuch as he answered that he had neither offended any thing against the law of the Iewes, neither against ỹ temple, nor against Cesar.

9 3 Yet Festus willing to get fauour of the Iewes answered Paul and sayd, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things, whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale unto Cesar.

12 Then when Festus had spoken with the Councill, hee answered, Hast thou appealed unto Cesar? vnto Cesar shalt thou goe.

13 ¶ 4 And after certaine dayes, King b Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the king, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Hierusalem, the hie Priests and Elders of the Iewes enformed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of ỹ Romanies for fauour to c deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought foorth.

18 Against whom when the accusers stood vp, they

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f Confirmed Tertullus his saying.

a Tertullus by the deuils rhethoricke beginneth with flatterie, maketh an end with lies: but Paul vsing heauenly eloquence, and but a simple beginning casteth off from himselfe the crime of sedition, wherewith he was burdened, with a simple deniall.

g Paul pleaded his cause two yeeres before Felix departed out of the prouince, chap. 27. but he had gouerned Trachonitie, and Batanea, and Galaunite, before that Claudius made him gouernour of Iudea: Iosephus in the history of the Iewes warre, lib. 2. chap. 11.

h They cannot lay foorth before thee and prooue by good reasons.

3 Paul goeth in the cause of Religion from a state coniecturall to a state of qualitie not onely not denying that obiected against him, but also proouing it to be true, to be heauenly and from God, and to be the oldest of all religions.

i Here this word, Heresie, or sect, is taken in good part.

4 Paul in conclusion telleth the thing which was done, truely, which Tertullus had before diuers wayes corrupted.

k And while I was busie about those things.

l Hereby it appeareth that these of Asia were Saul his enemies, and those that stirred vp the people against him.

m Whither the Tribune brought me.

5 The Iudge suspendeth his sentence, because the matter is doubtfull.

n Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntill he had better vnderstanding of that way which Paul professed: and as for other maners touching the sedition, he thinketh good to deferre it till hee heare Lysias, and therefore he gaue Paul somewhat more liberty. 6 God is a most faithfull keeper of his seruants, and the force of the trueth is wonderfull, euen amongst men which are otherwise prophane. *o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus king of the Emesens, who was circumcised, departed from him, and went to Felix, the brother of one Pallas, who was sometime Nero his bondman.* 7 In a naughty minde that is guilty to it selfe, although, sometime there be some shew of equitie, yet by and by, it will be extinguished: but in the meane season we haue neede to patience, and that continuall.

p For whereas he had behaued himselfe very wickedly in the prouince, had it not beene for fauour of his brother Pallas, hee should haue died for it: so that we may gather hereby why he would haue pleasured the Iewes.

1 Satans Ministers are subtill and diligent in seeking all occasions: but God who watcheth for his, hindreth all their counsels easily.

2 We may repell an iniurie iustly, but not with iniurie.

a They could not prooue them certainly & with vndoubted reasons.

3 God doeth not onely turne away the counsell of the wicked, but also turneth it vpon their owne heads.

4 Festus thinking no such thing, euen before kings, bringing to light the wickednesse of the Iewes, and Pauls innocencie, doeth marueilously confirme the Church of God.

b This Agrippa was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.

c The Romans vse not to deliuer any man to be punished before, &c.

they brought no crime of ſuch things as I ſuppoſed:

19 5 But had certaine queſtions againſt him of their owne d ſuperſtitions, and of one Ieſus which was dead, whom Paul affirmed to be aliue.

20 And becauſe I doubted of ſuch manner of queſtion, I asked him whether he would goe to Hieruſalem, and there be iudged of theſe things.

21 But becauſe he appealed to be reſerued to the examination of Auguſtus, I commanded him to be kept, till I might ſend him to Ceſar.

22 6 Then Agrippa ſayd vnto Feſtus, I would alſo heare the man my ſelfe. To morrow, ſaid he, thou ſhalt heare him.

23 And on the morrowe when Agrippa was come, and Bernice with great e pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Feſtus commandement Paul was brought foorth.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with vs, yee ſee this man, about whom all the multitude of the Iewes haue called vpon me, both at Hieruſalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheleſſe, ſeeing that he hath appealed to Auguſtus, I haue determined to ſend him.

26 Of whom I haue no certaine thing to write vnto my f lord: wherefore I haue brought him foorth vnto you, and eſpecially vnto thee, King Agrippa, that after examination had, I might haue ſomewhat to write.

27 For mee thinketh it vnreaſonable to ſend a priſoner, and not to ſhew the cauſes which are *laid* againſt him.

CHAP. XXVI.

1 Paul in the preſence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 21 with ſuch efficacie of words 28 that almoſt he perſwaded him to Chriſtianitie. 30 But he and his company depart doing nothing in Pauls matter.

THen Agrippa ſaid vnto Paul, Thou art permitted to ſpeake for thy ſelfe. So Paul ſtretched forth the hand, and anſwered for himſelfe.

2 1 I thinke my ſelfe happy, King Agrippa, becauſe I ſhall anſwere this day before thee of all the things whereof I am accuſed of the Iewes:

3 Chiefely, becauſe thou haſt knowledge of all cuſtomes, and queſtions which are among the Iewes: wherefore I beſeech thee to heare mee patiently.

4 2 As touching my life from *my* childehood, and what it was from the beginning among mine owne nation at Hieruſalem, knowe all the Iewes,

5 Which a knewe me heretofore, even from my b Elders (if they would teſtifie) that after the c moſt ſtraight ſect of our religion, I liued a Phariſe.

6 3 And now I ſtand and am accuſed for the hope of the promiſe made of God vnto our fathers.

7 Whereunto our twelue tribes inſtantly ſerue, *God* day and night, hope to come: for the which hopes ſake, O king Agrippa, I am accuſed of the Iewes.

8 4 Why ſhould it be thought a thing incredible vnto you, that God ſhould raiſe againe the dead?

9 I alſo verely thought in my ſelfe, that I ought to doe many contrary things againſt the Name of Ieſus of Nazareth.

10 ✤ Which thing I alſo did in Hieruſalem: for many of the Saints I ſhut up in priſon, hauing receiued authoritie of the High Prieſts, and when they were put to death, I giue *my* d ſentence.

11 And I puniſhed them thorowout all the Synagogues, and e compelled them to blaſpheme and being more madde againſt them, I perſecuted them, euen vnto ſtrange cities.

12 At which time, euen as I went to $ Damaſcus with authoritie, and commiſſion from the high Prieſts,

13 At midday, O king, I ſaw in the way a light from heauen paſſing the brightneſſe of the ſunne, ſhine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce ſpeaking vnto me, and ſaying in the Hebrewe tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kicke againſt pricks.

15 Then I ſaid, Who art thou, Lord? And he ſaid, I am Ieſus whom thou perſecuteſt.

16 But riſe and ſtand vp on thy feet: for I haue appeared vnto thee for this purpoſe to appoint thee a miniſter and a witneſſe, both of the things which thou haſt ſeene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I ſend thee,

18 5 To open their eyes, that they may turne from darkeneſſe to light, and from the power of Satan vnto God, that they may receiue forgiueneſſe of ſinnes, and inheritance among them, which are ſanctified by faith in me.

19 6 Wherefore, King Agrippa, I was not diſobedient vnto the heauenly viſion.

20 * But ſhewed firſt vnto them of Damaſcus, and at Hieruſalem, and thorowout all the coaſts of Iudea, and *then* to the Gentiles, that they ſhould repent and turne to God, and doe workes worthy amendment of life.

21 For this cauſe the Iewes caught me in the * Temple, and went about to kill me.

22 7 Neuertheleſſe, I obtained helpe of God, and continue vnto this day, witneſſing both to f ſmall and to great, ſaying none other things, then thoſe which the Prophets and Moſes did ſay ſhould come,

23 *To wit*, that Chriſt ſhould g ſuffer, and that he ſhould be the h firſt that ſhould riſe from the dead, and ſhould ſhew i light vnto this people, and to the Gentiles.

24 8 And as he thus anſwered for himſelfe, Feſtus ſayd with a loud voyce, Paul, thou art beſides thy ſelue, much learning doeth make thee mad.

25 But he ſaid, I am not mad, O noble Feſtus, but I ſpeake the words of trueth, and ſoberneſſe.

26 For the king knoweth of theſe things, before whom alſo I ſpeake boldly: for I am perſwaded that none of theſe things are hidden from him: for this thing was done in a k corner.

27 9 O king Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.

28 Then Agrippa ſaid vnto Paul, Almoſt thou perſwadeſt me to become a Chriſtian.

29 Then Paul ſaid, l I would to God that God onely thou, but alſo all that heare me to day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 10 And when he had thus ſpoken, the king

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y The prophane and wicked take an occaſion to condemne the true doctrine by reaſon of priuate controuerſies and contentions of men betwixt themſelues: but the trueth neuertheles abideth in the meane ſeaſon ſafe and ſure.

d *This prophane man calleth the Iewes religion, ſuperſtition, and that before king Agrippa, but no maruaile: for the rulers of prouinces by reaſon of the maieſtie of the empire of Rome, vſed to preferre themſelues before kings.*

6 That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap. 9, 15.

e *Gorgeouſly like a Prince.*

f *To Auguſtus. Good Princes refuſed this name at the firſt, to wit, to be called Lords, but afterward they admitted it, as we reade of Traianus.*

1 To haue a skilfull iudge, is a great and ſingular gift of God.

2 Paul diuideth the hiſtorie of his life into two times: for the firſt he calleth his aduerſaries witneſſes: for the latter, the fathers and prophets.

a *What I was, and where, and how I liued.*

b *That my parents were Phariſes.*

c *The ſect of the Phariſes was the moſt exquiſite amongſt all the ſects of the Iewes, for it was better then all the reſt.*

3 There are three chiefe and principall witneſſes of true doctrine, God, the true Fathers, and the conſent of the Church.

4 He prooueth the reſurrection of the dead, firſt by the power of God, then by the reſurrection of Chriſt: whereof he is a ſufficient witneſſe.

d *I conſented to, and allowed of their doing: for he was not a iudge.*

e *By extreme puniſhment.*

$ *Chap. 9, 2.*

5 The end of the Goſpel is to ſaue them which are brought to the knowledge of Chriſt, and are iuſtified and ſanctified in him being layd hold on by faith.

6 Paul alledgeth God to be author of the office of his Apoſtleſhip, and his grace as a witneſſe.

* *Chap. 9, 22, 26, and 13, 4.*

* *Chap. 21, 30.*

7 Chriſt is the end of the Law and the Prophets.

f *To euery one.*

g *That Chriſt ſhould not be ſuch a king as the Iewes dreamed of, but one appointed to beare our miſeries, and the puniſhment of our ſinnes.*

h *The firſt of them which are raiſed from the dead.*

i *Life, yea, and that a moſt bleſſed life which ſhall be endleſſe: and this is ſet againſt darkeneſſe, which almoſt in all tongues ſignifieth ſometime death, and ſometime miſerie and calamitie.*

8 The wiſedome of God is madneſſe to fooles, yet notwithſtanding we muſt boldly auouch the trueth.

k *Secretly, and priuily.*

9 Paul as it were forgetting himſelfe that he ſtood a priſoner to defend his cauſe, he forgetteth not the office of his Apoſtleſhip.

l *I would to God that not onely almoſt, but thorowly and altogether both thou and all that heare me this day, might be made as I am, my bonds onely except.*

10 Paul is ſolemnly quit, and yet no diſmiſſed.

roſe vp, and the gouernour, and Bernice, and they that ſate with them.

31 And when they were gone apart, they talked betweene themſelues, ſaying, This man doeth nothing worthy of death, nor of bonds.

32 Then ſayd Agrippa vnto Feſtus, This man might haue beene looſed, if he had not appealed vnto Ceſar.

CHAP. XXVII.

1 Paul 7, 9 fortelleth the perill of the voyage, 11 but he is not beleeued. 14 They are toſſed to and fro with the tempeſt, 22, 41 and ſuffer ſhipwracke: 34 Yet all ſafe and found 44 eſcape to land.

1 Paul with many other priſoners, and through the midſt of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and ſet forth and commended vnto the world with many ſingular teſtimonies.
✻ 2. Cor. 11, 25.

NOw 1 when it was concluded, that we ſhould ſaile into Italie, they deliuered both Paul, and certaine other priſoners vnto a Centurion, named Iulius, of the band of Auguſtus.

2 And ✣ we entred into a ſhippe of Adramyttium, purpoſing to ſaile by the coaſtes of Aſia, and launched foorth, and had Ariſtarchus of Macedonia, a Theſſalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteouſly entreated Paul, and gaue him libertie to goe vnto his friends, that they might refreſh him.

4 And from thence we launched, & ſailed hard by Cyprus, becauſe the windes were contrary.

5 Then ſailed we ouer the ſea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a ſhippe of Alexandria, ſailing into Italie, and put vs therein.

7 And when we had ſailed ſlowly many dayes, and ſcarce were come againſt Gnidum, becauſe the winde ſuffered vs not, we ſailed hard by Candie, neere to a Salmone.

8 And with much adoe ſailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Laſea.

9 2 So when much time was ſpent, and ſailing was now ieopardous, becauſe alſo the b Faſt was now paſſed, Paul exhorted *them*,

10 And ſaid vnto them, Sirs, I ſee that this voyage will be with hurt, and much damage, not of the lading and ſhip onely, but alſo of our liues.

11 3 Neuertheleſſe the Centurion beleeued rather the gouernour and the maſter of the ſhippe, then thoſe things which were ſpoken of Paul.

12 And becauſe the hauen was not commodious to winter in, many tooke counſell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lieth toward the Southweſt and by Weſt, and Northweſt and by Weſt.

13 And when the Southerne winde blew ſoftly, they ſuppoſing to attaine their purpoſe, looſed neerer, and ſailed by Candie.

14 But anon after, there aroſe by c it a ſtormie winde called d Euroclydon.

15 And when the ſhip was caught, and could not reſiſt the winde, we let her goe, and were caried away.

16 And we ran vnder a little Yle named Clauda, and had much adoe to get the boat.

17 Which they tooke vp and vſed all helpe, vndergirding the ſhip, fearing leaſt they ſhould haue fallen vnto Syrtes, and they ſtrake ſaile, and ſo were caried.

18 4 The next day when we were toſſed with an exceeding tempeſt, they lighted the ſhip.

19 And the third day wee caſt out with our owne hands the takling of the ſhip.

20 And when neither ſunne nor ſtarres in many dayes appeared, and no ſmall tempeſt lay vpon vs, all hope that we ſhould be ſaued, was then taken away.

21 5 But after long abſtinence, Paul ſtood forth in the mids of them, and ſaid, Sirs, ye ſhould haue hearkened to me, and not haue looſed from Candie: ſo ſhould ye haue gained this hurt and loſſe.

22 But now I exhort you to be of good courage: for there ſhall be no loſſe of any mans life among you, ſaue of the ſhip onely.

23 For there ſtood by me this night the Angel of God, whoſe I am, and whom I ſerue,

24 Saying, Feare not, Paul: for thou muſt be brought before Ceſar: and loe, God hath giuen vnto thee freely, all that ſaile with thee.

25 6 Wherefore, Sirs, be of good courage: for I beleeue God, that it ſhall be ſo as it hath beene tolde me.

26 Howbeit, we muſt be caſt into a certaine Iland.

27 7 And when the fourteenth night was come, as wee were carried to and fro in the e Adriaticall *ſea* about midnight, the ſhipmen deemed that ſome countrey f approached vnto them.

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded againe, and found fifteene fathoms.

29 Then fearing leaſt they ſhould haue fallen into ſome rough places, they caſt foure ancres out of the ſterne, and wiſhed that the day were come.

30 8 Now as the mariners were about to flee out of the ſhip, and had let downe the boat into the ſea vnder a colour as though they would haue caſt ankers out of the foreſhip.

31 9 Paul ſaide vnto the Centurion and the ſouldiers, Except theſe abide in the ſhip, ye cannot be ſafe.

32 Then the ſouldiers cut off the ropes of the boat, and let it fall away.

33 10 And when it began to be day, Paul exhorted them all to take meat, ſaying, This is the fourteenth day that ye haue taried, and continued faſting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your ſafegard: for there ſhall not an g haire fall from the head of any of you.

35 And when he had thus ſpoken, hee tooke bread, and gaue thankes to God in preſence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they alſo tooke meat.

37 Now we were in the ſhip in all two hundred threeſcore and ſixteene ſoules.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

39 11 And when it was day, they knew not the countrey, but they ſpied a certaine h creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhip.

40 So when they had taken vp the ankers, they committed *the ſhippe* vnto the ſea, and looſed the rudder bonds, and hoiſed vp the maine ſaile to the winde, and drew to the ſhore.

41 And when they fell into a place, where i two ſeas mette, they thruſt in the ſhippe: and the forepart ſtucke faſt, and could not be mooued, but the hinderpart was broken with the violence of the waues.

42 12 Then

a Which was an high hill of Candie.
2 Gods prouidence taketh not away the cauſes which God vſeth as meanes, but rather ordereth and diſpoſeth their right vſe euen then when he openeth an extraordinarie iſſue.
b This is meant of the Iewes faſt, which they keepe in the feaſt of expiation, as we reade Leuit. 23, 27. which fell in the ſeuenth moneth which we call October, and is not good for nauigation, or ſailing.
3 Men caſt themſelues willingly into an infinite ſort of dangers, when they chuſe to follow their owne wiſedome, rather then God ſpeaking by the mouth of his ſeruants.
c By Candie, from whoſe ſhore our ſhip was driuen by that meanes.
d North eaſt wind.
4 The end prooueth that none prouide worſe for themſelues, then they which commit themſelues to be gouerned onely by their owne wiſedome.

5 God ſpareth the wicked for a time, for his elect and choſens ſake.

6 The promiſe is made effectuall through faith.

7 We attaine and come to the promiſed and ſure ſaluation through the mids of tempeſts, and death it ſelfe.
e For Ptolome writeth, that the Adriaticall ſea beateth vpon the Eaſt ſhore of Silicia.
f That they drew neere to ſome countrey.
8 There is none ſo foule an act, wherevpon diſtruſt and an euill conſcience doe not enforce men.
9 Although the performing of Gods promiſes doth not ſimply depend vpon ſecond cauſes, yet they make themſelues vnworthy of Gods bountifulneſſe, which doe not embrace thoſe meanes which God offreth them, either vpon raſhneſſe or diſtruſt.
10 When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.
g This is a prouerbe which the Hebrues vſe, whereby is meant, that they ſhalbe ſafe, and not one of them periſh.
11 Then are tempeſts moſt of all to be feared and looked for, when the port or hauen is neereſt.
h A creeke is a ſea within land, as the Adriaticall ſea, and the Perſian ſea.
i So is Iſthmus called, becauſe the ſea toucheth it on both ſides.

42 12 Then the ſouldiers counſell was to kill the priſoners, leaſt any of them, when he had ſwomme out, ſhould flee away.

43 13 But the Centurion willing to ſaue Paul, ſtayed them from *this* counſell, and commaunded that they that could ſwimme, ſhould caſt themſelues firſt into the ſea, and goe out to land:

44 14 And the other, ſome on boards, and ſome on certaine *pieces* of the ſhip: and ſo it came to paſſe, that they came all ſafe to land.

12 There is no where more vnfaithfulnes and vnthankfulnes then in vnbeleeuers.
13 God findeth euen amongſt his enemies them whoſe helpe he vſeth to preferre his.
14 The goodneſſe of God ouercommeth mans malice.

CHAP. XXVIII.

1 The Barbarians curteſie towards Paul and his companie. 3 A viper on Pauls hand: 6 He ſhaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes, 20 the cauſe of his comming: 22 He preacheth Ieſus 30 two yeeres.

AND when they were come ſafe, then they knew that the Iſle was called a Melita.

a That is it which at this day we call Malta.

2 And the Barbarians ſhewed vs no litle kindneſſe, for they kindled a fire, and receiued vs euery one, becauſe of the preſent ſhowre, and becauſe of the cold.

3 1 And when Paul had gathered a number of ſticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 2 Now when the Barbarians ſawe the worme hang on his hand, they ſaid among themſelues, This man ſurely is a murtherer, whom, though he hath eſcaped the ſea, yet b Vengeance hath not ſuffered to liue.

5 But hee ſhooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee ſhould haue c ſwolne, or fallen downe dead ſuddenly: 3 but after they had looked a great while, and ſawe no inconuenience come to him, they changed their mindes, and ſaid, That he was a God.

7 4 In the ſame quarters, the chiefe man of the Iſle (whoſe name was Publius) had poſſeſſions: the ſame receiued vs, and lodged vs three dayes courteouſly.

8 And ſo it was, that the father of Publius lay ſicke of the feuer, and of a bloodie flixe: to whom Paul entred in, and when hee prayed, hee layde *his* hands on him, and healed him.

9 5 When this then was done, other alſo in the Iſle, which had diſeaſes, came to him, and were healed.

10 6 Which alſo did vs great honour: and when wee departed, they laded vs with things neceſſarie.

11 ¶ 7 Now after three moneths wee departed in a ſhip of Alexandria, which had wintred in the Iſle, whoſe d badge was Caſtor, and Pollux.

12 And when we arriued at Syracuſe, we taried *there* three dayes.

13 And from thence wee fet a compaſſe, and came to Rhegium: and after one day, the South wind blewe, and wee came the ſecond day to Puteoli:

14 8 Where wee found brethren, and were deſired to tary with them ſeuen daies, and ſo we went toward Rome.

1 The godly are ſure to haue danger vpon danger, but they haue alwayes a glorious iſſue.
a Although aduerſitie be the puniſhment of ſinne, yet ſeeing that God in puniſhing of men doth not alwayes reſpect ſinne, they iudge raſhly, which either doe not wait for the end, or doe iudge and eſteeme of men according to proſperitie or aduerſitie.
b *Right and reaſon.*
c *The Greeke word ſignifieth, to be inflamed, or to ſwell: moreouer Dioſcorides in his 6 booke chap. 38. witneſſeth, that the biting of a viper cauſeth a ſwelling of the bodie, and ſo ſaith Nicander, in his remedies againſt poyſons.*
3 There is nothing more vnconſtant euery way, then they which are ignorant of true religion.
4 It neuer yet repented any man, that receiued the ſeruant of God, were he neuer ſo miſerable and poore.

15 ¶ 9 And from thence when the brethren heard of vs, they came to meete vs at the e Market of Appius, and at the three tauernes, whom when Paul ſawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion deliuered the priſoners to the generall Captaine: but Paul was ſuffered to dwell by f himſelfe with a ſouldier that kept him.

17 10 And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee ſaide vnto them, Men *and* brethren, though I haue committed nothing againſt the people, or Lawes of the fathers, *yet* was I deliuered priſoner from Hieruſalem into the handes of the Romanes.

18 Who when they had examined me, would haue let me go, becauſe there was no cauſe of death in me,

19 11 But when the Iewes ſpake contrarie, I was conſtrained to appeale vnto Ceſar, not becauſe I had ought to accuſe my nation of.

20 For this cauſe therefore haue I called for you to ſee *you*, and to ſpeake with *you*: for that hope of Iſraels ſake, I am bound with this chaine.

21 Then they ſaid vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that ſhewed or ſpake any euill of thee.

22 But wee will heare of thee what thou thinkeſt: for as concerning this ſect, we know that euerie where it is ſpoken againſt.

23 12 And when they had appointed him a day, there came many vnto him into *his* lodging, to whom hee expounded, g teſtifying the kingdome of God, and perſwading them thoſe things that concerne Ieſus, both out of the Lawe of Moſes, and out of the Prophets, from morning to night.

24 13 And ſome were perſwading with the things which were ſpoken, and ſome beleeued not.

25 Therefore when they agreed not among themſelues, they departed, after that Paul had ſpoken one word, *to wit*, Well ſpake the holy Ghoſt by Eſaias the Prophet vnto our fathers,

26 14 Saying, ✣ Goe vnto this people, and ſay, By hearing ye ſhall heare, and ſhall not vnderſtand, and ſeeing ye ſhall ſee, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they h winked, leaſt they ſhould ſee with *their* eyes, and heare with *their* eares, and vnderſtand with *their* hearts, and ſhould returne that I might heale them.

28 15 Be it knowen therefore vnto you, that this ſaluation of God is ſent to the Gentiles, and they ſhall heare it.

29 16 And when hee had ſaid theſe things, the Iewes departed, and had great reaſoning among themſelues.

30 17 And Paul remained two yeeres full in an houſe hired for himſelfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching thoſe things which concerne the Lord Ieſus Chriſt, with all boldneſſe of ſpeech, without let.

9 God neuer ſuffereth his to be afflicted aboue their ſtrength.
e *Appius way, was a pauement made by Appius the blind with the helpe of his ſouldiers, long and broad, and runneth out toward the ſea, and there were three tauernes in it.*
f *Not in a common priſon, but in a houſe which he hired for himſelfe.*
10 Paul in euery place remembreth himſelfe to be an Apoſtle.
11 We may vſe the meanes which God giueth vs, but ſo that wee ſeeke the glorie of God, and not our ſelues.
12 The law and the Goſpell agree well together.
g *By good reaſons, and prooued that the kingdome of God foretold them by the Prophets was come.*
13 The Goſpell is a ſauour of life to them that beleeue, & a ſauour of death to them that be diſobedient.
14 The vnbeleeuers doe willingly reſiſt the trueth, and yet not by chance.
✣ *Eſa. 6, 9. matth. 13, 14. marke 14, 12. luke 8, 10. iohn 12, 40. rom. 11, 8.*
h *They made as though they ſaw not that which they ſaw againſt their willes: yea they did ſee, but they would not ſee.*
15 The vnbeliefe of the reprobate and caſtawayes cannot cauſe the trueth of God to be of none effect.
16 Not the Goſpell, but the contempt of the Goſpel is the cauſe of ſtrife and debate.
17 The worde of God cannot be bound.

5 Although Paul were a captiue, yet the vertue of God was not captiue. 6 God doeth well to ſtrangers for his childrens ſake. 7 Idoles doe not defile the Saints, which doe in no wiſe conſent vnto them. d *So they vſed to decke the forepart of their ſhippes, whereupon the ſhippes were called by ſuch names.* 8 God boweth and bendeth the hearts euen of profane men, as it pleaſeth him to fauour his.

THE

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 *He first sheweth on what authoritie his Apostleship standeth.* 15 *Then hee commendeth the Gospell,* 16 *by which God setteth out his power to those that are saued,* 17 *by faith,* 21 *but were guiltie of wicked vnthankefulnesse to God:* 26 *For which his wrath was worthily powred on them,* 39 *so that they ranne headlong to all kinde of sinne.*

PAVL [1] a [2] a seruant of IESVS Christ called *to be* an [b] Apostle, ✣ [c] put apart *to preach* the Gospel of God,

2 (Which hee had promised afore by his Prophets in the holy Scriptures)

3 [3] Concerning his [d] Sonne Iesus Christ our Lord (which was [e] made of the seed of Dauid according to the flesh,

4 And [g] declared [h] mightily *to be* the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 [i] By whome wee haue receiued [k] grace and Apostleship (that [l] obedience might be giuen vnto the faith) for his name [m] among all the Gentiles,

6 Among whome ye be also the [n] called of Iesus Christ:

7 To all *you* that be at Rome beloued of God, called *to be* Saints: [o] Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

8 [4] First I thanke my God through Iesus Christ for you all, because your faith is [p] published thorowout the [q] whole world.

9 For God is my witnesse (whom I serue in my [r] spirit in the [s] Gospell of his Sonne) that without ceasing I make mention of you.

10 Alwayes in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vntō you.

11 For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened:

12 That is, that [t] I might be comforted together with you, through *our* mutuall faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene let hitherto) that I might haue some fruit also among you, as I *haue* among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore, as much as in me is, I am readie to preach the Gospell to you also [ȳ] are at [u] Rome.

16 For I am not ashamed of the Gospell of Christ: [5] for it is the [x] power of God vnto saluation to euery one that beleeueth, to the Iew first, and also to the [y] Grecian.

17 [6] For by it the righteousnesse of God is reuealed from [z] faith to faith: [7] as it is written, ✣ The iust shall liue by faith.

18 [8] For the wrath of God is reuealed from heauen against [a] all vngodlinesse, and vnrighteousnesse of men, which withholde the [b] trueth in vnrighteousnesse.

19 [9] Forasmuch as that, which may be knowen of God, is manifest in [c] them, for God hath shewed it vnto them,

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being [d] considered in *his* works, to the intent that they should be without excuse:

21 Because that when they knewe God, they [e] glorified him not as God, neither were thankefull, but became [f] vaine in their thoughts, and their foolish heart was full of darkenesse.

22 When they [g] professed themselues to be wise, they became fooles.

23 For they turned the glorie of the [h] incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beasts, and of creeping things.

24 [10] Wherefore [i] also God [k] gaue them vp to their hearts lusts, vnto vncleanesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lye, and worshipped and serued the creature, forsaking the Creator which is blessed for euer, Amen.

26 For this cause God gaue them vp to vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such [l] recompence of their errour, as was meet.

28 [11] For

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[1] The first part of the Epistle containing a most profitable preface vnto verse 16.

[2] He mooueth the Romanes to giue diligent eare vnto him in that hee sheweth that hee commeth not in his owne name, but as Gods messenger vnto the Gentiles, intreateth with them of the weightiest matter, that is promised long since of God, by many fit witnesses, and now at the length performed indeede.

[a] *A Minister, for this worde seruant, is not taken in this place, as set against this word, Freeman, but declareth his ministerie and office.*

[b] *Whereas hee said before in a generall tearme, that he was a minister, now he commeth to a more speciall name, and saith he is an Apostle, and that he tooke not vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie.*

✣ *Acts 13.1.*

[c] *Appointed of God to preach the Gospell.*

[3] By declaring the summe of the doctrine of the Gospel, he stirreth vp the Romanes to good consideration of the matter whereof hee entreateth: So then hee sheweth that Christ (who is the very substance and summe of the Gospell) is the onely sonne of God the Father, who as touching his humanitie, is made of the seed of Dauid, but touching his diuine and spirituall nature, whereby hee sanctified himselfe, is begotten of the Father from euerlasting, as by his mightie resurrection manifestly appeareth.

[d] *This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties.*

[c] *Which tooke flesh of the virgin, Dauid his daughter.*

[f] *As he is man: for this word Flesh, by the figure Synechdoche, is taken for man.*

[g] *Shewed and made manifest.*

[h] *The diuine and mightie power is set against the weakenesse of the flesh, for that ouercame death.*

[i] *Of whom.*

[k] *This maruailous liberall and gracious gift, which is giuen mee, the least of all the Saints, to preach, &c.* *Ephes. 3.8.*

[l] *That men through faith might obey God.*

[m] *For his Names sake.*

[n] *Which through Gods goodnesse, are Christes.*

[o] *Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things.*

[4] He procureth their fauourable patience, in that he reckoneth vp their true commendation, and his true Apostolike good will toward them, confirmed by taking God himselfe to witnesse.

[p] *Because your faith is such, that it is commended in all Churches.*

[q] *In all Churches.*

[r] *Very willingly and with all my heart.*

[s] *In preaching his Sonne.*

[t] *Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.*

[u] *He meaneth all them that dwelt in Rome, though some of them were not Romanes, Looke the end of the epistle.*

[5] The second part of the Epistle vnto the beginning of the 9 Chap. Now the whole end and purpose of the disputation is this: that is to say: to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospell, without any difference of nations) and that is Iesus Christ apprehended by faith.

[x] *God his mightie and effectuall instrument to saue men by.*

[y] *When this word Grecian, is set against this word Iewe, then doth it signifie a Gentile.*

[6] The confirmation of the former proposition: we are taught in the Gospell that we are iustified before God by faith which encreaseth dayly: and therefore also saued.

[z] *From faith which encreaseth dayly.*

[7] The proofe as well of the first as the second proposition, out of Abakuk, who attributeth and giueth vnto faith both iustice and life before God.

✣ *Abak. 2.4.*

[8] Another confirmation of that principall question: All men being considered in themselues or without Christ, are guiltie both of godlinesse, and also vnrighteousnesse, and therefore are subiect to condemnation: Therefore must they needs seeke righteousnes in some other.

[a] *Against all kind of vngodlinesse.*

[b] *By trueth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reason might condemne them of wickednesse both against God and man.*

[9] Their vngodlines he prooueth hereby, that although all men haue a most cleare and euident glasse wherein to behold the euerlasting and almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most foolish and sound deuises of their owne braines, in constituting and appointing the seruice of God.

[c] *In their hearts.*

[d] *Thou seest not God, and yet thou acknowledgest him as God by his workes, Cicero.*

[e] *They did not honour him with that honour, and seruice, which was meet for his euerlasting power and Godhead.*

[f] *As if he said, became so mad of themselues.*

[g] *Or thought themselues.*

[h] *For the true God they tooke another.*

[10] The vnrighteousnesse of men hee setteth forth first, in this, that euen against nature following their lusts, they defiled themselues one with another, by the iust iudgement of God.

[i] *The contempt of religion, is the fountaine of all mischiefe.*

[k] *As a iust iudge.*

[l] *A meet reward for their desert.*

11 He prooueth the vnrighteousnesse of man by a large rehearsall of many kindes of wickednesse, from which (if not from all, yet at the least from many of them) no man is altogether free.

28 11 For as they regarded not to acknowledge God, *euen so* God deliuered them vp vnto a m reprobate minde, to doe these things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, n couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knew the o Law of God, how that they which commit such things are worthy of death, *yet* not onely doe the same, but also p fauour them that doe them.

m *Into a mad and frowarde minde, whereby it commeth to passe, that the conscience being once put out, and hauing almost no more remorse of sinne, men runne headlong into all kind of mischiefe.*

n *Vnmindfull of their couenants and bargaines.* o *By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselues termed the Law of nations.* p *Are fellowes and partakers with them in their wickednesse, and besides that, commend them which doe amisse.*

CHAP. II.

1 *Hee bringeth all before the iudgement seat of God.* 12 *The excuse that the Gentiles might pretend,* 14 *of ignorance, he taketh quite away.* 17 *Hee vrgeth the Iewes with the written Law,* 23 *in which they boasted.* 27 *And so maketh both Iew and Gentile alike.*

1 He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and sayth that they are least of all to be excused, for if they were wel and narrowly searched (as God surely doth) they themselues would be found guilty in those things which they reprehend, and punish in other: so that in condemning other they pronounce sentence against themselues.

THerefore 1 thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we a know that the iudgement of God is according to b trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 2 Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, ✠ c heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 3 ✠ Who will reward euery man according to his workes:

7 *That is*, to them which through patience in well doing, seeke d glory, and honour, and immortalitie, euerlasting life:

8 But vnto them that are contentious, and disobey the e trueth, and obey vnrighteousnesse, *shall be* f indignation and wrath.

9 Tribulation and anguish *shall be* vpon the soule of euery man that doeth euill: of the Iewe first, and *also* of the Grecian.

10 But to euery man that doeth good, *shall be* glory, and honour, and peace: to the Iew first, and *also* to the Grecian.

11 For there is g no respect of persons w God.

a *Paul alledgeth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as euery man is perswaded of in his mind, so that the deuill himselfe is not able to plucke them cleane out.*

b *Considering and iudging things aright, and not by any outward shew.*

2 A vehement and grieuous crying out against them that please themselues, because they see more then other do, and yet are no whit better then others are.

✠ *Iam. 5,3.* c *Whilest thou giuest thy selfe to pleasures, thinking to increase thy goods, thou shalt find God his wrath.* 3 The ground of the former disputation, That both the Iewes and Gentiles haue altogether need of righteousnes. ✠ *Psal. 62,12. mat. 16,27. rom. 2,12.* d *Glory which followeth good works, which he layeth not out before vs, as though there were any that could attaine to saluatiō by his owne strength, but by laying this condition of saluation before vs, which no man can performe, to bring men to Christ, who alone iustified the beleeuers, as he himselfe concludeth, chap. 2,21.22. following.* e *By trueth, he meaneth that knowledge which we haue of nature.* f *Gods indignation against sinners, which shall quickly be kindled.* g *God doeth not measure men either by their blood, or by their country, either to receiue them, or to cast them away.*

12 4 For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Law, shallbe iudged by the Law,

13 5 (For the hearers of the Law *are* not righteous before God, but the doers of the Law shall be h iustified.

14 6 For when the Gentiles which haue i not the Lawe, doe by k nature the things *conteined* in the Law, they hauing not the Law, are a Law vnto themselues,

15 Which shew the effect of the Law l written in their hearts, their consciēce also bearing witnes & their thoughts accusing one another, or excusing.)

16 7 At the day when God shall iudge the secrets of men by Iesus Christ, according to m my Gospel.

17 ¶ 8 Behold, thou art called a Iew, and restest in the Law, and gloriest in God,

18 And knowest *his* will, and n ‖ tryest the things that dissent from it, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which *are* in darkenesse,

20 An instructer of them which lack discretion, a teacher of the vnlearned, which hast the o forme of knowledge, and of the trueth in the p law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that saiest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacriledge?

23 Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, ✠ as it is written.

25 9 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressour of the Law, thy circumcision is made vncircumcision.

26 Therefore q if the vncircumcision keepe the ordinances of the Law, shall not his r vncircumcision be counted for circumcision?

27 And shall not s vncircumcision which is by nature (if it keepe the Law) condemne thee which by the t letter and circumcision *art* a transgressour of the Law?

28 For hee is not a Iewe, which is one u outward;

4 He applieth that generall accusation of mankind particularly both to the Gentiles, and to the Iewes.

5 He preuenteth an obiection which might be made by the Iewes, whom the Lawe doeth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Lawe doeth iustifie.

h *Shallbe pronounced iust before Gods iudgement seate: which is true indeede, if any such could be found that had fulfilled the law: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes.*

6 He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Lawe of Moses, yet they haue no reason whereby they may excuse their wickednes in that they haue somewhat written in their hearts in stead of a Law, as men that forbid, and punish some things as wicked, and command and commend other some as good.

i *Not simply, but in comparison of the Iewes.*

k *Command honest things, and forbid dishonest.*

l *This knowledge is a naturall knowledge.* 7 God deferreth many iudgements, which notwithstanding he will execute at their conuenient time by Iesus Christ, with a most straight examination, not onely of wordes and deedes, but of thoughts also, be they neuer so hidden or secret.

m *As this my doctrine witnesseth, which I am appointed to preach.* 8 Hee prooueth by the testimonie of Dauid, and the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing them also the Lawe, but that they are the most vnthankefull and vnkindest of all men.

n *Canst trie and discerne what things swarue from Gods will.* ‖ Or alloweste the things that are excellent.

o *The way to teach and frame other in the knowledge of the trueth.*

p *As though he said, that the Iewes under a colour of an outward seruing of God, challenged all to themselues, when as indeed, they did nothing lesse then obserue the Lawe.* ✠ *Esai. 52,5 ezek. 36,20.* 9 Hee precisely preuenteth their obiection, which set an holinesse in circumcision, and the outward obseruation of the Law: So that he sheweth that the outward circumcision, if it be separated from the inward, doeth not onely not iustifie, but also condemne them that are indeed circumcised, of whome requireth that, which is signified, that is to say, cleannesse of the heart and the whole life, according to the commaundement of the Law, so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to be accounted of, then any Iewe that is circumcised according to the flesh onely.

q *This is the figure Metonymia, for, if the vncircumcised.*

r *The state and condition of the vncircumcised.*

s *He which is vncircumcised by nature and blood.*

t *Paul vseth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spirituall end of the ceremonie, is true holinesse and righteousnesse whereby the people of God is knowen from profane and heathenish men.*

u *By the outward ceremonie onely.*

ward;

ward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iew wich is one within, and the circumcision *is* of the heart, in the x spirit, not in the letter, whose praise is not of men, but of God.

x *Whose force is inward, and in the heart.*

CHAP. III.

1 He giueth the Iewes some 2 preferment, for the couenants sake. 4 but yet such, as wholly dependeth on Gods mercie. 9 That both Iewes and Gentiles are sinners, 11 he proueth by Scriptures: 19 and shewing the vse of the Law, 28 he concludeth that we are iustified by faith.

1 The first meeting with, or preuenting an obiection of the Iewes: what then, haue the Iewes no more preferment then the Gentiles? yes, that haue they, sayth the Apostle, on Gods behalfe: for he committed the tables of the couenant to them, so that the vnbeliefe of a few, can not cause the whole nation without exception to be cast away of God, who is true, and who also vseth their vnworthines to commend and set foorth his goodnesse.

WHat 1 is then the preferment of the Iew? or what is the profit of circumcision?

2 Much euery maner of way: for a chiefly, because vnto them were of credit committed the b oracles of God.

3 For what, though some did not c beleeue? shall their vnbeleefe make the d faith of God without effect?

4 God forbid: yea, let God be true, and euery man a liar, as it is written, That thou mightest be e iustified in thy words, and ouercome, f when thou art iudged.

5 2 Now if our g vnrighteousnes commend the righteousnes of God, what shall we say? is God vnrighteous which punisheth? (I speake as h a man.)

6 God forbid: (els how shall God iudge the world?)

7 3 For if the i veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not euill, that good may come *thereof*? whose damnation is iust.

9 4 What then? are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are k vnder sinne,

10 As it is written, ✤ There is none righteous noe not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue beene made altogether vnprofitable: there is none that doeth good, no not one.

13 ✤ Their throat is an open sepulchre: they haue vsed their tongues to deceit: the poyson of aspes *is* vnder their lips.

14 ✤ Whose mouth is full of cursing and bitternesse.

15 ✤ Their feete are swift to shed blood.

16 Destruction and calamity *are* in their wayes:

17 And the l way of peace they haue not knowen.

18 ✤ The feare of God is not before their eyes.

19 5 Now wee knowe that whatsoeuer the m law sayeth, it saieth it to them which are vnder the lawe, that 6 euery mouth may be stopped, and all the world be n subiect to the iudgement of God.

20 Therefore by the o workes of the Law shall no p flesh be q iustified in his r sight: for by the Law *commeth* the knowledge of sinne.

21 7 But now is the righteousnes of God made manifest without the Law, hauing witnesse of the Law, and of the Prophets.

22 8 *To wit*, the righteousnesse of God by the faith of s Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are depriued of the t glory of God,

24 9 And are iustified u freely by his grace, through the redemption that is in Christ Iesus,

25 10 Whom God hath set forth *to be* a reconciliation through faith in his x blood, to declare his righteousnesse, by the forgiuenesse of the sinnes that y are passed,

26 Through the z patience of God, to shew at a this time his righteousnesse, that hee might be b iust, and a c iustifier of him which is of the d faith of Iesus.

27 11 Where is then the reioycing? It is excluded. By what e Law? of workes? Nay: but by the Law of faith.

28 Therefore wee concluded, that a man is iustified by faith, without the workes of the Lawe.

29 12 *God*, is hee the God of the f Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie g circumcision of faith, and vncircumcision through faith.

31 13 Doe wee then make the Lawe of h none effect through faith? God forbid: yea, wee i establish the Law.

n *Be found guilty before God.*
o *By that that the Law can by vs be performed.*
p *Flesh is here taken for man, as in many other places, and furthermore hath here a greater force: for it is put to shew the contrarietie betwixt God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sinne, and God who is most pure and most perfit in himselfe.*
q *Absolued before the iudgement seate of God.*
r *A secret setting of the righteousnesse which is before men, be they neuer so iust, against the iustice which can stand before God: now there is no righteousnesse can stand before God, but the righteousnesse of Christ onely.*
7 Therefore saieth the Apostle, Least that men should perish, God doth now exhibite that, which he promised of old, that is to say, a way whereby we may be iustified and saued before him without the Law. 8 The matter, as it were of this righteousnesse, is Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdome of God. f *Which wee giue to Iesus Christ, or which resteth vpon him.* t *By the Glory of God, is meant that marke which wee all shoote at, that is, euerlasting life, which standeth in that wee are made partakers of the glory of God.* 9 Therefore this righteousnesse touching vs, is altogether freely giuen, for it standeth vpon those things which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne. u *Of his free gift, and meere liberalitie.* 10 God then is the authour of that free iustification, because it pleaseth him: and Christ is hee, which suffered punishment for our sinnes, and in whom wee haue remission of them: and the meane whereby wee apprehend Christ, is faith. To be short, the end is the setting foorth of the goodnesse of God, that by this meanes it may appeare, that hee is mercifull indeede, and constant in his promises, as hee that freely, and of meere grace iustifieth the beleeuers. x *This name of Blood, calleth vs backe to the figure of the olde sacrifices, the trueth and substance of which sacrifices is in Christ.* y *Of those sinnes which wee committed when we were his enemies.* z *Through his patience, and suffering nature.* a *To wit.* b *That he might be found exceeding true and faithfull.* c *Making him iust, and without blame by imputing Christ righteousnesse vnto him.* d *Of the number of them which by faith lay hold vpon Christ: contrarie to whome, are they which looke to be saued by circumcision, that is, by the Law.* 11 An argument to proue this conclusion, that we are iustified by faith without workes, taken from the end of Iustification. The end of Iustification is the glorie of God alone: therefore we are iustified by faith without workes: for if wee were iustified either by our owne workes onely, or partly by faith, and partly by workes, the glorie of this iustification should not be wholly giuen to God. e *By what doctrine? now the doctrine of workes hath his condition ioyned with it, If thou doest: and the doctrine of faith hath this condition, If thou beleeuest.* 12 Another argument of an absurditie: if iustification depended vpon the Law of Moses, then should God be a Sauiour to the Iewes onely. Againe: if hee shoulde saue the Iewes after one sort, and the Gentiles after another, hee should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner, that is to say, by faith. Moreouer, this argument must be ioyned to that which followeth next, that this conclusion may be firme and euident. f *God is said to be their God, after the manner of the Scripture, whome hee loueth and tendereth.* g *The circumcised.* 13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it shallbe declared in his proper place. h *Vaine, voide, to no purpose, and of no force.* i *Wee make it effectuall and strong.*

a *The Iewes state and condition was chiefest.*
b *Wordes.*
c *Brake the couenant.*
d *The faith that God gaue.*
e *That thy iustice might be plainely seene.*
f *Forasmuch as thou shewedst forth an euident token of thy righteousnes, constancie and faith, by preseruing him who had broken his couenant.*
2 Another preuention, issuing out of the former answer: that the iustice of God is in such sort commended and set foorth by our vnrighteousnesse, that therefore God forgetteth not that he is the iudge of the world, and therefore a most seuere reuenger of vnrighteousnesse.
g *Teachery, and all the fruits thereof.* h *Therefore I speake not these words in mine owne person, as though I thought so, but this is the talke of mans wisedome, which is not subiect to the will of God.* 3 A third obiection which addeth somewhat to the former, If sinnes do turne to the glory of God, they are not onely to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contending himselfe to curse and detest, pronounceth iust punishment against such blasphemers. i *The trueth and constancie.* 4 Another answere to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: as it hath beene long since pronounced by the mouth of the Prophets. k *Are guiltie of sinne.* ✤ *Psal.* 14,1,3. *and* 53,1,3. ✤ *Psal.*5,10. ✤ *Psal.*140,3. ✤ *Psal.*10,7. ✤ *Esai.* 59.7. l *An innocent and peaceable life.* ✤ *Psal.*36,1. 5 He prooueth that this grieuous accusation which is vttered by Dauid and Esaias, doeth properly concerne the Iewes. m *The law of Moses.* 6 A conclusion of all the former disputation, from the 8 verse of the first Chapter. Therefore saith the Apostle, No man can hope to be iustified by any Law, whether it be that generall Law, or the particular Law of Moses, and therefore to be saued: seeing it appeareth (as we haue already prooued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

CHAP. IIII.

1 Hee proueth that which he ſayd before of faith, by the example of Abraham, 3, 6 and the teſtimonie of the Scripture: and ten times in the Chapter he beateth vpon this word, Imputation.

1 A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the propoſition: if Abraham be conſidered in himſelfe by his works, he hath deſerued nothing wherein to reioyce with God.

WHat 1 ſhall we ſay then, that Abraham our father hath found concerning the a fleſh?

2 2 For if Abraham were iuſtified by works, he hath wherein to reioyce, but not with God.

3 3 For what ſayeth the Scripture? Abraham beleeued God, and it was counted to him for righteouſneſſe.

4 4 Now to him that b worketh, the wages is not c counted by fauour, but by debt:

5 But to him that worketh not, but beleeueth in him that d iuſtifieth the vngodly, his faith is counted for righteouſneſſe.

6 5 Euen as Dauid declareth the bleſſedneſſe of the man, vnto whom God imputeth righteouſneſſe without works, *ſaying*,

7 Bleſſed *are* they whoſe iniquities are forgiuen, and whoſe ſinnes are couered.

8 Bleſſed *is* the man to whom the Lord imputeth not ſinne.

9 6 *Came* this e bleſſedneſſe then vpon the circumciſion *onely*, or vpon the vncircumciſion alſo? For we ſay, that faith was imputed vnto Abraham for righteouſneſſe.

10 7 How was it then imputed? when hee was circumciſed, or vncircumciſed? not when hee was circumciſed, but when he was vncircumciſed.

11 8 After, hee receiued the f ſigne of circumciſion, *as* the g ſeale of the righteouſnes of the faith which he had, when he was vncircumciſed, 9 that hee ſhould be the father of all them that beleeue, not being circumciſed, that righteouſneſſe might be imputed to them alſo.

12 10 And the father of circumciſion, not vnto them onely which are of the circumciſion, but vnto them alſo that walke in the ſteps of the faith of our father Abraham *which he had* when he was vncircumciſed.

13 11 For the promiſe that hee ſhould be the h heire of the world, was not *giuen* to Abraham, or to his ſeed, through the i Law, but through the righteouſneſſe of faith.

14 12 For if they which are of the k Law, *be* heires, faith is made void, and the promiſe is made of none effect.

15 13 For the Law caſeth wrath: for where no Law is, there *is* no tranſgreſſion.

16 14 Therefore *it is* by faith, that *it might come* by grace, and the promiſe might be ſure to all the l ſeed, 15 not to that onely which is of the Law: but alſo to that which is of the faith of Abraham who is the father of vs all,

17 (As it is written, I haue made thee a 16 father of many nations) *euen* before m God whom he beleeued, who n quickneth the dead, & o calleth thoſe things which be not, as though they were.

18 17 Which *Abraham* aboue hope, beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken *to him*, So ſhall thy ſeed be.

19 And he p not weake in the faith, conſidered not his owne body, which was now q dead, being almoſt an hundred yeere old, neither the deadneſſe of Saras wombe,

20 Neither did he doubt of the promiſe of God through vnbeliefe, but was ſtrengthened in the faith, and gaue r glory to God,

21 Being ſ fully aſſured that he which had promiſed, was alſo able to do it.

22 And therefore it was imputed to him for righteouſneſſe.

23 18 Now is it not written for him onely, that it was imputed to him for righteouſneſſe,

24 But alſo for vs, to whom it ſhall be imputed *for righteouſneſſe*, which beleeue in him that raiſed vp Ieſus our Lord from the dead,

25 Who was deliuered *to death* for our t ſinnes, and is riſen againe for our iuſtification.

2 A preuenting of an obiection: Abraham may well reioyce and extoll himſelfe amongſt men, but not with God.

3 A confirmation of the propoſition: Abraham was iuſtified by imputation of faith, therefore freely without any reſpect of his works.

4 The firſt proofe of the confirmation, taken of contraries: to him that deſerueth any thing by his labor, the wages is not counted by fauour, but by debt: but to him that hath done nothing, but beleeueth in him which promiſeth freely, faith is imputed.

13 A reaſon of the firſt confirmation, why the promiſe cannot be apprehended by the Lawe: becauſe that the Law doth not reconcile God and vs, but rather denounceth his anger againſt vs, forſomuch as no man can obſerue it.

14 The concluſion of this argument. The ſaluation and iuſtification of all the poſteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layeth hold on the promiſe made vnto Abraham, and which promiſe Abraham himſelfe firſt of all layed hold on.

15 That is to ſay, not onely of them which beleeue and are alſo circumciſed according to the Lawe, but of them alſo which without circumciſion, and in reſpect of faith onely, are counted amongſt the children of Abraham.

16 This fatherhood is ſpirituall, depending onely vpon the vertue of God, who made the promiſe.

a That is, of the Law. *b To him that hath deſerued any thing by his worke.* *c Is not reckoned nor giuen him.* *d That maketh him which is wicked in himſelfe, iuſt in Chriſt.* *e This ſaying of Dauid, wherein he pronounceth them bleſſed.* *f Circumciſion, which is a ſigne: as we ſay, the Sacrament of Baptiſme, for Baptiſme which is a Sacrament.* *g Circumciſion was called before a ſigne, in reſpect of the outward ceremony: now Paul ſheweth the force and ſubſtance of that ſigne, that is, to what end it is vſed, to wit, not onely to ſignifie, but alſo to ſeale vp the righteouſneſſe of faith, whereby we come to poſſeſſe Chriſt himſelfe: for the holy Ghoſt worketh that inwardly indeed, which the Sacraments being ioyned with the word, doe repreſent.* *h That all the nations of the world ſhould be his children: or by the world may be vnderſtood the land of Canaan.* *i For works that he had done, or vpon this condition that he ſhould fulfill the Law.* *k If they be heires which haue fulfilled the Law.* *l To all the beleeuers.* *m Before God, that is, by a ſpirituall kinred, which had place before God, and maketh vs acceptable to God.* *n Who reſtored to life.* *o With whom theſe things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.* *p Very ſtrong and conſtant.* *q Void of ſtrength, and vnmeet to get children.* *r Acknowledged and praiſed God, as moſt gracious and true.* *ſ A deſcription of true faith.* *t To pay the ranſome for our ſinnes.*

5 Another proofe of the ſame confirmation: Dauid putteth bleſſednes in free pardon of ſinnes, therefore iuſtification alſo.

6 A new propoſition: that this manner of iuſtification belongeth both to the vncircumciſed, and alſo to the circumciſed: as is declared in the perſon of Abraham.

7 He prooueth that it belongeth to the vncircumciſed (for there was no doubt of the circumciſed) in this ſort: Abraham was iuſtified in vncircumciſion, therefore this iuſtification belongeth alſo to the vncircumciſed. Nay, it doth not appertaine to the circumciſed in reſpect of the circumciſion, much leſſe are the vncircumciſed ſhut out for their vncircumciſion.

8 A preuenting of an obiection: why then was Abraham circumciſed, if he were already iuſtified? That the gift of righteouſnes (ſayth he) might be confirmed in him.

9 An applying of the example of Abraham to the vncircumciſed beleeuers, whoſe father alſo he maketh Abraham.

10 And applying of the ſame example, to the circumciſed beleeuers, whoſe father Abraham is, but yet by faith.

11 A reaſon why the ſeed of Abraham is to be eſteemed by faith, becauſe that Abraham himſelfe through faith was made partaker of that promiſe, wherby he was made the father of all nations.

17 A deſcription of true faith, wholly reſting in the power of God, and his good will, ſet foorth in the example of Abraham.

18 The rule of iuſtification is alwayes one, both in Abraham and in all the faithfull: that is to ſay, faith in God, who after that there was made a full ſatisfaction for our ſinnes in Chriſt our mediatour, raiſed him from the dead, that we alſo being iuſtified, might be ſaued in him.

CHAP. V.

1 He amplifieth 2 Chriſts righteouſneſſe, which is layed hold on by faith, 5 who was giuen for the weake, 8 and ſinfull. 14 He compareth Chriſt with Adam. 17 Death with Life, 20 and the Law with Grace.

THen being 1 iuſtified by faith, we haue peace toward God through our Lord Ieſus Chriſt.

1 Another argument taken of the effects: we are iuſtified with that, which truely appeaſeth our conſcience before God: but faith in Chriſt doth appeaſe our conſcience, and not the Law, as it was before ſayd, therefore by faith wee are iuſtified, and not by the Law.

2 ✣ 2 By whom alſo through faith wee haue a had this acceſſe into this grace b wherein wee c ſtand, 3 and d reioyce vnder the hope of the glory of God.

✣ *Epheſ.* 2, 18. 2 Whereas quietneſſe of conſcience is attributed to faith, it is to be referred to Chriſt, who is the giuer of faith it ſelfe, and in whom faith it ſelfe is effectuall. a We muſt here know, that wee haue yet ſtill this ſame effect of faith. b By which grace, that is, by which gracious loue and good will, or that ſtate wherevnto wee are graciouſly taken. c We ſtand ſtedfaſt. 3 A preuenting of an obiection againſt them which beholding the dayly miſeries and calamities of the Church, thinke that the Chriſtians dreame, when they bragge of their felicitie: to whom the Apoſtle anſwereth, that their felicitie is layed vp vnder hope in another place: which hope is ſo certaine and ſure, that they doe no leſſe reioyce for that happineſſe, then if they did preſently enioy it. d Our mindes are not onely quiet and ſetled, but alſo we are marueilouſly glad and conceiue great ioy for that heauenly inheritance which waiteth for vs.

3 4 Neither *that* onely, but alſo we § reioyce in tribulations, 5 knowing that tribulation bringeth forth patience.

4 Tribulation it ſelfe giueth vs diuers and ſundry wayes occaſion to reioyce, much leſſe doth it make vs miſerable.

§ Iam. 1, 2. 5 Afflictions accuſtome vs to patience, and patience aſſureth vs of the goodneſſe of God, and this experience confirmeth, and foſtereth our hope, which neuer deceiueth vs.

4 And

4 And patience experience, and experience hope.

5 6 And hope maketh not ashamed, because the c loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 7 For Christ, when wee were yet of no strength, at *his* f time died for the ✣ vngodly.

7 8 Doubtlesse one will scarse die g for a righteous man: but yet for a good man it may be that one dare die.

8 But God h setteth out his loue toward vs, seeing that while wee were yet i sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shallbe saued from k wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life,

11 9 And not onely *so*, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 10 Wherefore, as by l one man m sinne entred into the world, and death by sinne, and so death went ouer all men: n in whom all men haue sinned.

13 11 For vnto the o time of the Law was sinne in the world, but sinne is not p imputed, while there is no law.

14 12 But death reigned from Adam to Moses, euen ouer q them also that sinned not after the like r maner of the transgression of Adam, 13 which was the figure of him that was to come.

15 14 But yet the gift is not so as is the offence: for if through the offence of s that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 15 Neither is the gift *so*, as *that which entred in* by one that sinned: for the fault *came* of one *offence* vnto condemnation: but the gift *is* of many offences to t iustification.

17 16 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousnesse, u reigne in life through one, *that is*, Iesus Christ.

18 17 Likewise then, as by the offence of one, the *fault came* on all men to condemnation, so by the iustifying of one, *the benefit abounded* toward all men to the x iustification of life.

19 18 For as by one mans y disobedience z many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 19 Moreouer, the Law a entred therevpon, that the offence should abounded: neuertheless, where sinne abounded, *there* grace b abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life through Iesus Christ our Lord.

6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which we call faith: wherof it followeth, that through faith our consciences are quieted.

c *Wherewith he loueth vs.*

7 A sure comfort in aduersitie, that our peace and quietnesse of conscience be not troubled: for he that so loued them that were of no strength, and while they were yet sinners, that hee died for them, how can he neglect them being now sanctified and liuing in him?

f *In time fit and conuenient, which the father hath appointed.*

✣ *Hebr. 9, 15. 1. pet. 3, 18.*

8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it be then that Christ being now aliue, should not saue them from destruction, whom by his death he iustifieth and reconcileth?

g *In the stead of some iust man.* h *He setteth out his loue vnto vs, that in the middest of our afflictions we may know assuredly, he will be present with vs.* i *While sinne reigned in vs.* k *From affliction and destruction.* 9 He now passeth ouer to the other part of iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes there is added moreouer and besides, the gift of Christes righteousnesse imputed or put vpon vs by faith, which swalloweth vp that vnrighteousnesse which flowed from Adam into vs, and all the fruits thereof: so that in Christ wee doe not onely cease to be vniust, but we beginne also to be iust. 10 From Adam, in whome all haue sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all. l *By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they haue into: but they are vnlike in this, that Adam deriueth sinne into them that are his, euen of nature, and that to death: but Christ maketh them that are his, partakers of his righteousnesse by grace, and that vnto life.* m *By sinne is meant that disease which is ours by inheritance, and men commonly call it originall sinne: for so he vseth to call that sinne in the singular number, where as, if he speake of the fruits of it, he vseth the plurall number, calling them sinnes.* n *That is, in Adam.* 11 That this is so, that both guiltinesse and death beganne not after the giuing and transgressing of Moses Lawe, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: wherevpon it followeth that there was then some Lawe, the breach whereof was the cause of death. o *Euen from Adam to Moses.* p *Where there is no Lawe made, no man is punished as faultie and guiltie.* 12 But that this Lawe was not that vniuersall Lawe, and that death did not proceed from any actuall sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer knowe nor transgresse that naturall Lawe, are notwithstanding dead as well as Adam. q *Our infants.* r *Not after that sort as they sinne that are of moe yeeres, following their lusts: but yet the whole posteritie was corrupt in Adam, when as hee wittingly and willingly sinned.* 13 Now the first Adam answereth the latter, who is Christ, as it is afterward declared. 14 Adam and Christ are compared together in this respect, that both of them do giue and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spred his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many. s *That is, Adam.* 15 An other inequalitie consisteth in this, that by Adams one offence men are made guilty, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolue vs from that one fault, but from all other,

t To the sentence of absolution, whereby we are quit, and pronounced righteous.

16 The third difference is, that the righteousnesse of Christ being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posterity to death.

u *Be partakers of true and euerlasting life.*

17 Therefore to be short, as by one mans offence, the guiltines came on all men, to make them subiect to death: so on the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life. x Not onely because our sinnes are forgiuen vs, but also because the righteousnesse of Christ is imputed vnto vs. 18 The ground of this whole comparison is this, that these two men are set as two stocks or rootes, so that out of the one, sinne by nature, out of the other, righteousnesse by grace doeth spring foorth vpon others. y So then, sinne entred not into vs onely by following the steppes of our forefather, but we take corruption of him by inheritance. z This word, Many, is set against this word, A few 19 A preuenting of an obiection: why then did the Law of Moses enter therevpon? that men might be so much the more guiltie, and the benefit of God in Christ Iesus be so much the more glorious. a Beside that disease which all men were infected withall by being defiled with one mans sinne, the Law entred. b Grace was powred so plentifully from heauen, that it did not onely counteruaile sinne, but aboue measure passed it.

CHAP. VI.

1 *He commeth to sanctification, without which, that no man putteth on Christes righteousnesse, he prooueth* 4 *by an argument taken of Baptisme,* 12 *and therevpon exhorteth to holinesse of life,* 16 *briefly making mention of the Law transgressed.*

WHat 1 shall we say then? Shall we continue still in a sinne, that grace may abound? God forbid.

1 He passeth now to another benefit of Christ, which is called sanctification or regeneration.

2 a How shall we, that are b dead to sinne, liue yet therein?

a In that corruption: for though the guiltinesse of sinne be not imputed to vs, yet the corruption remaineth still in vs: the which Sanctification that followeth Iustification killeth by litle and litle.

3 3 Know ye not, that ✣ all wee which haue bene baptized into c Iesus Christ, haue bene baptized into his death?

4 ❦ We are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead d to the glory of the Father, so e we also should ❧ walke in newnesse of life.

5 4 ✻ For if wee be planted with him to the

2 The benefit of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceed from Christ, by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleannesse and pureness of nature reformed. b They are sayd of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: and on the other side, they are sayd to liue to sinne, which are in the flesh, that is, whom the spirit of God hath not deliuered from the slauerie of the corruption of nature. 3 There are three parts of this Sanctification, to wit, the dead of the olde man or sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefit our baptisme is the signe and pledge. ✣ Gal. 3, 27. c To the end that growing vp in one with him, we should receiue his strength, o quench sinne in vs, and to make vs new men. ❦ Coloss. 2, 12. d That Christ himselfe being discarged of his infirmitie and weakenesse, might liue in glory with God for euer. e And wee which are his members rise for this ende, that being made partakers of the selfe same vertue, we should begin to leade a new life, as though we were already in heauen. ❧ Ephes. 4, 23. coloss. 3, 3. hebr. 12, 1. 1. pet. 2, 1. 4 The death of sinne and the life of righteousnesse, or our ingraffing into Christ, and growing vp into one with him, cannot be separated by any meanes, neither in death nor life, whereby it followeth, that no man is sanctified, which liued still to sinne: and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickednesse: for as he sayd before, the Law is not subuerted, but established by faith. ✻ 1. Cor. 6, 14. 2. tim. 2, 11.

f In so much as by the meanes of the strength which commeth from him to vs, we so die to sinne as he is dead.
g For we become euery day more perfit then other: for we shall neuer be perfectly sanctified, as long as we liue here.
h All our whole nature, as we are conceiued and borne into this world with sinne, which is called olde, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.
i Our corrupt nature is attributed to Christ, not in deede, but by imputation.
k That naughtines which sticketh fast in vs.
l The end of sanctification which we shoote at, and shall at length come to, to wit when God shall be all in all.
5 He prooueth it by the effects of death, vsing a comparison of Christ the head with his members.
m Once for all.
n With God.
6 An exhortation to contend and striue with corruption and all the effects thereof.
o By reigning, Saint Paul meaneth that chiefetie and high rule, which no man striueth against, and if any do, yet it is in vaine.
p To sinne, as to a Lord or tyrant.
q Your mind and all the powers of it.
r As instruments to commit wickednesse withall. 7 Hee granteth that sinne is not yet so dead in vs that it is vtterly extinct: but he promised victory to them that contend manfully, because we haue the grace of God giuen vs which worketh so, that the Lawe is not now in vs the power and instrument of sinne. 8 To be vnder the law and vnder sinne, signifie all one, in respect of them which are not sanctified, as on the contrary side, to be vnder grace and righteousnesse, agree to them that are regenerate. Nowe these are contraries, so that one cannot agree with the other: Therefore let righteousnes expel sinne. ✤ Iohn. 1, 34. 2. pet. 2, 19. 9 By nature we are slaues to sinne, and free from righteousnes, but by the grace of God we are made seruants to righteousnesse, and therefore free from sinne. s This kinde of speech hath a force in it: for hee meaneth thereby that the doctrine of the Gospel is like vnto a certaine mould which wee are cast into to be framed and fashioned like vnto it. t Righteousnesse had no rule ouer you. 10 An exhortation to the studie of righteousnes and hatred of sinne, the contrary endes of both, being set downe before vs. u The reward or paiment. 11 Death is the punishment due to sinne, but we are sanctified freely, vnto life euerlasting.

f similitude of his death, euen so shall we g be *to the similitude* of his resurrection,

6 Knowing this, that our h old man is crucified with i him, that the body of k sin might be destroyed, that henceforth we should not l serue sinne,

7 5 For he that is dead, is freed from sinne.

8 Wherefore, if wee be dead with Christ, wee beleeue that we shall liue also with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died m once to sinne: but in that he liueth, he liueth to n God.

11 Likewise thinke ye also, that ye are dead to sin, but are aliue to God in Iesus Christ our Lord.

12 6 Let not sinne o reigne therefore in your mortal body, ỹ ye should obey it in the lusts therof:

13 Neither p giue ye your q members, *as* r weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and *giue* your members *as* weapons of righteousnes vnto God.

14 7 For sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 8 What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 ✤ Knowe yee not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?

17 9 But God *be* thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the s forme of the doctrine, wherevnto ye were deliuered:

18 Being then made free from sinne, yee are made the seruants of righteousnesse.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to *commit* iniquitie, so now giue your members seruants vnto righteousnesse in holinesse.

20 For when ye were the seruants of sinne, yee were t freed from righteousnesse.

21 10 What fruite had ye then in those things, whereof ye are now ashamed? For the u ende of those things *is* death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holinesse, and the end, euerlasting life.

23 11 For the wages of sinne is death: but the gift of God *is* eternall life, through Iesus Christ our Lord.

CHAP. VII.

1 He declareth what it is, to be no more vnder the Law, 4 by an example taken of the Lawe of marriage, 7. 12 And least the Lawe should seeme faultie, 14 hee prooueth, that our sinne is the cause, 23 that the same is an occasion of death, 17 which was giuen vs vnto life. 22 He setteth out the battell betweene the flesh and the spirit.

K Now a ye not, brethren, (for I speake to them that know the Lawe) that the Law hath dominion ouer a man as long as he liueth?

2 ✤ For the woman which is in subiection to a man, is bound by the Law to the man, while hee liueth: but if the man be dead, shee is deliuered from the Law of the man.

3 So then, if while the man liueth, shee taketh another man, shee shall be a called an ✤ adultresse: but if the man be dead, shee is free from the Lawe, so that she is not an adultresse, though shee take another man.

4 a So ye, my brethren, are dead also to the Law by the b body of Christ, that ye should be vnto an other, *euen* vnto him ỹ is raised vp from the dead, that we should bring forth c fruit vnto d God.

5 3 For when we e were in the flesh, the f affections of sins, which were by the g law, had h force in our members, to bring forth fruit vnto death,

6 But now we are deliuered from the Law, he i being dead k in whom we were l holden, that we should serue in m newnesse of Spirit, and not in the oldnesse of the n letter.

7 4 What shall we say then? *Is* the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowen o lust, except the Law had sayd, ✤ Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Law sinne *is* p dead.

9 5 For I once was aliue, without the q lawe: but when the commandement r came, sinne reuiued,

10 But I s died: and the same commandement which was *ordeined* vnto life, was found *to be* vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew *me*.

12 6 Wherefore the Lawe *is* ✤ holy, and that t commandement *is* holy, and iust, and good.

1 By propounding the similitude of a marriage, he compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this: that so long as the husband liueth, the mariage abideth in force, but if he be dead, the woman may marry againe. ✤ 1. Cor. 7, 32.
a That is, shee shall be an adultresse, by the consent & iudgment of all men. ✤ Matth. 5, 32.
2 An application of the similitude thus. So, saith he, doeth it fare with vs: for now we are ioyned to the spirit, as it were to the second husband, by whom we must bring foorth new children: we are dead in respect of the first husband, but in respect of the latter we are as it were raised from the dead.
b That is, in the body of Christ, to giue vs to vnderstand how straight and nere that fellowship is betwixt Christ and his members.
c He calleth the children which the wife hath by her husband, fruit.
d Which are acceptable to God.
3 A declaration of the former saying: for the concupiscences (saith hee) which the law stirred vp in vs, were in vs as it were an husband, of whom we brought forth very deadly and cursed children. But now since that husband is dead, and so consequently being deliuered from the force of that killing law, we haue passed into the gouernance of the spirit, so that we bring forth now, not those rotten and dead, but liuely children.
e When we were in the state of the first mariage, which he calleth in the next verse following the oldnes of the letter. f The motions that egged vs to sinne, which shew their force euen in our minds. g He saith not, of the law, but by the law, because they spring of sin which dwelleth within vs, and take occasion to worke thus in vs, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selues. h Wrought their strength. i As if he said, The bond which bound vs, is dead, and vanished away, insomuch, that sinne which held vs, hath not now wherewith to hold vs. k For this husband is within vs. l Satan is an vniust possessor, for he brought vs in bondage of sinne and himselfe deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly. m As becommeth them, which after the death of their old husband are ioyned to the spirit: as whom the spirit of God hath made new men. n By the letter he meaneth the law, in respect of that olde condition: for before that out will be framed by the holy Ghost, the law speaketh but to deafe men, and therfore it is dumbe and dead to vs, as touching the fulfilling of it. 4 An obiection: what then? are the law and sinne all one, and do they agree together? nay, saith he: Sinne is reproued and condemned by the law. But because sinne cannot abide to be reprooued, and was not in a maner felt vntill it was prouoked and stirred vp by the law, it taketh occasion thereby to be more outragious, and yet by no fault of the law. o By the word, Lust, in this place he meaneth not euill lusts themselues, but the fountaine from whence they spring: for the very heathen philosophers themselues condemned wicked lusts, though somewhat darkly, but as for this fountaine of them, they could not so much as suspect it, and yet it is the very seat of that naturall and vncleane spot and filth. ✤ Exo. 20, 17. deut. 5, 21. p Though sinne be in vs, yet it is not knowen for sinne, neither doth it so rage, as it rageth after that the law is knowen. 5 He setteth himselfe before vs for an example, in whom all men may beholde, first what they are of nature before they earnestly thinke vpon the law of God: to wit, blockish, and heady to sinne and wickednes, without all true sense and feeling of sinne, then what maner of persons they become, when their conscience is reprooued by the testimonie of the law, to wit, stubburne, and more enflamed with the desire of sinne, then euer they were before. q When I knew not the law, then me thought I liued in deede: for my conscience neuer troubled mee, because it knew not my disease. r When I began to vnderstand the commandement. s In sinne, or by sinne. 6 The conclusion: That the lawe of it selfe is holy, but all the fault is in vs which abuse the law.

✤ 1. Tim. 1, 8. t Touching not coueting.

13 7 Was that then which is good, [u] made death vnto mee? God forbid: but ſinne, that it might [x] appeare ſinne, wrought death in me by that which is good, that ſinne might be [y] out of meaſure ſinfull by the commandement.

14 8 For wee know that the Law is ſpirituall, but I am carnall, ſold vnder ſinne.

15 9 For I [10] allow not that which I do: for what I [11] would, that do I not: but what I hate, ỹ doe I.

16 If I doe then that which I would not, I conſent to the Law, that *it is* good.

17 Now then, it is no more I, that doe it, but [z] ſinne that dwelleth in me.

18 [12] For I know, that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent w̃ me: but I find [a] no means to performe ỹ which is good,

19 For I doe not the good thing, which I would, but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me.

21 [13] I finde then that when I would do good, I am thus yoked, that euill is preſent with me.

22 For I delight in the Law of God, concerning the [b] inner man.

23 But I ſee another Lawe in my members, rebelling againſt the law of my [c] minde, and leading mee captiue vnto the law of ſinne, which is in my members.

24 [14] O [d] wretched man that I am, who ſhall deliuer me from the body of this death!

25 I [e] thanke God through Ieſus Chriſt our Lord. Then I [f] my ſelfe in my minde ſerue the Law of God, but in my fleſh, the law of ſinne.

7 The propoſition: That the Law is not the cauſe of death, but our corrupt nature, being therewith not onely diſcouered, but alſo ſtirred vp, and tooke occaſion thereby to rebell, as which, the more that things are forbidden it, the more it deſireth them, and from hence commeth guiltineſſe, and occaſion of death.

u Beareth it the blame of my death?

x That ſinne might ſhew it ſelfe to be ſinne, and bewray it ſelfe to be that, which it is in deed.

y As euill as it could, ſhewing all the venime it could.

8 The cauſe of this matter, is this: Becauſe that the Law requireth a heauenly pureneſs, but men, ſuch as they be borne, are bondſlaues of corruption, which they willingly ſerue.

9 He ſetteth himſelfe, being regenerate, before vs, for an example, in whom may eaſily appeare the ſtrife of the Spirit and the fleſh, and therefore of the Law of God, and our wickednes. For ſince that the Law in a man not regenerate bringeth foorth death onely, therefore in him it may eaſily be accuſed: but ſeeing that in a man which is regenerate, it bringeth foorth good fruit, it doth better appeare that euill actions proceede not from the Law, but from ſinne, that is, from our corrupt nature: And therefore the Apoſtle teacheth alſo, what the true vſe of the Law is, in reprooving ſinne in the regenerate, vnto the end of the chapter, as a litle before (to wit, from the ſeuenth verſe vnto this fifteenth) he declared the vſe of it in them which are not regenerate. 10 The deedes of my life, ſaith he, anſwere not, nay they are contrary to my will: Therefore by the conſent of my will with the Law, and repugnancie with the deedes of my life, it appeareth euidently, that the Law and a right ruled will do perſwade one thing, but corruption which hath herſeate alſo in the regenerate, another thing. 11 It is to be noted, that one ſelfe ſame man is ſaid to will and not to will, in diuers reſpects: to wit, he is ſaid to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is ſuch an one as he was borne. But becauſe the part which is regenerate, at length becommeth conquerour, therefore Paul ſuſtening the part of the regenerate, ſpeaketh in ſuch ſort as if the corruption which ſinneth willingly, were ſomething without a man: although afterwarde hee granteth that this euill is in his fleſh, or in his members. *z That naturall corruption, which cleaueth faſt euen to them that are regenerate, and not cleane conquered.* 12 This vice, or ſinne, or law of ſinne, doeth wholy poſſeſſe thoſe men which are not regenerate, and hindreth them or holdeth them backe that are regenerate. *a This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirit is not, how can there be any ſtrife there.* 13 The concluſion: As the Law of God exhorteth to goodneſſe, ſo doeth the Lawe of ſinne (that is, the corruption wherein wee are borne) force vs to wickedneſſe: but the Spirit, that is, our minde, in that that it is regenerate, conſenteth with the Lawe of God: but the fleſh, that is, the whole naturall man, is bondſlaue to the Law of ſinne. Therefore to be ſhort, wickedneſſe and death are not of the Law, but of ſinne, which reigneth in them that are not regenerate: for they neither will, nor doe good, but will, and doe euill: But in them that are regenerate, it ſtriueth againſt the Spirit or lawe of the minde, ſo that they cannot either liue ſo well as they would, or be ſo voyde of ſinne as they would. *b The inner man, and the new man are all one, and are anſwerable and ſet as contrary to the olde man: neither doeth this word, Inner man, ſignifie mans minde and reaſon, and the olde man, the powers that are vnder them, as the Philoſophers imagine, but by the outward man is meant whatſoeuer is either without or within a man, from toppe to toe, ſo long as that man is not borne a new by the grace of God.* *c The law of the minde in this place, is not to be vnderſtood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirit of God.* 14 It is a miſerable thing to be yet in part ſubiect to ſinne, which of it owne nature maketh vs guiltie of death: but wee muſt cry to the Lord, who will by death it ſelfe at length make vs conquerrours as wee are allready conquerours in Chriſt. *d Wearied with miſerable and continuall conflict.* *e Hee recouereth himſelfe, and ſheweth vs that he reſteth onely in Chriſt.* *f This is the true perfection of them that are borne anew, to confeſſe that they are imperfite.*

CHAP. VIII.

1 *He concludeth that there is no condemnation to them, who are grafted in Chriſt through his Spirit,* 3 *howſoeuer they be as yet burdened with ſinnes:* 9 *For they liue through that Spirit,* 24 *Whoſe teſtimonie,* 15 *driueth away all feare,* 28 *and relieueth our preſent miſeries.*

NOw 1 then there *is* no condemnation to them that are in Chriſt Ieſus, which [a] walke not after the [a] fleſh, but after the Spirit.

2 3 For the [b] Law of the Spirit of [c] life *which is* in [d] Chriſt Ieſus, hath [e] freed me from the Law of ſinne and of death.

3 4 For (that that was [f] impoſſible to the Law, in as much as it was weake, becauſe of the [g] fleſh) God ſending his owne Sonne, in the ſimilitude of [h] ſinfull fleſh, and for [i] ſinne, [k] condemned ſin in the fleſh,

4 That that [l] righteouſnes of the Lawe might be fulfilled [ſ] in vs, which walke not after the fleſh, but after the Spirit.

5 6 For they that are after the [m] fleſh, ſauour the things of the fleſh: but they that are after the Spirit, the things of the Spirit.

6 7 For the wiſedome of the fleſh *is* death: but the wiſedome of the Spirit *is* life and peace,

7 8 Becauſe the wiſedome of the fleſh *is* enimitie againſt God: 9 for it is not ſubiect to the Law of God, neither in deed can be.

8 10 So then they that are in the fleſh, cannot pleaſe God.

9 11 Now ye are not in the fleſh, but in the ſpirit, becauſe ỹ ſpirit of God dwelleth in you: but if any man hath not ỹ Spirit of Chriſt, the ſame is not his.

1 A concluſion of all the former diſputation from verſ. 16. of chap. 1. euen to this place: Seeing that we being iuſtified by faith in Chriſt, do obtaine remiſſion of ſins and imputation of righteouſnes, & are alſo ſanctified, it followeth hereof, that they that are graffed into Chriſt by faith, are out of all feare of condemnation.

2 The fruits of the Spirit, or effects of ſanctification, which is begun in vs, doe not ingraffe vs into Chriſt, but doe declare that wee are graffed into him.

a Follow not the fleſh for their guide: for he is not ſayd to liue after the fleſh, that hath the holy Ghoſt for his guide, though ſometimes he ſtep away.

3 A preuenting of an obiection: ſeeing that the vertue of the ſpirit which is in vs, is ſo weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? becauſe ſaith he, that vertue of the quickning ſpirit which is ſo weake in vs, is moſt perfit and moſt mighty in Chriſt, and being imputed vnto vs which beleeue, cauſeth vs to be ſo accounted of, as though there were no reliques of corruption, and death in vs. Therefore hitherto Paul diſputed of remiſſion of ſins, and imputation of fulfilling the Law, and alſo of ſanctification which is begun in vs: but now he ſpeaketh of the perfit imputation of Chriſts manhood, which part was neceſſarily required to the full appeaſing of our conſciences: for our ſinnes are defaced by the blood of Chriſt, and the guiltines of our corruption is couered with the imputation of Chriſts obedience: and the corruption it ſelfe (which the Apoſtle calleth ſinfull ſinne) is healed in vs by litle and litle, by the gift of ſanctification, but yet it lacketh beſides that another remedy, to wit, the perfect ſanctification of Chriſtes owne fleſh, which alſo is to vs imputed. *b The power and authority of the ſpirit, againſt which is ſet the tyranny of ſin.* *c Which mortifieth the olde man, and quickneth the newman.* *d To wit, abſolutely and perfitely.* *e For Chriſts ſanctification being imputed vnto vs, perfiteth our ſanctificaton which is begun in vs.* 4 He vſeth no argument here, but expoundeth the myſtery of ſanctification, which is imputed unto vs: for becauſe, that the vertue of the law was not ſuch (and that by reaſon of the corruption of our nature) that it could make man pure and perfit: and for that it rather kindled the diſeaſe of ſin, then did put it out and extinguiſh it, therefore God cloathed his Son with fleſh like vnto our ſinfull fleſh, wherein he vtterly aboliſhed our corruption, that being accounted thorowly pure and without fault in him apprehended and layd hold on by faith, we might be found to haue fully that ſingular perfection which the Law requireth, and therefore that there might be no condemnation in vs.

f Which is not proper to the Law, but commeth by our fault. g In man not borne anew, whoſe diſeaſe the law could not heale it. h Of mans nature which was corrupt through ſin, vntill he ſanctified it. i To aboliſh ſin in our fleſh. k Shewed that ſin hath no right in vs. l The very ſubſtance of the law of God might be fulfilled, or that ſame which the law requireth, that wee may be found iuſt before God: for if with our iuſtification there be ioyned that ſanctification which is imputed to vs, we are iuſt, according to that perfect forme which the Lord requireth. 5 He returneth to that which he ſaid, that the ſanctification which is begun in vs, is a ſure teſtimony of our ingraffing into Chriſt: which is a moſt plentifull fruit of a godly & honeſt life. 6 A reaſon, why to walke after the fleſh, agreeth not to them which are grafted in Chriſt, but to walke after the ſpirit agreeth and is meet for them: becauſe, ſaith he, that they which are after the fleſh, ſauour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit. m They that liue as the fleſh leadeth them. 7 He proueth the conſequent: becauſe that whatſoeuer the fleſh ſauoureth, that ingendreth death: and whatſoeuer the ſpirit ſauoureth, that tendeth to ioy and life euerlaſting. 8 A reaſon and proofe, why the wiſedome of the fleſh is death: becauſe, ſaith he, it is the enemy of God. 9 A reaſon why the wiſedome of the fleſh is enemy to God: becauſe it neither will neither can be ſubiect to him. And by fleſh he meaneth a man not regenerate. 10 The concluſion: therefore they that walke after the fleſh, cannot pleaſe God: whereby it followeth, that they are not ingraffed into Chriſt.

11 He commeth to the others, to wit, to them which walke after the ſpirit, of whom we haue to vnderſtand contrary things to the former: and firſt of all he defineth what it is to be in the ſpirit, or to be ſanctified; to wit, to haue the ſpirit of God dwelling in vs; then he declareth, that ſanctification is ſo ioyned and knit to our graffing in Chriſt, that it can by no meanes be ſeparated.

12 Hee confirmeth the faithfull against the relikes of fleih and sinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lumpe) which is not yet purged from the earthly filthines in death: but therewithall willing them to doubt nothing of the happy succesſe of their combate, becauſe that euen the litle ſparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteouſneſſe, is the ſeede of life.

m The fleſh, or all that which as yet ſticketh faſt in the cleſis of ſinne, and death.

13 A confirmation of the former ſentence: You haue the ſelfe ſame Spirit, which Chriſt hath: Therefore at length it ſhall die the ſame in you, that it did in Chriſt, to wit, when all infirmities being vtterly layd aſide, and death ouercome, it ſhall cloath you with heauenly glory.

10 12 And if Chriſt be in you, the m body is dead, becauſe of ſinne: but the Spirit *is* life for righteouſneſſe ſake.

11 13 But if the Spirit of him that raiſed vp Ieſus from the dead, dwell in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his Spirit that o dwelleth in you.

12 14 Therefore brethren, wee are debters not to the fleſh, to liue after the fleſh:

13 15 For if ye liue after the fleſh, yee ſhall die: but if ye mortifie the deedes of the body by the Spirit, ye ſhall liue.

14 16 For as many as are led by the Spirit of God, they are the ſonnes of God.

15 17 For yee haue not receiued the p Spirit of bondage, to q feare againe: but ye haue receiued ŷ Spirit of r adoption, whereby we cry, Abba, Father.

16 The ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God.

17 18 If *vve be* children, *vve are* alſo *t* heires, euen the heires of God, and heires annexed with Chriſt: 19 if ſo be that wee ſuffer with him, that we may alſo be glorified with him.

18 20 For I u count that the afflictions of this preſent time *are* not worthy of the glory, which ſhall be ſhewed vnto vs.

19 21 For the feruent deſire of the u creature waiteth when the ſonnes of God ſhall be reuealed,

20 Becauſe the creature is ſubiect to x vanitie, not of it y owne will, but by reaſon z of him, which hath ſubdued it vnder a hope,

21 Becauſe the creature alſo ſhall be deliuered from the bbondage of corruption into the glorious libertie of the ſonnes of God.

22 For wee know that euery creature groneth with vs alſo, and c trauaileth in paine together vnto this preſent.

23 22 And not onely *the creature*, but we alſo which haue the firſt fruites of the Spirit, euen wee doe ſigh in our d ſelues, waiting for the adoption, *euen* ✤ e the redemption of our body.

24 23 For wee are ſaued by hope: but f hope that is ſeene, is not hope: for how can a man hope for that which he ſeeth?

25 But if we hope for that we ſee not, wee doe with patience abide for it.

26 24 Likewiſe the Spirit alſo g helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it ſelfe maketh h requeſt for vs with ſighs, which cannot be expreſſed.

27 But hee that ſearcheth the hearts, knoweth what is the i meaning of the Spirit: for he maketh requeſt for ŷ Saints, k according to *the vvill of* God.

28 25 Alſo we know that l all things worke together for the beſt vnto them that loue God, euen to them that are called of *his* m purpoſe.

29 For thoſe which hee knew before, he alſo predeſtinate to bee made like to the image of his Sonne, that hee might be the firſt borne among many brethren.

30 Moreouer, whom he n predeſtinate, them alſo he called, & whom hee called, them alſo he iuſtified, and whom he iuſtified, them he alſo glorified.

31 26 What ſhall we then ſay to theſe things? If God be on our ſide, who *can be* againſt vs?

32 Who ſpared not his owne Sonne, but gaue him for vs all *to death*, how ſhall he not with him o giue vs all things alſo?

33 27 Who ſhall lay any thing to the charge of Gods choſen? *it is* p God that iuſtifieth.

34 Who ſhall condemne? *it is* Chriſt which is dead: yea, or rather, which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for vs.

35 Who ſhall ſeparate vs from the loue of q Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakednes, or perill, or ſword?

36 As it is written, § For thy ſake are we killed al day long: we are coũted as ſheep for ŷ ſlaughter:

37 r Neuertheleſſe, in all theſe things wee are more then conquerers through him that loued vs.

38 For I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

o By the vertue and power of it, which ſhewed the ſame might firſt in our head, and dayly worketh in his members.

14 An exhortation to oppreſſe the fleſh dayly more and more by the vertue of the Spirit of regeneration, becauſe (ſaith he) you are detters vnto God, for ſo much as you haue received ſo many benefits of him. 15 Another reaſon of the profit that enſueth: for ſuch as ſtriue and fight valiantly, ſhall haue euerlaſting life. 16 A confirmation of this reaſon: they be the children of God, which are gouerned by his Spirit, therefore ſhall they haue life euerlaſting. 17 He declareth and expoundeth by the way, in theſe two verſes, by what right this name, to be called the children of God, is giuen to the beleeuers: becauſe ſaith hee, they haue receiued the grace of the Goſpel, wherein God ſheweth himſelfe, not (as before in the publiſhing of the Law) terrible and fearefull, but a moſt benigne and louing father in Chriſt, ſo that with great boldnes we call him Father, that holy Ghoſt ſealing this adoption in our hearts by faith.

p By the Spirit is ment the holy Ghoſt, whom we are ſaid to receiue, when he worketh in our minds.

q Which feare is ſtirred vp in our minds, by the preaching of the Law. *r Which ſcaleth our adoption in our minds, and therefore openeth our mouthes.*

18 A proofe of the conſequent of the confirmation: becauſe that he which is the Sonne of God, doth enioy God with Chriſt.

ſ Partakers of our fathers goods, and that freely, becauſe we are children by adoption.

19 Now Paul teacheth by what way the ſonnes of God doe come to that felicitie, to wit, by the croſſe, as Chriſt himſelfe did: and therewithall openeth vnto them fountaines of comfort: as firſt, that we haue Chriſt a companion and fellow of our afflictions: ſecondly, that we ſhall be alſo his fellowes in that euerlaſting glory. 20 Thirdly that this glory which we looke for, doth a thouſand parts ſurmount the miſery of our afflictions.

t All being well conſidered, I gather.

21 Fourthly, he plainely teacheth vs that wee ſhall certainely be renued from that confuſion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the ſinne of man, for whom it was made by the ordinance of God, ſo ſhall it at length be reſtored with the elect.

u All this world. *x Is ſubiect to a vaniſhing and flitting ſtate.* *y Not by their naturall inclination.* *z That they ſhould obey the Creatours commandement, whom it pleaſed to ſhew by their fickle eſtate, how greatly he was diſpleaſed with man.* *a God would not make the world ſubiect to euerlaſting curſe, for the ſinne of man, but gaue it hope that it ſhould be reſtored.* *b From the corruption which they are now ſubiect to, they ſhall be deliuered and changed into that bleſſed ſtate of incorruption, which ſhall be reuealed when the ſonnes of God ſhall be aduanced to glory.* *c By this word is meant, not onely exceeding ſorow, but alſo the fruit that followeth of it.*

22 Fiftely, if the reſt of the world looke for a reſtoring, groning as it were for it, and that not in vaine, let it not grieue vs alſo to ſigh, yea, let vs be more certainely perſwaded of our redemption to come, foraſmuch as we haue the firſt fruits of the Spirit,

d Euen from the bottome of our heartes.

✤ Luke 21.28.

e That laſt reſtoring, which ſhall be the accompliſhment of our adoption.

23 Sixtly, hope is neceſſarily ioyned with faith: ſeeing then that we beleeue thoſe things, which we ſee not yet in poſſeſſion of, and hope reſpected not the thing that is preſent, we muſt therefore hope and patiently wait for that which we beleeue ſhall come to paſſe.

f This is ſpoken by the figure Metonymie: Hope, for that which is hoped for.

24 Seuenthly, There is no cauſe why we ſhould faint vnder the burden of afflictions, ſeeing that prayers miniſter vnto vs a moſt ſure helpe, which can not be fruſtrate, ſeeing they proceed from the ſpirit of God, which dwelleth in vs.

g Beareth our burden, as it were that we faint not vnder it.

h Prouoketh vs to prayers, and telleth vs as it were within, what we ſhall ſay, and how we ſhall grone.

i What ſobs and ſighs proceed from the inſtinct of his Spirit.

k Becauſe he teacheth the godly to pray according to Gods will.

25 Eighthly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profit, who as he choſe vs from the beginning, ſo hath hee predeſtinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called and iuſtified, to glory, by the croſſe.

l Not onely afflictions, but whatſoeuer els. *m He calleth that, Purpoſe, which God hath from euerlaſting appointed with himſelfe according to his good will and pleaſure.* *n He vſeth the time paſt, for the time preſent, as the Hebrewe vſe, who ſometime ſet downe the thing that is to come, by the time that is paſt, to ſignifie the certeinty of it: and he hath alſo a regard to Gods continuall working.*

26 Ninthly, wee have no cauſe to feare that the Lord will not giue vs whatſoeuer is profitable for vs, ſeeing that hee hath not ſpared his owne Sonne to ſaue vs.

o Giue vs freely.

27 A moſt glorious and comfortable concluſion of the whole ſecond part of this Epiſtle, that is, of the treatiſe of iuſtification. There are no accuſers that wee haue neede to be afraid of before God, ſeeing that God himſelfe abſolueth vs as iuſt: and therefore much leſſe neede wee to feare damnation, ſeeing that we reſt vpon the death and reſurrection, the almightie power and defence of Ieſus Chriſt. Therefore what can there be ſo weightie in this life, or of ſo great force and power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Chriſt: Surely nothing. Seeing that it is in it ſelfe moſt conſtant and ſure, and alſo in vs being confirmed by ſtedfaſt faith.

p Who pronounceth vs, not onely guiltleſſe, but alſo perfitly iuſt in his Sonne.

q Wherewith Chriſt loueth vs. § Pſal.44,22. *r We are not onely not ouercome with ſo great and many miſeries and calamities, but alſo more then conquerours in all of them.*

CHAP. IX.

1 *He anſwereth an obiection, that might be brought on the Iewes behalfe,* 7 *and telleth of two ſorts of Abrahams children,* 15 *and that God worketh all things in this matter according to*

his will, 20 *euen as the potter doth.* 24, 30. *He proueth aswell the calling of the Gentiles,* 31 *as also the reiecting of the Iewes,* 25, 27 *by the testimonie of the Prophets.*

I Say 1 the trueth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost.

2 That I haue great heauinesse, and continuall sorow in mine heart.

3 For I would wish my selfe to be [a] separate from Christ, for my brethren that are my kinsemen according to the [b] flesh,

4 Which are the Israelites, to whom *pertaineth* the adoption, and the [c] glory, and the [d] Couenants, and the giuing of the [e] Law, and the [f] seruice *of God*, and the [g] promises,

5 Of whom *are* the fathers, and of whom concerning the flesh, Christ *came*, who is [2] God ouerall, blessed for euer, Amen.

6 [3] Notwithstanding it cannot be that the word of God should take none effect: for all they are not [h] Israel, which are of Israel:

7 Neither *are they* all children, because they are the seede of Abraham, * 4 but, In [i] Isaac shall thy seede be called:

8 [5] That is, they which are the children of the [k] flesh, are not the children of God: but the [l] children of the promise, are counted for the seede.

9 [6] For this is a word of promise, * In this same time will I come, and Sara shall haue a sonne.

10 [7] Neither *he* onely *felt this*, but also * Rebecca, when shee had conceiued by one, *euen* by our father Isaac.

11 For yer *the children* were borne, and when they had neither done good nor euill (that the [m] purpose of God might [8] remaine according to election, not by works, but by him that calleth.)

12 [9] It was said vnto her, The Elder shall serue the yonger.

13 As it is written, I haue loued Iacob, and haue hated Esau. * *Malach.1,2.*

14 [10] What shall we say then? Is there [n] vnrighteousnesse with God? God forbid.

15 [11] For he saith to Moses, I will [o] haue mercie on him, to whom I will shew mercy: and will haue [p] cōpassion on him, on whom I will haue cōpassion.

16 [12] So then *it is* not in him that [q] willeth, nor in him that runneth, but in God [y] sheweth mercy.

17 [13] For the [r] Scripture saith vnto Pharao, * For this same purpose haue [s] I stirred thee vp, that I might [14] shewe my power in thee, and that my Name might be declared throughout all the earth.

18 [15] Therefore hee hath mercy on whom hee [t] will, and whom hee will he hardeneth.

19 [16] Thou wilt say then vnto mee, Why doeth he yet complaine? for who hath resisted his will?

20 [17] But, O man, who art thou which pleadest against God? [18] shall the [x] thing [u] formed say to

1 The third part of the Epistle, euen to the twelfth Chapter, wherein Paul ascendeth to the heigher causes of faith: and first of all because he purposed to speake much of the casting off of the Iewes, he vseth an insinuation, declaring by a double or triple oathe, and by witnessing of his great desire towards their saluation, his singular loue towards them, and therewithall granting vnto them all their prerogatiues.

10 The first obiection: If God doth loue or hate vpon no consideration of worthines or vnworthines, then he vniust, because he may loue them which are vnworthy, and hate them that are worthy. The Apostle detesteth this blasphemie, an afterward answereth it seuerally, point by point.

n Mans will knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon this obiection riseth.

12 He answereth first touching them which are chosen to saluation in chusing of whom, he denieth that God may seeme vniust, although he chuse and predestinate to saluation, them that are not yet borne, without any respect of worthinesse: because he bringeth not the chosen to the appointed end, but by the meanes of his mercie, which is a cause next vnder predestination. Now mercy presupposeth miserie, and againe miserie presupposeth sinne or voluntarie corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreouer mercy is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length we come to glorification, as the Apostle will shew afterward. Now all these things, orderly following the purpose of God, doe clearely prooue that he can by no meanes seeme vniust in louing and sauing his. * *Exod.33,19.* *o I will be mercifull and fauourable to whom I list to be fauourable.* *p I will haue compassion on whomsoeuer I list to haue compassion.* 12 The conclusion of the answere: Therefore God is not iniust in chusing and sauing of his free goodnes, such as it pleaseth him, as he also answered Moses, when he prayed for all the people. *q By will, he meaneth the thought and endeuour of the art, and by running, good works: to neither of which he giueth the prayse, but onely to the mercy of God.*

13 Now hee answereth concerning the reprobate or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of vnworthines. And first of all hee prooueth this to be true, by alleadging the testimonie of God himselfe touching Pharao, whom he stirred vp to this purpose, that he might be glorified in his hardning and iust punishing. *r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God, so speaking to Pharao, Exod.9,16.* *s Brought thee into this world.* 14 Secondly, he bringeth the end of Gods counsell, to shewe that there is no vnrighteousnes in him. Now this chiefest end, is not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightfull punishment.

15 A conclusion of the full answere to the first obiection: therefore seeing God doth not saue them whom hee freely chose according to his good will and pleasure, but by iustifying and sanctifying them by his grace, his councell in sauing them cannot seeme vniust. And againe, there is no vniustice in the euerlasting counsell of God touching the destruction of them whom he listeth to destroy. for that he hardeneth before he destroyeth: Therefore the third answere for the maintenance of Gods iustice is the euerlasting counsell of reprobation, confisteth in this word Hardening: which notwithstanding he concealed in the former verse, because the Historie of Pharao was wel knowen. But the force of the word is great: for Hardning, which is set against Mercy, presupposeth the same things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened: and againe corruption presupposeth a perfit state of creation. Moreouer, this hardning also is voluntary, for God so hardneth being offended with corruption, that he vseth their owne will whom he hardeneth, to the executing of that iudgement. Then follow the fruits of Hardening, to wit, vnbeliefe and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? because he will: why doeth hee harden? because they are corrupt: why doeth he condemne? because they are sinners. Where is then vnrighteousnesse? Nay, if hee should destroy all after this same sort, to whom should he doe iniurie? *t Whom it pleased him to appoint, to shew his fauour vpon.* 16 An other obiection but onely for the reprobate, rising vpon the former answere. If God doe appoint to euerlasting destruction, such as hee listeth, and if that cannot be hindred notwithstanded that he hath once decreed, how doth he iustly condemne them, which perish by his will?

17 The Apostle doeth not answere that it is not Gods will, or that God doth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather granteth, his aduersarie both the antecedents, to wit, that it is Gods will, and that it must of necessitie so fall out, yet he denieth that God is therefore to be thought an vniust reuenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God and his doing, what impudencie is it for man, which is but dust and ashes to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not so dissolued and answered, I answere, that there is no surer demonstration in any matter, because it is grounded vpon this principle, That the will of God is the rule of righteousnesse. 18 An amplification of the former answere, taken from a comparision, whereby also it appeareth that Gods determine counsell is set of Paul the hiest of all causes, so that it dependeth not vpon any respect of second causes, but doth rather frame and direct them. * *Esai.45,9.* *u This similitude agreeth very fitly in the first creation of mankinde.*

a The Apostle loued his brethren so entirely, that if it haue bene possible, he would haue bene ready to haue redeemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word separate, betokeneth as much in this place.

b Being brethren by flesh, as of one nation and countrey.

c The arke of the couenant, which was a token of Gods presence. ♣ *Chap.2,17. ephe.2,12.* *d The tables of the couenant: and this is spoken by the figure Metonymia.* *e Of the iudiciall Lawe.* *f The ceremoniall Lawe.* *g Which were made to Abraham and to his posteritie.* 2 A most manifest testimonie of the Godhead and diuinitie of Christ. ♣ Chap.2,28. 3 He entreth into the handling of predestination by a kind of preuenting an obiection: How may it be, that Israel is cast off, but that therewithall wee must also make the couenant which God made with Abraham and his seede, frustrate and voyd? Hee answereth therefore, that Gods word is true, although that Israel be cast off: for the election of the people of Israel is so generall and common, that notwithstanding the same, God chuseth by his secret counsell, such as it pleaseth him. So then this is the proposition and state of this Treatise: The grace of saluation is offered generally in such sort, that notwithstanding it, the efficacie thereof perteineth onely to the elect. *h Israel in the first place, it taken for Iaakob: and in the second, for the Israelites.* * *Gen.21,12. hebr.* 11,18. 4 The first proofe is taken from the example of Abrahams owne house, wherein Isaac onely was counted the sonne, and that by Gods ordinance: although that Ismael also was borne of Abraham, and circumcised before Isaac. *i Isaac shall be thy true and naturall sonne, and therefore heire of thy blessing.* 5 A generall application of the former proofe or example. *k Which are borne of Abraham by the course of nature.* * *Gal.4,28.* *l Which are borne by vertue of the promise.* 6 A reason of that application: Because that Isaac was borne by the vertue of the promise, and therefore hee was not chosen, nay hee was not at all, but by the free will of God: whereby it followeth that the promise, is the fountaine of predestination, and not the flesh from which promise the particular election proceedeth: that is, that the elect be borne elect: and not that they be first borne and then afterward elected in respect of God who doeth predestinate. * *Gene.18,10.* 7 Another forcible proofe, taken from the example of Esau and Iacob, which were both borne of the same Isaac, which was the sonne of the promise, of one mother, and at one birth, and not at diuers as Ismael and Isaac were: and yet notwithstanding, Esau being cast off, onely Iacob was chosen: and that before their birth, that neither any goodnesse of Iacobs might be thought to be the cause of his election, neither any wickednes of Esaus, of his casting away. * *Gen.25,21.* *m Gods decree, which proceedeth of his meere good will, whereby it pleased him to chuse one, and refuse the other.* 9 Paul saith not, *might be made*, but *being made, might remaine*. Therefore they are deceiued which make forseene faith the cause of election, and foreknowen infidilitie, the cause of reprobation. 9 He proueth the casting away of Esau by that, that hee was made seruant to his brother: and prooueth the chusing of Iacob by that that hee was made Lord of his brother, although his brother were the first begotten. And least that any man might take this saying of God, and referre it to externall things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and the Lordship of Iacob with the loue of God. * *Gen.25,23.*

him that formed it, Why haſt thou made mee thus?

21 ✤ 19 Hath not the potter power of the clay to make of the ſame lumpe one 20 veſſell to x honour, and another vnto 21 diſhonour?

22 22 *What* and if God would, to ſhewe his wrath, and to make his power knowen, ſuffer with long patience the y veſſels of wrath, prepared to 23 deſtruction?

23 And that hee might declare the z riches of his glory vpon the veſſels of mercie, which he hath prepared vnto glory?

24 24 Euen vs whom he hath called, not of the a Iewes onely, but alſo of the Gentiles.

25 25 As he ſaith alſo in Oſee, ✤ I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it ſhall be in the place where it was ſaide vnto them, * Yee are not my people, that there they ſhall be called, The children of the liuing God.

27 26 Alſo Eſaias cryeth concerning Iſrael, ✱ Though the number of the children of Iſrael were as the ſand of the ſea, *yet* ſhall *but* a remnant be ſaued.

28 For hee wil make his account, and gather it into a b ſhort ſumme with righteouſneſſe: for the Lord will make a ſhort count in the earth.

29 ✱ And as Eſaias ſaid before, Except the Lord of c hoaſtes had left vs a d ſeede, we had bene made as Sodome, and had bene like to Gomorrha.

30 27 What ſhall wee ſay then? That the Gentiles which followed e not righteouſneſſe, haue attained vnto righteouſneſſe, euen the righteouſneſſe which is of faith.

31 28 But Iſrael which followed the Lawe of righteouſneſſe, could not attaine vnto the Law of righteouſneſſe.

32 Wherefore? Becauſe *they ſought it* not by faith, but as *it were* by the f workes of the Lawe: for they haue ſtumbled at the ſtumbling ſtone,

33 As it is written, ✤ Beholde, I lay in Sion a ſtumbling ſtone, and a rocke to make men fall: and euery one that beleeueth in him, ſhall not be aſhamed.

✤ *Ierem.18,6.* 19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators minde) to a lumpe of clay: whereof afterward God made and doeth dayly make, according as he purpoſed from euerlaſting both ſuch as ſhould be elect, and ſuch as ſhould be reprobate, as alſo this word, making, declareth.

20 Whereas in the obiection propounded, mention was onely made of veſſels to diſhonour: yet he ſpeaketh of the other alſo in this anſwere, for that he proueth the Creator to be iuſt in either of them, as the rule of contraries doeth require.

x *To honeſt vſes.*

21 Seeing then, that in the name of diſhonour, the ignominie of euerlaſting death is ſignified, they ſpeake with Paul, which ſay, that ſome are made of God to moſt iuſt deſtruction: and they are offended with this kind of ſpeech bewray their owne folly. 22 The ſecond anſwere is this, that God, moreouer and beſides that he doeth iuſtly decree whatſoeuer he doeth decree, vſeth that moderation in executing of his decrees as declareth his ſingular lenitie euen in the reprobate in that, that he ſuffreth them a long time, and permitteth them to enioy many and ſingular benefits, vntill at length hee iuſtly condemne them: and that to good end and purpoſe, to wit, to ſhewe himſelfe to be an enemie and reuenger of wickednes, that it may appeare what power hee is of by theſe ſeuere iudgements, and finally by compariſon of contraries to ſet foorth indeede, how great his mercie is towards the elect.

y *By veſſels, the Hebrewes vnderſtand all kindes of inſtruments.* 23 Therefore againe, wee may ſay with Paul that ſome men are made of God the Creator to deſtruction. z *The vnmeaſurable and marueilous greatneſſe.* 24 Hauing eſtabliſhed the doctrine of the eternall predeſtination of God on both parts: that is, as well of the reprobate, as of the elect: hee commeth now to ſhewe the vſe of it, teaching vs that wee ought not to ſeeke the teſtimonie of it in the ſecret counſell of God, but by the vocation which is made manifeſt and ſet foorth in the Church, propounding vnto vs the example of the Iewes and Gentiles, that the doctrine may be better perceiued.

a *Hee ſaith not that all and euery one of the Iewes are called, but ſome of the Iewes, and ſome of the Gentiles.* 25 Our vocation or calling is free and of grace, euen as our predeſtination is: and therefore there is no cauſe why either our owne vnworthineſſe, or the vnworthineſſe of our anceſters ſhould cauſe vs to thinke that wee are not the elect and choſen of God, if we be called of him, and ſo embrace through faith the ſaluation that is offered vs. ✤ *Hoſ.2,23. 1.peter 2,10.* * *Hoſ.1,10.* 26 Contrarywiſe, Neither any outwarde generall calling, neither any worthineſſe of our anceſters is a ſufficient witneſſe of election, vnleſſe by faith and beliefe wee anſwere Gods calling: which thing come to paſſe in the Iewes, as the Lord had forewarned. ✱ *Iſai.20, 22.* b *God purpoſeth to bring the vnkinde and vnthankefull people to an extreme fewneſſe.* ✱ *Iſai.1,9.* c *Armies, by which word the chiefeſt power that is, is giuen to God.* d *Euen a very fewe.* 27 The declaration and manifeſtation of our election, is our calling apprehended by faith, as it came to paſſe in the Gentiles.

e *So then, the Gentiles had no workes to prepare and procure Gods mercies before hande: and as for that, that the Gentiles attained to that which they ſought not for, the mercie of God is to be thanked for it: and in that the Iewes attained not to that which they ſought after, they can thanke none for it but themſelues, becauſe they ſought it not aright.*

28 The pride of men is the cauſe that they contemne vocation, ſo that the cauſe of their damnation neede not to be ſought for any other where but in themſelues. f *Seeking to come by righteouſneſſe, they followed the Lawe of righteouſneſſe.*

✤ *Pſal.118,22. iſai.8,14. and 28, 16. 1.pet.2,6.*

CHAP. X.

1 *He handleth the effects of election,* 3 *that ſome refuſe, and ſome embrace.* 4 *Chriſt, who is the end of the Lawe.* 15 *Hee ſheweth that Moſes foretolde the calling of the Gentiles,* 20 *and Eſaias the hardening of the Iewes.*

BRethren, 1 mine hearts deſire and prayer to God for Iſrael is, that they might be ſaued.

2 For I beare them record that they haue the zeale of God, but not according to knowledge.

3 2 For they, a being ignorant of the righteouſneſſe of God, and going about to b ſtabliſh their owne righteouſneſſe, haue not ſubmitted themſelues to the righteouſneſſe of God.

4 ✤ 3 For Chriſt *is* the c ende of the Lawe for righteouſneſſe vnto d euery one that beleeueth.

5 4 For Moſes *thus* deſcribeth the righteouſnes which is of the Lawe, * That the man which doeth theſe things, ſhall liue thereby.

6 But the righteouſnes which is of faith, ſpeaketh on this wiſe, ✱ e Say not in thine heart, Who ſhall aſcend into heauen? (that is to bring Chriſt from aboue.)

7 Or, Who ſhall deſcend into the deepe? (that is to bring Chriſt againe from the dead.)

8 5 But what ſaith it? ✱ The f worde is neere thee, *euen* in thy mouthe, and in thine heart. This is the word of faith which we preach.

9 6 For if thou ſhalt g confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue in thine heart, that h God raiſed him vp from the dead, thou ſhalt be ſaued:

10 For with the heart man i beleeueth vnto righteouſneſſe, and with the mouth man confeſſeth to ſaluation.

11 7 For the Scripture ſaith, * Whoſoeuer k beleeueth in him, ſhall not be aſhamed.

12 For there is no difference betweene the Iew and the Grecian: for he that is Lord ouer all, is rich vnto all that call on him.

13 ✤ 8 For whoſoeuer ſhall call vpon the Name of the Lord, ſhall be ſaued.

1 Purpoſing to ſet foorth in the Iewes an example of marueilous obſtinacie, he vſeth an inſinuation.

2 The firſt entrance into the vocation vnto ſaluation, is to renounce our owne righteouſneſſe: the next is, to embrace that righteouſneſſe by faith, which God freely offereth vs in the Goſpel.

a *The ignorance of the Law which wee ought to know, excuſeth none before God, eſpecially it excuſeth not them that are of his houſhold.*

b *Ignorance hath alway pride ioyned with it.*

✤ *Galat.3,24.*

3 The proofe: The Law it ſelfe hath reſpect vnto Chriſt, that ſuch as beleeue in him ſhould be ſaued. Therefore the calling to ſaluation by the workes of the law is vaine and fooliſh, but Chriſt is offered for ſaluation to euery beleeuer.

c *The end of the Law is to iuſtifie them that keepe the Law: but ſeeing we do not obſerue the Law through the fault of our fleſh, wee attaine not vnto this ende: but Chriſt ſaueth this diſeaſe, for hee fulfilled the Law for vs.*

d *Not onely to the Iewes, but alſo to the Gentiles.* 4 That the Law regarded and tendeth to Chriſt, that is a manifeſt proofe, for that is propounded ſuch a condition, as can be and is fulfilled of none but of Chriſt onely: which being imputed vnto vs by faith, our conſcience is quieted, ſo that now no man can aske, Who can aſcend vp into heauen, or bring vs from hell, ſeeing the Goſpell teacheth that both of theſe is done by Chriſt, and that for their ſakes, which with true faith embrace him which calleth them. * *Leuit.18,5. ezek.20,11. gal.3,12.* ✱ *Deut.30,12.* e *Thinke not with thy ſelfe, as men that are ſtaggering vſe to doe.* 5 Vocation commeth by the worde preached. ✱ *Deutern.30,14.* f *By the word, Moſes vnderſtoode the Law which the Lord publiſhed with his owne voyce: and Paul applied it to the preaching of the Goſpell which was the perfection of the Lawe.* 6 That is indeede true faith which is ſetled not onely in the head, but alſo in the heart of man, whereof alſo wee giue teſtimonie, by our outward life, and which tendeth to Chriſt as to our alone and onely Sauiour, euen as hee ſetteth foorth himſelfe in his word. g *If thou profeſſe plainely, ſincerely, and openly, that thou takeſt Ieſus onely to be thy Lord and Sauiour.* h *The Father, who is ſaide to haue raiſed the Sonne from the dead: and this is not ſpoken to ſhut out the diuinitie of the Sonne, but to ſet foorth the Fathers counſell touching our redemption in the reſurrection of the Sonne.* i *Faith is ſaide to iuſtifie, and furthermore ſeeing the confeſſion of the mouth is an effect of faith, and confeſſion is the way to come to ſaluation, it followeth that faith is alſo ſaide to ſaue.* 7 Now hee proueth the other part which hee propounded afore in the fourth verſe, to wit, that Chriſt calleth whomſoeuer hee liſteth without any difference, and this hee confirmeth by a double teſtimonie. * *Iſai.28,16.* k *To beleeue in God is to yeelde and conſent to God his promiſe of our ſaluation by Chriſt, and that not onely in generall, but when wee know that the promiſes perteine to vs whereupon riſeth a ſure truſt.* ✤ *Ioel 1,38.* 8 True calling vpon the Name of God is the teſtimonie of true faith, and true faith of true vocation or calling, and true calling, of true election.

14 But howe shall they call on him, in whom they haue not beleeued? 9 and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, ✤ How beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 10 But they haue not all obeyed the Gospell: for Esaias saith, ✤ Lord, who hath beleeued our report?

17 11 Then faith *is* by hearing, and hearing by the [m] word of God.

18 12 But I demaund, Haue they not heard? * No doubt their sound went out through all the earth, and their wordes into the endes of the world.

19 13 But I demaund, Did not Israel know *God?* First Moses saith, * I will prouoke you to enuie by a [n] nation that is not *my* nation, and by a foolish *nation* I will anger you.

20 * And Esaias is [o] bolde, and saith, I was found of them that sought mee not, and haue bene made manifest to them that asked not after mee.

21 And vnto Israel hee saith, * All the day long haue I stretched foorth mine hand vnto a disobedient, and gainesaying people.

9 That is, true faith which seeketh God in his word, and that preached according as God hath appointed in the Church.
✤ *Isa. 52, 7. nahum. 1, 15.*
10 Wheresoeuer faith is, there is also the word, but not contrary wise, wheresoeuer the word is, there is faith also: for many refuse and reiect the word.
l He speaketh this because of the Iewes.
✤ *Isai. 53, 1. iohn 12, 38.*
11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.
m By Gods Commandement.
12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not grant that, saith the Apostle, seeing that there is no nation which hath not bene called? much lesse can I say, that the Iewes were not called. ✤ *Psal. 19, 3.* 13 The defender and maintainer of the Iewes cause, goeth on still to aske, whether the Iewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospell was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling, which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of small or no efficacie, vnlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by vnbeeleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance.
n He calleth all prophane people, a nation that is no nation, that they are not saide to liue but to die, which are appointed for euerlasting condemnation. ✤ *Isa. 65, 1.* *o Speaketh without feare.*

CHAP. XI.

1 Least the casting off of the Iewes should be limitted according to the outward appearance, 4 hee sheweth that Elias was in times past deceiued: 16 and that, seeing they haue an holy roote, 23 many of them likewise shall be holy. 28, 24 Hee exhorteth the Gentiles to be humble, 33 and crieth out, that Gods iudgements are vnsearcheable.

I Demaund then, 1 Hath God cast away his people? God forbid: for 2 I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin.

2 3 God hath not cast away his people which he [a] knew before. 4 Know yee not what the Scripture saith of Elias, how hee communeth with God against Israel, saying,

3 ✤ Lord, they haue killed thy Prophets, and digged downe thine Altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? ✤ I haue [b] reserued vnto my selfe seuen thousand men, which haue not bowed the knee to [c] Baal.

5 Euen so then, at this present time is there a remnant according to the [d] election of grace.

6 5 And if *it be* of grace, it is [e] no more of workes: or els were grace no more grace: but if it be of works, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene [f] hardened,

8 6 According as it is written, ✤ God hath giuen them the spirit of [g] slumber: eyes that they [h] should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, * [i] Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompense vnto them.

10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.

11 7 I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation *commeth* vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them *be* the [k] riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their [l] aboundance *be?*

13 8 For *in that* I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I [m] magnifie mine office,

14 *To try* if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiuing *be*, [n] but life from the dead?

16 9 For if the [o] first fruites *be* holy, so *is* the whole lumpe: and if the [p] roote be holy, so *are* the branches.

✤ *1. king. 19, 18.*
b He speaketh of remnants and reserued people which were chosen from euerlasting, and not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.
c Baal signifieth as much as Master, or patrone, or one in whose power an other is, which name the idolaters at this day giue their idoles, naming them patrones and patroneses, or Ladies.
d The election of grace, is not whereby men chose grace, but whereby God chose vs of his grace and goodnesse.
5 Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen, and let them that stubburnly refuse the grace and free mercie of God, impute it vnto themselues.
e This saying beateth downe flat to the ground all the doctrine of all kindes and maner of workes, whereby our iustifiers of themselues doe teach, that workes are either wholly or partly the cause of our iustification. *f Looke Marke 3, 5.* 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, and yet without fault, whom as hee so punisheth the vnthankefull by taking from them all sense and perceiuerance, and by doubling their darkenesse, that the benefites of God which are offered vnto them, doe redound to their iust destruction. ✤ Isai. 6, 9. and 29, 10. matth. 13, 14. Iohn. 12, 40. act. 28, 26. *g* A very dead sleepe which taketh away all sense. *h* That is, eyes vniust to see. * Psal. 69, 23. *i* As vnhappy birdes are intised to death by that which is their sustenance, so did that onely thing turne to the Iewes destruction, out of which they sought life, to wit, the Law of God, for the prepostorous zeale whereof they refused the Gospel. 7 God appointed this casting out of the Iewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themselues at length embrace the Gospel. And hereby we may learne, that the soueritie of God serueth aswell to the setting foorth of his glory as his mercie doeth, and also that God prepare himselfe a way to mercie, by his soueritie, so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in them also.
k By riches he meaneth the knowledge of the Gospell to euerlasting life: and by the world, all nations dispersed thorowout the whole world. *l* Of the Iewes, when the whole nation without exception shall come to Christ. 8 Hee witnesseth by his owne example, that hee goeth before all other in this behalfe. *m* I make noble and famous.
n It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise vp from death to life. 9 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, wee must not sticke in their vnworthinesse, to thinke that they are at once all cast off, but wee ought to consider the roote of the Couenant, and rather goe backe to their ancestors which were faithfull, that wee may know that the blessing of the Couenant resteth in some of their posteritie, as we also finde proofe hereof in our selues. *o* Hee alludeth to the first fruits of the loaues by the offring whereof all the whole croppe of corne was sanctified, and they might vse the rest of the yeere following with good conscience. *p* Abraham.

9 That is, true faith which seeketh God in his word, and that preached according as God hath appointed in the Church.
✤ *Isa. 52, 7. nahum. 1, 15.*
10 Wheresoeuer faith is, there is also the word, but not contrary wise, wheresoeuer the word is, there is faith also: for many refuse and reiect the word.
l He speaketh this because of the Iewes.
✤ *Isai. 53, 1. iohn 12, 38.*
11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.
m By Gods Commandement.
12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not grant that, saith the Apostle, seeing that there is no nation which hath not bene called? much lesse can I say, that the Iewes were not called. ✤ *Psal. 19, 3.* 13 The defender and maintainer of the Iewes cause, goeth on still to aske, whether the Iewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospell was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling, which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of small or no efficacie, vnlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by vnbeeleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. ✤ *Deuter. 32, 21.* *n He calleth all prophane people, a nation that is no nation, that they are not saide to liue but to die, which are appointed for euerlasting condemnation.* ✤ *Isa. 65, 1.* *o Speaketh without feare.*

1 Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore hee teacheth vs that all the Iewes in particular are not cast away, and therefore we ought not to pronounce rashly of priuate persons, whether they be of the number of the elect or not. 2 The first proofe, I am a Iew, and yet elected, therefore wee may and ought fully resolue vpon our election, as hath bene before saide: but of another mans we cannot be so certainely resolued: and yet ours may cause vs to hope well of others.
3 The second proofe: Because that God is faithfull in his league or Couenant, although men be vnfaithfull: So then seeing that God hath said, that hee will be the God of his vnto a thousand generations, wee must take heede, that wee thinke not that the whole race and offspring is cast off, by reason of the vnbeliefe of a few, but rather, that wee hope well of euery member of the Church, because of Gods league and Couenant.
a Which he loued and chose from euerlasting. 4 The thirde proofe, taken from the answere that was made to Elias: even then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that wee ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it to be cleane extinct and out. ✤ *2. King. 19, 10.*

17 ✣ 10 And though some of the branches be broken off, and thou being a wilde Oliue tree, wast graft in q for them, and made r partaker of the root and fatnesse of the Oliue tree:

18 s Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: be not high minded, but t feare.

21 For if God spared not the u naturall branches, *take heede*, least he also spare not thee.

22 11 Behold therefore the x bountifulnesse, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnesse, if thou continue in *his* y bountifulnesse, or els thou shalt also be cut off.

23 12 And they also, if they abide not still in vnbeliefe, shallbe grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by z nature, and wast grafted contrary to nature in a a right Oliue tree, howe much more shall they that are by nature, be grafted in their owne Oliue tree?

25 13 For I would not, brethren, that ye should be ignorant of this secret (least yee should be arrogant in your b selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be c come in.

26 And so all Israel shall be saued, as it is written, ✣ The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, d When I shall take away their sinnes.

28 14 As concerning the d Gospel, *they are* enemies for your sakes: but as touching the e election, they are beloued for the fathers sakes.

29 15 For the gifts and calling of God are without repentance.

30 16 For euen as yee in times past haue not beleeued God, yet haue nowe obteined mercy through their vnbeliefe:

31 Euen so now haue they not beleeued by the mercy *shewed* vnto you, that they also may obtaine mercy.

32 For God hath shut vp f all in vnbeliefe, that he might haue mercy on all.

33 17 O the deepenesse of the riches, both of the wisedome, and knowledge of God! how vnsearchable are his g iudgements, and his h wayes past finding out!

34 ✣ 18 For who hath knowen the mind of the Lord? or who was his counseller?

35 Or who hath giuen vnto him, i first, and hee shallbe recompensed?

36 For of him, and through him, and for k him are all things: to him *be* glory for euer. Amen.

16 Another reason, because that although that they which are hardened, are worthily punished, yet hath not this stubbornesse of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might so it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of this mercie which is shewed to the Gentiles, might themselues also be partakers of the same benefit, and so it might appeare that both Iewes and Gentiles are saued, onely by the free mercy and grace of God, which could not haue beene so manifest, if at the beginning, God had brought all together into the Church, or if he had saued the nation of the Iewes without this interruption.

✣ *Ierem.* 11, 6.

10 There is no cause why the Gentiles which haue obtained mercy, should triumph ouer the Iewes which contemne the grace of God, seeing they are graffed into the Iewes ancestors. But let them rather take heed that that also be not found in them which is worthily condemned in the Iewes. And hereof also this generall doctrine may be gathered and taken, that wee ought to be studious of Gods glory, euen in respect of our neighbours: so far ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

q *In place of those boughes which are broken off.*

r *It is against the common course of husbandry, that the barren iuice of the ympe is changed with the iuice of the good tree.*

s *We may reioyce in the Lord; but so that we despise not the Iewes, whom we ought rather to prouoke to that good striuing with vs.*

t *See that thou stand in awe of God modestly and carefully.* u *He calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe from other nations by his league and couenant which he freely made with them.* 11 Seeing the matter it selfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetuall) wee must take good heede, that that be not found in our selues, which wee thinke blame worthy in others; for the election is sure, but they that are truely elect and engraffed, are not proud in themselues with contempt of other, but with due reuerence to God, and loue toward their neighbour, runne to the marke which is set before them. x *The tender and louing heart.* y *In that state which God his bountifulnesse hath aduanced thee vnto: and wee must marke here, that hee speaketh not of the election of euery priuate man which remaineth stedfast for euer, but of the election of the whole nation.* 12 Many are now for a season cut off, that is, are without the roote, which in their time shallbe grafted in: and againe there are a great sort, which after a sort, and touching the outward shewe, seeme to be ingraffed, which notwithstanding through their owne fault afterward are cut off and cleane cast away: which thing is especially to be considered in nations and peoples, as in the Gentiles and Iewes. z *Vnderstand nature, not as it was first made, but as it was corrupted in Adam, and so derived from him to his posteritie.* a *Into the people of the Iewes which God had sanctified of his meere grace: and he speaketh of the whole nation, not of euery one part.* 13 The blindenesse of the Iewes is neither so vniuersall that the Lord hath no elect in that nation, neither shall it be continuall, for there shallbe a time wherein they also (as the Prophets haue forewarned) shall effectually imbrace that which they doe now so stubburnly for the most part reiect and refuse. b *That yee be not proud within your selues.* c *Into the Church.* ✣ *Esai.* 59, 20. ✣ *Esai.* 27, 9. 14 Againe, that he may ioyne the Iewes and Gentiles together as it were in one body, and especially may teach what duety the Gentiles owe to the Iewes, hee beateth this into their heads; that the nation of the Iewes is not vtterly cast off without hope of recouery.

d *Forasmuch as they receiued it not.* e *In that, that God respecteth not what they deserue, but what he promised to Abraham.* 15 The reason or proofe: because the couenant made with that nation of life euerlasting, cannot be frustrate and vaine.

CHAP. XII.

1 *Hee exhorteth* a *to that worship which is acceptable to God,* 9 *to loue vnfained,* 14, 20 *euen towards our enemies.*

I Beseech 1 you therefore brethren, a by the mercies of God, that yee b giue vp your c bodies a d liuing sacrifice, holy, acceptable vnto God, *which is* your e reasonable seruing of God.

2 a And fashion not your selues like vnto this world, but be yee changed by the renewing of your f minde, that yee may ✣ prooue what that good, and acceptable and perfect will of God is.

3 3 For I g say through the grace that is giuen vnto me, to euery one that is among you, that no man h presume to vnderstand aboue that which is meete to vnderstand, but that he vnderstand according to i sobrietie, as God hath dealt to euery man the ✣ measure of k faith.

1 The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giueth generall precepts and grounds: the chiefest whereof is this that euery man consecrate himselfe wholly to the spirituall seruice of God, and doe as it were sacrifice himselfe; trusting to the grace of God. a By this preface hee sheweth that Gods glory is the vtmost ende of all our doings. b In times past the sacrifices were presented before the altar, but now the altar is euery where. c Your selues: in times past, other bodies then our owne, now our owne must be offered. d In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them. e Spirituall. 2 The second precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholly renouncing this world, set before vs a your marke, the will of God, as it is manifested and opened vnto vs in his word. f Why then there is no place left for reason, which the heathen Philosophers place as a Queene in a Castell, nor for mans free will, which the Popish schoolemen dreame on, if the minde must be renued. Looke Ephesians 1, 18. and 2, 5. and 4, 17. and Colossians 1, 21. ✣ Ephesians 5, 17. 1. Thess. 4, 3. 3 Thirdly, hee admonisheth vs very earnestly, that euery man keepe himselfe within the bounds of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. g I charge. h That he please not himselfe too much; as they doe, which perswade themselues they know more then indeede they doe. i We shall be sober, if we take not that vpon vs, which we haue not, and if we bragge not of that we haue. ✣ 1 Corin. 12, 11. Ephes 4, 7. k By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost powreth vpon the faithfull.

4 There is a double reason of the precept going afore: the one is because God hath not committed euery thing to be done of euery man: and therefore, he doeth backwardly, and not onely vnprofitably, but also to the great disprofit of others, wearieth himselfe and others, which passeth the bounds of his vocation: the other is, for that the diuersitie and inequalitie of vocations and gifts, redoundeth to our commodity seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth that no man ought to be grieued thereat, seeing that the vse of euery priuate gift is common

‡ 1. Pet. 4. 10.

5 That which he spake before in generall, he applieth particularly to the holy functions wherein men offend with great danger. And he diuideth them into two sorts, to wit, into Prophets, and Deacons, and againe he deuideth the Prophets into doctours, and Pastours. And of Deacons hee maketh three sorts: to wit; the one to be such as are (as it were) treasurers of the Church cofers, whom hee calleth properly Deacons: the other to be the gouernours of discipline, who are called Seniors or Elders: the third to be such as properly serued in the helpe of the poore, of which sort the company of widowes were.

4 4 For as wee haue many members in one body, and all members haue not one office,

5 So wee being many, are one body in Christ, and euery one, one anothers members.

6 ✣ 5 Seeing then that wee haue gifts that are diuers, according to the grace that is giuen vnto vs, whether *we haue* prophecie, *let vs prophecie* according to the [f] portion of faith.

7 Or an office, *let vs wait* on the office: or he that [m] teacheth, on teaching:

8 Or he that [n] exhorteth, on exhortation: hee that [o] distributeth, *let him doe it* ✣ with simplicitie: he that [p] ruleth, with diligence: he that [q] sheweth mercy, with cheerefulnesse.

9 6 *Let* loue *be* without dissimulation, * Abhorre that which is euill, and cleaue vnto that which is good.

10 * Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.

11 Not slouthfull to do seruice, feruent in spirit, [r] seruing the Lord,

12 7 Reioycing in hope, patient in tribulation, * continuing in prayer.

13 * [t] Distributing vnto the [s] necessities of the Saints: ✣ giuing your selues to hospitalitie.

14 ✣ Blesse them which persecute you: blesse, *I say*, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be like affectioned one towards another: * be not hie minded: but make your selues equall to them of the [u] lower sort: be not [x] wise in your selues.

17 * Recompense to no man euill for euill: procure things honest in the sight of all men.

18 * If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, ✣ Vengeance is mine: I will repay, saith the Lord.

20 ✣ Therefore if thine enemie hunger, feede him: if he thirst, giue him drinke: for in so doing thou shalt heape [y] coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with goodnesse.

CHAP. XIII.

1 *Hee willeth that we submit our selues to Magistrates:* 8 *To loue our neighbour:* 13 *To loue vprightly,* 14 *and to put on Christ.*

✣ *Titus* 3. 1. 1. *Pet.* 2. 13.

L Et ✣ 1 euery [a] soule be subiect vnto the higher 2 powers: 3 for there is no power but of God: and the powers that be, are [b] ordained of God.

1 Now he sheweth seuerally, what subiects owe to their Magistrates, to wit, obedience: From which hee sheweth, that no man is free: and in such sort that it is not onely due to the highest Magistrate himselfe, but also euen to the basest, which hath any office vnder him.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues condemnation.

3 4 For magistrates are not to be feared *for* good workes, but *for* euill. 5 Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same:

4 For he is the minister of God for thy wealth: 6 but if thou doe euill, feare: for he beareth not the sword for nought: for he is the minister of God to [c] take vengeance on him that doeth euill.

a Yea, though an Apostle, though an Euangelist, though a Prophet: Chrysostome. Therefore the tyranny of the Pope ouer all kingdomes must downe to the ground.

2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiour should be subiect vnto them?

5 7 Wherefore we must be subiect, not because of wrath onely, but [d] also for conscience sake.

6 8 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same thing.

3 Another argument of great force: Because God is author of this order: so that such as are rebels ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselues great miserie and calamity.

7 ✣ Giue to all men therefore their duety, tribute, to whom *ye owe* tribute: custome, to whom custome: feare, to whom feare; honour, to whom *ye owe* [f] honour.

8 9 Owe nothing to any man, but to loue one another: 10 for hee that loueth another, hath fulfilled the [g] Law.

9 For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commandement, it is [h] briefly comprehended in this saying, *euen* in this, * Thou shalt loue thy neighbour as thy selfe.

b Be destributed: for some are greater, some smaller.

4 The third argument taken from the end wherefore they were made, which is most profitable: for thee God by this meanes preserueth the good and bridleth the wicked: by which words the Magistrates themselues are put in minde of that duetie which they owe to their subiects.

10 Loue doth not euill to his neighbour: therefore is loue the ✣ fulfilling of the Law.

11 11 And that, considering the season, that *it is* now time that we should arise from sleepe: for now is our saluation neerer, then when wee beleeued it.

12 The night is past, and the day is [i] at hand, let vs therefore cast away the workes [k] of darkenesse, and let vs put on the armour of light,

13 So that we walke honestly, as in the day: not in * gluttonie, and drunkennesse, neither in chambering

5 An excellent way to beare this yoke, not onely without griefe, but also with great profit. 6 *God hath armed the Magistrate euen with a reuenging sworde.* *c By whom God reuengeth the wicked.* 7 The conclusion: Wee must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate haue no power ouer the conscience of man, yet seeing hee is Gods minister) hee cannot be resisted by any good conscience. *d So farre as lawfully we may: for if vnlawfull things be commanded vs, we must answere as Peter teacheth vs, It is better to obey God then men.* 8 Hee reckoneth vp the chiefest things wherein consisteth the obedience of subiects. ✣ *Mat.* 22. 21. *e Obedience, and that from the heart.* *f Reuerence, (which as reason is) we must giue to the Magistrate.* 9 He sheweth how very fewe iudgements need to be executed, to wit, if we so order our liues as no man may iustly require any thing of vs, besides that onely that we owe one to another, by the perpetuall law of charitie. 10 He commendeth charitie, as an abridgement of the whole Law. *g He hath not onely done one commandement, but performed generally that which the Law commandeth.* * *Exod.* 20. 14. *deut.* 5. 18. *h For the whole Law commandeth nothing else, but that we loue God and our neighbour. But seeing Paul speaketh here of the duetie we owe one to another, we must restraine this word, Law to the second Table.* ✣ *Leu.* 19. 11. *mat.* 22. 39. *mark.* 12. 31. *gal.* 5. 14. *iam.* 1. 8. ✣ 1. *Tim.* 1. 5. 11 An application taken of the circumstance of the time: which also it selfe putteth vs in mind of our duetie, seeing that this remaineth after that the darkenesse of ignorance and wicked affections by the knowledge of Gods truth be driuen out of vs, that we order our life according to that certaine and sure rule of all righteousnesse and honesty, being fully grounded vpon the vertue of the Spirit of Christ. *i In other places we are said to be in the light, but yet so, that it appeareth not as yet what we are for as yet we see but as it were in the twilight.* *k That kinde of life, which they leade, that flee the light.* * *Luke* 21. 34.

f A true rule of charitie, when we are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as wee can. *t Not vpon pleasure, and needlesse dueties, but vpon necessary vses.* ✣ *Hebr.* 13. 2. 1. *Pet.* 4. 13. ✣ *Mat.* 5. 44. * *Prou.* 3. 7. *esai.* 5. 21. *u There is nothing that doth so much breake concord as ambition, when as euery man lifteth a base estate, and seeketh ambitiously to be aloft.* *x Be not puffed vp with opinion of your owne wisedome.* ✣ *Prou.* 20. 28. *mat.* 5. 39. 2. *cor.* 8. 11. 1. *pet.* 3. 9. * ✣ *Hebr.* 12. 14. * *Eccles.* 2. 23. *mat.* 5. 39. ✣ *Isai.* 32. 35. *hebr.* 10. 30. ✣ *Prou.* 24. 22. *y After this sort doth Salomon paint out the wrath of God that hangeth ouer a man.*

chambering and wantonneſſe, nor in ſtrife and enuying.

14 ✤ But [l] put yee on the Lord IESVS CHRIST, and take no thought for the fleſh, to *fulfill* the luſt of it.

CHAP. XIV.

1 *Hee willeth that we ſo deale with the weake in faith,* 15 *that through our fault they be not offended.* 20 *And on the other ſide he commandeth them not raſhly to iudge of the ſtronger:* 19 *That within the bounds of edification* 20 *and charitie.* 22 *Chriſtian liberty may conſiſt.*

HIm [a] that is weake in the faith, [2] receiue vnto you, *but* not for [b] controuerſies of diſputations.

2 [2] One [c] beleeueth that hee may eate of all things: and another, which is weake, eateth herbs.

3 [3] Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, condemne him that eateth: for [4] God hath receiued him.

4 ✤ [5] Who art thou that condemneſt another mans ſeruant? he ſtandeth or falleth to his owne maſter: yea, he ſhall be eſtabliſhed: for God is able to make him ſtand.

5 [6] This man eſteemeth one day aboue another day, and another man counteth euery day alike: [7] let [d] euery man be fully perſwaded in his minde.

6 [8] He that [e] obſerueth the day, obſerueth it to the Lord: and hee that obſerueth not the day, obſerueth it not to the [f] Lord. He that [g] eateth, eateth to the Lord: [9] for he giueth God thankes:

[a] *Galat. 5, 16. 1. pet. 2, 11.* [l] *To put on Chriſt, is to poſſeſſe Chriſt, to haue him in vs, and vs in him.*

[a] *Vſe not for a matter or thing that is indifferent, and ſuch as you may doe or not doe, ſhun his company, but take him to you.* [b] *To make him by your doubtfull and vncertaine diſputations to ſtray more in doubt then he came, or ſtart backe with a troubled conſcience.* [c] *Knoweth by faith.*

[1] Now he ſheweth how we ought to behaue our ſelues toward our brethren in matters and things indifferent, offending in the vſe of them, not of malice, or damnable ſuperſtition, but for lacke of knowledge of the benefit of Chriſt. And thus he teacheth that they are to be inſtructed gently and patiently, and ſo that we apply our ſelues to their ignorance in ſuch matters according to the rule of charitie.

2 He propounded for an example, the difference of meates, which ſome thought was neceſſarily to be obſerued as a thing preſcribed by the Law (not knowing that it was taken away) whereas on the contrary ſide, ſuch as had profited in the knowledge of the Goſpel, knew well that this ſchoolemaſterſhip of the Law was aboliſhed.

3 In ſuch a matter, ſaith the Apoſtle, Let neither them which know their libertie, proudly deſpiſe their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderſtand not.

4 The firſt reaſon: Becauſe that ſeeing both he that eateth and he that eateth not, is notwithſtanding the member of Chriſt, neither he which eateth not, can iuſtly be contemned, neither he which eateth be iuſtly condemned: Now the firſt propoſition is declared in the ſixth verſe following. ✤ *Iam. 4, 12.* 5 Another reaſon which hangeth vpon the former: why the ruder and more vnlearned ought not to be condemned of the more skilfull, as men without hope of ſaluation: Becauſe, ſaith the Apoſtle, he that is ignorant to day, may be induced to morow with further knowledge, ſo that he alſo may ſtand ſure. Therefore it belongeth to God, and not vnto man, to pronounce the ſentence of condemnation. 6 Another example of the difference of dayes according to the law. 7 He ſetteth againſt this contempt, and haſtie or raſh iudgement, a continuall deſire to profite, that the ſtrong may be certainely perſwaded of their libertie, of what maner and ſort it is, and how they ought to vſe it: and againe the weake may daily profit, leaſt either they abuſe the gift of God, or theſe pleaſe themſelues in their infirmitie.

[d] *That he may ſay in his conſcience, that he knoweth and is perſwaded by Ieſus Chriſt, that nothing is vncleane of it ſelfe, and this perſwaſion muſt be grounded vpon the word of God.* 8 A reaſon taken from the nature of indifferent things, which a man may with good conſcience do and omit: for ſeeing that the difference of dayes and meates was appointed by God, how could they, which as yet vnderſtood not the abrogating of the Law, and yet otherwiſe acknowledged Chriſt as their Sauiour, with good conſcience neglect that which they knew was commanded of God? And on the contrary ſide, they that knew the benefit of Chriſt in this behalfe, did with good conſcience neither obſerue dayes nor meates. Therefore ſaith the Apoſtle, verſe 10. Let not the ſtrong condemne the weake for theſe things, ſeeing that the weake brethren are brethren notwithſtanding. Now if any man would draw this doctrine to theſe our times and ages, let them knowe that the Apoſtle ſpeaketh of ſuch things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceiued by ſimple ignorance: and not of malice (for to ſuch the Apoſtles yeelded not, no not for a moment) nor ſuſpition, but of a religious feare of God.

[e] *Obſerueth preciſely.* [f] *God ſhall iudge whether he doe well or no: And therefore you ſhould rather ſtriue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings.* [g] *He that maketh no difference of meates.* 9 So the Apoſtle ſheweth that he ſpeaketh of the faithfull, both ſtrong and weake. But what if we haue to doe with infidels? Then muſt we here take heed of two things, as alſo is declared in the Epiſtle to the Corinthians. The one is, that we count not their ſuperſtitions among things indifferent, as they did which ſate downe to meate in Idols Temples: the other is, that then alſo when the matter is indifferent (as to buy a thing offered to idoles, in the butchers ſhambles, and to eate it at home in a priuate banquet) we wound not the conſcience of our weake brother.

and he that eateth [h] not, eateth not to the Lord, and giueth God thanks.

7 [10] For none of vs liueth to [i] himſelfe, neither doeth any die to himſelfe.

8 For whether wee liue, wee liue vnto the Lord; or whether we die, wee die vnto the Lord: whether wee liue therefore, or die, wee are the Lords.

9 For Chriſt therefore died and roſe againe, and reuiued, that hee might be Lord both of the dead and the quicke.

10 [11] But why doeſt thou condemne thy brother? or why doeſt thou deſpiſe thy brother? ✤ for we ſhall all appeare before the iudgement ſeat of Chriſt.

11 For it is written, ✤ [k] I liue, ſaith the Lord, and euery knee ſhall bowe to me, and all tongues ſhall [l] confeſſe vnto God.

12 So then euery one of vs ſhall giue accounts of himſelfe to God.

13 [12] Let vs not therefore iudge one another any more: but vſe *your* iudgement rather in [m] this that no man put an occaſion to fall, or a ſtumbling blocke before *his* brother.

14 [13] I knowe, and am perſwaded through the [n] Lord Ieſus, that there is nothing vncleane of it [o] ſelfe: but vnto him that iudgeth any thing to be vncleane, to him *it is* vncleane.

15 But if thy brother be grieued for the meat, nowe walkeſt thou not charitably: * [14] deſtroy not him with thy meete, for whom [15] Chriſt died.

16 [16] Cauſe not your commoditie to be euill ſpoken of.

17 [17] For the kingdome of God, is not meate nor drinke, but righteouſneſſe, and peace, and ioy in the holy Ghoſt.

18 For whoſoeuer in [p] theſe things ſerueth Chriſt, is acceptable vnto God, and is approoued of men.

19 [18] Let vs then followe thoſe things which concerne peace, and wherewith one may edifie another.

[h] *He that toucheth not meates which he taketh to be vncleane by the Law.*

10 We muſt not ſticke, ſaith he, in the meate it ſelfe, but in the vſe of the meate, ſo that he is iuſtly to be reprehended that liueth ſo, that he caſteth not his eyes vpon God. For both our life and our death is dedicated to him, and for this cauſe Chriſt hath properly died, and not ſimply, that we might eate this meate or that.

[i] *Hath reſpect to himſelfe onely, which the Hebrues vtter after this ſort, Doeth well to his owne ſoule.*

11 The concluſion: wee muſt leaue to God his right: and therefore in matters, which according as the conſcience is affected, are either good or euill, the ſtrong muſt not deſpiſe their weake brethren, much leſſe condemne them. But this conſequent cannot be taken of equall force in the contrary, to wit, that the weake ſhould not iudge the ſtrong, becauſe the weake doe not knowe, that they which doe not obſerue a day, and eate, obſerue it not to the Lord, and eate to the Lord, as the ſtrong men knowe, that the weake which obſerue a day and eate not, obſerue the day to the Lord, and eate not to the Lord. ✤ *2. Cor. 5, 10.* ✤ *Iſa. 45, 23. Philip. 2, 10.*

[k] *This is a forme of an oathe, proper to God onely, for he and none but he liueth, and hath his being of himſelfe.* [l] *Shall acknowledge mee from God.* 12 After that hee hath concluded what is not to be done, he ſheweth what is to be done: to wit, wee muſt take heede that we doe not vtterly caſt downe with abuſing our libertie, our brother which is not yet ſtrong.

[m] *Hee rebuketh by the way, theſe malicious iudgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they ſhould rather beſtowe their wits vpon this, that they doe not with their diſdainefulneſſe either caſt their brethren cleane downe, or giue them ſome offence.* 13 The preuenting of an obiection: It is true that the ſchoolemaſterſhip of the Law is taken away by the benefite of Chriſt, to ſuch as know it, but yet notwithſtanding wee haue to conſider in the vſe of this libertie, what is expedient, that wee may haue regard of our weake brother, ſeeing that our libertie is not loſt thereby.

[n] By the Spirit of the Lord Ieſus, or by the Lord Ieſus, who I am ſure brake downe the wall at his comming.

[o] By nature. * *1. Cor. 8, 11.* 14 It is the part of a cruell minde to make more account of meate, then of our brothers ſaluation. Which thing they doe, that preſume to eate with the offence of any brother, and ſo giue him occaſion to goe backe from the Goſpel.

15 Another argument: We muſt followe Chriſtes example: who was ſo farre from deſtroying the weake with meate, that hee gaue his life for them. 16 Another argument: for that by this meanes the libertie of the Goſpell is euill ſpoken of, as though it openeth the way to attempt any thing whatſoeuer, and boldeneth vs to all things. 17 A generall reaſon, and the ground of all the other arguments: The kingdome of heauen conſiſteth not in theſe outwarde thinges, but in the ſtudie of righteouſneſſe, and peace, and comfort of the holy Ghoſt. [p] He that liueth peaceably, and doeth righteouſly through the holy Ghoſt. 18 A generall concluſion: The vſe of this libertie, yea and our whole life, ought to be referred to the edifying of one another, in ſo much that wee eſteeme that thing vnlawfull by reaſon of the offence of our brother, which is of it ſelfe pure and lawfull.

20 Destroy not the worke of God for meates sake: ✣ all things in deede are pure: but *it is* euill for the man which eateth with offence.

✣ *Tims* 1, 15.

21 ✣ *It is* good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

✣ 2. *Cor.* 8, 13.

22 19 Hast thou q faith? haue it with thy selfe before God: blessed *is* hee that condemneth not himselfe in that thing which he r alloweth.

19 He giueth a double warning in these matters, one, which pertaineth to the strong, that he which hath obteined a sure knowledge of this libertie, keepe that treasure to the end he may vse it wisely and profitably as hath bene said: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wauering conscience, for that cannot be done without sinne, whereof we are not perswaded by the word of God, that he liketh, and approoueth it.

23 For he that s doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoeuer is not of faith, is sinne.

q He shewed before verse 14 what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent. r Embraceth. s Reasoneth with himselfe.

CHAP. XV.

1 *The stronger must imploy their strength to strengthen the weake.* 3 *By Christes example.* 7 *who receiued* 8 *not onely the Iewes,* 10 *but also the Gentiles.* 15 *The cause why he wrote this Epistle.*

WE 1 which are strong, ought to beare the infirmities of the weake, and not to a please our selues.

3 Nowe the Apostle reasoneth generally of tolerating or bearing with the weake by all meanes, so farre forth as may be for their profit.

a *And despise others.*

2 *Therefore* let euery man please his neighbour in that that is b good to edification.

b *For his profit and edification.*

3 2 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell on me.

2 A confirmation taken of the example of Christ, who suffered all things to bring not onely the weake, but also his most cruell enemies, ouercomming them with patience, to his Father.

* *Psal.* 69, 10.

4 3 For whatsoeuer things are written aforetime, are written for our learning, that we through patience, and comfort of the c Scriptures might haue hope.

3 The preuenting of an obiection. Such things as are cited out of the examples of the ancients, are propounded vnto vs to this end and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another.

c *By Moses and the Prophets.*

d *The Scriptures are saide to teach and comfort, because God vseth them to teach and comfort his people withall.*

5 4 Now the God of patience and consolation giue you that yee be ✣ like minded one towarde another, according to Christ Iesus,

6 That yee with one minde, *and* with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also e receiued vs to the glory of God.

e *He did not disdaine vs, but receiued vs of his owne accord, to make vs partakers of Gods glory.*

8 5 Nowe I say, that Iesus Christ was a minister of the f circumcision, for the g trueth of God, to confirme the promises *made* vnto the fathers.

f *Of the circumcised Iewes, for as long as he liued, he* 4 Wee must take an example of patience, of God that both the weake and the strong seruing God with a mutuall consent, may bring one another to God, as Christ also receiued vs vnto himselfe, although wee were neuer so vnworthy. ✣ 1. *Corint.* 1, 10.

g *That God might be seene to be true.*

9 6 And let the Gentiles praise God, for *his* mercie, as it is written, ✣ For this cause I will h confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee saith, * Reioyce, ye Gentiles with his people.

11 And againe, ✣ Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Esaias sayth, ✣ There shall be a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

✣ *Psal.* 18, 50.

✣ *Deut.* 32, 43.

✣ *Psal.* 117, 1.

✣ *Esai.* 11, 10.

13 7 Now the God of i hope fill you with k all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be giuen them of the Lord, that he had commanded them.

i *In whom we hope.*

k *Abundantly and plentifully.*

14 8 And I my selfe also am perswaded of you, by brethren, that l ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

8 The conclusion of the Epistle, wherein he first excuseth himselfe, that he hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

l *Of your owne accord, and of your selues.*

15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the m offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

m *By the offring vp of the Gentiles he meaneth the Gentiles themselues, whom he offered to God as a sacrifice.*

17 9 I haue therefore whereof I may reioyce in Christ Iesus in those things which *pertaine* to God.

9 He commendeth his Apostleship highly by the effects, but yet so that moreouer and besides that he speaketh all things truely, he giueth all the glory to God as he onely author: and doth not properly respect himselfe, but this rather: that men might lesse doubt of the trueth of the doctrine which he propoundeth vnto them.

18 For I dare not speake of any thing, which n Christ hath not wrought by mee, *to make* the Gentiles obedient in word and deede,

n *Christ was so with me in all things, and by all meanes, that if I would neuer so faine, yet I cannot say, what he hath done by me to bring the Gentiles to obey the Gospel.*

19 With the o power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

o *In the first place this word, Power, signifieth the force, and working of the wonders in piercing mens mindes: and in the latter, it signifieth Gods mightie power which was the worker of those wonders.*

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, least I should haue built on another mans foundation.

21 But as it is written, ✣ To whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand *him*.

✣ *Esai.* 52, 15.

22 ✣ 10 Therefore also I haue bene oft let to come vnto you:

✣ *Chap.* 1, 13.

23 But nowe seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agone to come vnto you,

* *Gr.* 10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affaires, but so, that he swarueth not a iote from the end of Apostolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a little digression as it were, the liberalitie of the Churches of Macedonia, hee prouoketh them modestly to follow their godly deede. * 1. *Thess.* 1, 17.

24 When I shall take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I haue bene somewhat filled with your *company*.

25 But now goe I to Hierusalem, to p minister vnto the Saints.

p *Going, his duetie for the Saints, to carie them that many which was gathered for their vses.*

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem.

11 Almes are voluntarie, but yet such as we owe by the lawe of charitie. ✣ 1. *Cor.* 6, 21.

27 11 For it hath pleased them, and their detters are they, ✣ for if the Gentiles be made partakers of their spirituall things, their duetie is also to q minister vnto them in carnall things.

q *To serue the turnes.*

28 When I haue therefore performed this, and haue r sealed them this s fruite, I will passe by you into Spaine.

r *Performed it faithfully, and sealed it as it were with my ring.* s *This money which was gathered for the vse of the poore: which almes is very fitly called fruit.*

29 12 And I knowe when I come, that I shall

12 He promiseth them through the blessing of God, not to come emptie vnto them: and requiring of them the duety of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities.

come

come to you with abundance of the bleſſing of the Goſpel of Chriſt.

30 Alſo brethren, I beſeech you for our Lord Ieſus Chriſts ſake, and for the t loue of the ſpirit, that yee would ſtriue with me by prayers to God for me,

31 That I may be deliuered from them which are diſobedient in Iudea, and that my ſeruice which I haue to doe at Hieruſalem, may be accepted of the Saints.

32 That I may come vnto you with ioy by the will of God, and may with you be refreſhed.

33 Thus the God of peace *be* with you all. Amen.

t *For that mutuall communion, wherewith the holy Ghoſt hath tyed our hearts and minds together.*

CHAP. XVI.

1 *Hee commendeth Phebe.* 3 *Hee ſendeth greeting to many.* 17 *And warneth to beware of them which are the cauſes of diuiſion.*

1 Hauing made an end of the whole diſputation, he commeth now to familiar commendations and ſalutations, and that to good conſideration and purpoſe, to wit, that the Romans might know, who are moſt to be honoured and made account of amongſt them, and alſo whom they ought to ſet before them to follow: and therefore hee attributeth vnto euery of them peculiar and ſingular teſtimonies.

I 1 Commende vnto you Phœbe our ſiſter, which is a ſeruant of the Church of Cenchrea:

2 That yee receiue her in the a Lord, as it becommeth Saintes, and that yee aſſiſt her in whatſoeuer buſineſſe ſhee needeth of your ayde: for ſhee hath giuen hoſpitalitie vnto many, and to me alſo.

3 Greete ✣ Priſcilla, and Aquila, my fellowe helpers in Chriſt Ieſus.

4 (Which haue for my life layde downe their owne necke. Vnto whom not I onely giue thankes, but alſo all the Churches of the Gentiles.)

5 Likewiſe *greete* the b Church that is in their houſe. Salute my beloued Epenetus, which is the c firſt fruites of Achaia in Chriſt.

6 Greete Marie which beſtowed much labour on vs.

7 Salute Andronicus and Iunia my couſins and fellow priſoners, which are notable among the Apoſtles, and were in d Chriſt before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellowe helper in Chriſt, and Stachys my beloued.

10 Salute Apelles approoued in Chriſt. Salute them which are of Ariſtobulus *friends.*

11 Salute Herodion my kinſman. Greete them which are of the *friends* of Narciſſus which are in the Lord.

12 Salute Tryphena and Tryphoſa, which *vvomen* labour in the Lord. Salute the beloued Perſis, which *vvoman* hath laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Greete Aſyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his ſiſter, and Olympas and all the Saintes which are with them.

16 Salute one another with an ✣ holy e kiſſe. The Churches of Chriſt ſalute you.

17 ¶ 2 Nowe I beſeech you brethren, f marke them diligently which cauſe diuiſion and offences, contrary to the doctrine which yee haue learned, and ✣ auoid them.

18 For they that are ſuch, ſerue not the Lord Ieſus Chriſt but their owne bellies, and with g faire ſpeach and flattering deceiue the hearts of the ſimple.

19 3 For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde haue you h wiſe vnto that which is good, and i ſimple concerning euill.

20 4 The God of peace ſhall treade Satan vnder your feete ſhortly. The grace of our Lord Ieſus Chriſt *be* with you.

21 ❦ 5 Timotheus my helper, and Lucius and Iaſon, and Soſipater my kinſemen, ſalute you.

22 I Tertius, which k wrote out this Epiſtle, ſalute you in the Lord.

23 Gaius mine hoaſte, and of the whole Church ſaluteth you. Eraſtus the ſteward of the citie ſaluteth you, and Quartus a brother.

24 6 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

25 ✲ 7 To him nowe that is of power to eſtabliſh you according to my Goſpel, and preaching of Ieſus Chriſt, ✲ by the reuelation of the l myſterie, which was kept ſecret ſince the worlde began:

26 (But now is opened, and m publiſhed among all nations by the Scriptures of the Prophets, at the commaundement of the euerlaſting God for the obedience of faith.)

27 To God, *I ſay*, onely wiſe, be prayſe through Ieſus Chriſt for euer. Amen.

a *For Chriſtes ſake which is proper to the Chriſtians, for the heathen Philoſophers haue reſemblances of the ſame vertues.*

✣ *Acts 18, 3.*

b *The companie of the faithfull, for in ſo great a citie as that was, there were diuers companies.*

c *For he was the firſt of Achaia that beleeued in Chriſt: and this kinde of ſpeech is an alluſion to the ceremonies of the Law.*

d *Ingraffed by faith.*

✣ *1. Cor. 16, 20. 2. cor. 13, 12. 1. pet. 5, 14.*

e *He calleth that an holy kiſſe, which proceedeth from an heart that is full of that holy loue: now this is to be referred to the maner vſed in thoſe dayes*

2 As by namely deſcribing them, which were worthie of commendation, he ſufficiently declared when they ought to heare and followe, ſo doeth he now paint out vnto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

f *Warily and diligently, as though you ſhould ſcoute out for your enemies in a watch-tower.*

✣ *2. Iohn 10.*

g *The word which he vſeth, ſignifieth a promiſing which performeth nothing, and if thou heareſt any ſuch, thou mayeſt aſſure thy ſelfe that he that promiſeth thee is more carefull of thy matters, then of his owne.*

3 Simplicitie muſt be ioyned with wiſdome.

h *Furniſhed with the knowledge of the trueth, and wiſedome, that you may imbrace good things, and eſchew euill, beware of the deceits and ſnares of falſe prophets, and reſiſt them openly: and this place doeth plainely deſtroy the Papiſts faith of credite, whereas they maintaine it to be ſufficient for one man to beleeue as another man beleeueth, without further knowledge, or examination what the matter is, or what ground it hath: vſing theſe daily ſpeeches, We beleeue as our fathers beleeued, and we beleeue as the Church beleeueth.*

i *As men that knowe no way to deceiue, much leſſe to deceiue in deed.*

4 Wee muſt fight, with a certaine hope of victorie.

❦ *Acts 16, 1. phil. 2, 29.*

5 He annexeth ſalutations, partly to renue mutuall friendſhip, and partly to the end that this Epiſtle might be of ſome weight with the Romanes, hauing the confirmation of ſo many that ſubſcribed vnto it.

k *Wrote it as Paul vttered it.*

6 Nowe taking his leaue of them this third time, hee wiſheth that vnto them, wherevpon dependeth all the force of the former doctrine.

✲ *Epheſ. 3, 20.*

7 He ſetteth forth the power and wiſdome of God with great thankeſgiuing, which eſpecially appeare in the Goſpel: and maketh mention alſo of the calling of the Gentiles to confirme the Romanes in the hope of this ſaluation.

Epheſ. 3, 9. coloſ. 2, 26. 2. tim. 1, 10. titus 1, 2.

l *That ſecret and hidden thing, that is to ſay, the calling of the Gentiles.*

m *Offered and exhibited to all nations to be knowen.*

Written to the Romans from Corinthus, *and ſent* by Phœbe, ſeruant of the Church which is at Cenchrea.

THE

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

After the salutation, 10 which in effect is an exhortation. 12 He reprehendeth the Corinthians sectes and diuisions, 17 and calleth them from pride to humilitie: 20 For ouerthrowing all worldly wisedome. 23, 25 he aduanceth onely the preaching of the crosse.

1 The inscription of the Epistle, wherein he chiefely goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God, and not of men.

2 If he be an Apostle, then hee must be heard, although he sometimes reprehend them sharpely, seeing hee hath not his owne cause in hand, but is a messenger that bringeth the commandements of Christ.

3 He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.

4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it. ✤ *Actes 15, 9. 1. Thess. 4, 7.*

5 A true definition of the Catholique Church, which is one. a *The father sanctifieth vs, that is to say separateth vs from the wicked, in giuing vs to his Sonne, that hee may be in vs, and we in him.* ✤ *Rom. 1, 7. ephes. 2, 1. coloss. 1, 22. 1. Tim. 2, 9. Titus 2, 3.* b *Whom God of his gracious goodnes and meere loue hath separated for himselfe: or whom God hath called to holinesse: the first of these two expositions sheweth from whence our sanctification commeth, and the second sheweth to what ende it tendeth.* ✤ *2. Tim. 1, 21.* c *He is said properly to call on God, who crieth vnto the Lord when hee is in danger, and craueth helpe at his handes: and by the figure Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christes Name, is to acknowledge and take him for very God.* 6 The foundation and the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, least hee might seeme after to descend to chiding being mooued with malice or enuie: yet so, that hee referreth all to God as the author of them, and that in Christ. That the Corinthians might be more ashamed to prophane and abuse the holy gifts of God. 8 He toucheth that by name, which they most abused.

d *Seeing that whiles wee liue here, wee knowe but in part and prophecie in part, this worde (All) must be restrained to the present state of the faithfull: but by speach hee meaneth not a vaine kinde of babbling, but the gift of holy eloquence, which the Corinthians abused.* 9 He sheweth that the true vse of these gifts consisteth herein that the mightie power of Christ might thereby be set forth in them, that hereafter it might euidently appeare how wickedly they abused them to glory and ambition. e *By those excellent gifts of the holy Ghost.* ✤ *Titus 2, 11. Philip. 3, 20.* 10 He sayeth by the way, that there is no cause why they should please themselues so much in those gifts which they had receiued, seeing that those were nothing in comparison of them which are to bee looked for. f *Hee speaketh of the last comming of Christ.* ✤ *1. Thess. 3, 13. and 5, 23.*

11 Hee testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterwarde. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation is onely the worke of God. g *He calleth them blamelesse, not whome man neuer found fault with, but with whome no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whome there is no condemnation. See Luke 1, 6.* ✤ *1. Thes. 5, 24.* h *True and constant, who doeth not onely call vs, but giueth vs the gift of perseuerance also.* 12 Hauing made an end of the preface, hee commeth to the matter it selfe, beginning with a most graue obtestation, as though they should heare Christ himselfe speaking and not Paul.

PAul 1 called *to be* an 2 Apostle of Iesus Christ, through the will of God, and *our* brother 3 Sosthenes,

2 4 Vnto the Church of God, which is at Corinthus, to them that are ✤ 5 sanctified in a Christ Iesus, & Saintes by b calling, ✤ with all that c call on the Name of our Lord Iesus Christ in euery place, both their *Lord*, and ours:

3 6 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 7 I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ.

5 That in all things ye are made rich in him 8 in d all kinde of speach, and in all knowledge:

6 9 As the testimonie of Iesus Christ hath bene e confirmed in you:

7 So that yee are not destitute of any gifte: & 10 wayting for the f appearing of our Lord Iesus Christ.

8 ✲ 11 Who shall also confirme you vnto the ende, that ye may be g blameless in the day of our Lord Iesus Christ.

9 * God is h faithfull, by whom ye are called vnto the fellowship of his sonne Iesus Christ our Lord.

10 12 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that 13 yee all speake one thing, and that there be no dissentions among you: but be yee i knit together in one minde, and in one iudgement.

11 14 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Now k this I say, that euery one of you saith, I am Pauls, and I am ✤ Apollos, and I am Cephas, and I am Christs.

13 15 Is Christ diuided? was 16 Paul crucified for you? either were ye 17 baptized into the name of Paul?

14 18 I thanke God, that I baptized none of you, but ✤ Crispus, and Gaius,

15 Least any should say, that I had baptized into mine owne name.

16 I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

17 19 For CHRIST sent me not to baptize, but to preach the Gospel, 20 not with * wisedome of words, least the 21 crosse of Christ should be made of none effect.

13 The first part of this Epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine, doe yet separate themselues one from another.

i *Knit together, as a bodie that consisteth of all his partes fitly knit together.*

14 He beginneth his reprehension and chiding by taking away of an obiection: for that

be vnderstood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissentions, because that some did hang on one doctor, some on another, and some were so addicted to themselues, that they neglected all doctours and teachers, calling themselues the disciples of Christ onely, shutting forth their teachers. k *The matter I would say to you, is this.*

✤ *Acts 18, 24.* 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes, to be deuided and torne in pieces, who cannot be the head of two diuers and disagreeing bodies, beeing himselfe one. 16 Another reason: Because they cannot without great iniurie to God so hang of men as of Christ: which thing no doubt they doe, which allow whatsoeuer soeuer man speaketh, euen for his persons sake: as these men allowed one selfe same Gospell beeing vttered of one man, and did loathe it being vttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name not onely to grieue no man, but also to shewe that he pleadeth not his owne cause.

17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if hee hang vpon some certaine teachers, and dispise others, he forsaketh Christ: for if hee hold Christ his only master, hee woulde heare him, teaching by whomsoeuer. 18 Hee protesteth that hee speaketh so much the more boldly of these things, because that through Gods prouidence hee is void of all suspition of chalenging disciples vnto himselfe, and taking them from others. Whereby wee may vnderstand that not the schollers onely, but the teachers also are heere reprehended, which gathered themselues flockes apart. ✤ *Acts 18, 8.* 19 The taking away of an obiection: that hee gaue not himselfe to baptize many amongst them: not for the contempt of Baptisme, but because hee was chiefly occupied in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof he had store. And so hee declared sufficiently how farre hee was from all ambition: whereas on the other side they whome hee reprehendeth, as though they gathered disciples vnto themselues and not vnto Christ, bragged most ambitiously of numbers, which they had baptized. 20 Now hee turneth himselfe to the doctours themselues, which pleased themselues in braue and ambitious eloquence, to the ende that they might drawe more disciples after them. Hee confesseth plainely that hee was vnlike vnto them, opposing gravely as it became an Apostle, his example against their peruerse iudgements: So that this is another place of this Epistle, touching the obseruing of a godly simplicitie, both in wordes and sentence in teaching of the Gospell. * *Chap. 2, 13. 2. Pet. 1, 16.* l *With eloquence: which Paul casteth off from him not only, as not necessarie, but also as flat contrarie to the office of his Apostleship: and yet had Paul his kind of eloquence, but it was heauenly, not of man, and voide of painted wordes.* 21 The reason why hee vsed not the pompe of words, and painted speach: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the arte of man. Therefore as saluation is set foorth vnto vs in the Gospell by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the manner of the preaching of the crosse most different from those meanes, with which men doe vse to drawe and entise other, either to heare or beleeue: therefore it pleased him by a certaine kind of most wise folly, to triumph ouer the most foolish wisdome of the world, as he had said before by Esay: that he would. And hereby we may gather, that both those doctours which were puffed vp with ambitious eloquence, and also their hearers strayed farre away from the end and marke of their vocation.

18 For that [m] preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the ✠ [n] power of God.

19 [22] For it is written, ✠ I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the [o] Scribe? where is the [p] disputer of this world? hath not God made the wisedome of this world foolishnesse?

21 [23] For seeing the [q] worlde by wisedome knew not God in the [r] wisedome of GOD, [24] it pleased God by the [s] foolishnesse of preaching to saue them that beleeue:

22 ✠ [25] Seeing also that the Iewes require a signe, and the Grecians seeke after wisedome.

23 But wee preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, *vve preach* Christ, the power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 [26] For brethren, you see your [t] calling, how that not many wise men [u] after the flesh, not many mightie, not many noble *are called*.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things which [x] are not, to bring to [y] nought things that are.

29 That no [z] flesh should reioyce in his presence.

30 But ye are [a] of him in Christ Iesus, [27] who of God is made vnto vs wisedome and righteousnesse, and sanctification, and redemption.

31 That, according as it is written, ✠ [b] He that reioyceth, let him reioyce in the Lord.

[m] *The preaching of Christ crucified, or the kinde of speach which we vse.*

✠ *Rom. 1, 16.*

[n] *It is that wherein he declareth his marueilous power in sauing his elect, which would not so euidently appeare, if it hanged vpon any helpe of man: for so man might attribute that to himselfe, which is proper onely to the crosse of Christ.*

22 The Apostle prooueth that this ought not onely not to seeme strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the world in such sort, which so pleaseth it selfe in it owne wisedome: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for, and made so great account of.

✠ *Esa. 29, 14*

[o] *Where art thou, O thou learned fellow, and thou that spendest thy dayes in turning thy bookes?*

[p] *Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumpheth hee against all the men of this world, for there was not one of them that could so much as dreame vpon this secret and hidden mysterie.*

23 He sheweth that the pride of men was worthily punished of GOD, because they would not behold God, as meete was they should, in the most cleare glasse of the wisedome of the worlde, which is the workemanship of the worlde.

[q] By the world hee meaneth all men which are not borne anewe, but remaine as they were, when they were first borne.

[r] In the workemanship of this world, which hath the marueilous wisedome of God ingraued in it, so that euery man may beholde it.

24 The goodnesse of God is wonderfull, for while hee goeth about to punish the pride of the world, he is very prouident and carefull, for the saluation of it, and teacheth men to become fooles, that they may be wise to God.

[s] So calleth the preaching of the Gospel as the enemies supposed it: but in the meane season he taunteth them very sharpely, who had rather charge God with folly, then acknowledge their owne and craue pardon for it.

✠ *Matth. 12, 38.*

25 A declaration of that which he said that the preaching of the Gospel, is foolish. It is foolish, saith he, to them whom God had not indued with new light, that is to say, to all men, being considered in themselues: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wisedome: and therefore they doe not onely not beleeue the Gospel, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue and wisedome of God, but such as those onely which are called, doe perceiue. God shewing most plainely, that euen then when madde men thinke him most foolish, he is farre wiser then they are: and that he surmounteth all their might and power, when he vseth most vile and abiect things, as it hath appeared in the fruite of the preaching of the Gospel.

26 A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the baseft and common people, insomuch that the philosophers of Greece were driuen to shame, when they saue that they could doe nothing with their wisedome and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and vnlearned. And herewithall doeth hee beate downe their pride, for God did not preferre them before those noble and wise men because they should be proud, but that they might be constrained euen whether they would or not, to reioyce in the Lorde, by whose mercie, although they were the most abiects of all, they had obtained in Christ, both this wisedome, and all things necessarie to saluation.

[t] What way the Lorde hath taken in calling you.

[u] After that kind of wisedome which men make account of, as though there were none else: who because they are carnall, know not spirituall wisedome.

[x] Which in mans iudgement are almost nothing.

[y] To shew that they are vaine and vnprofitable, and nothing worth. See Romanes 3, 3[illegible]

[z] *Flesh is oft as we see, taken for the whole man: and he vseth this word flesh, very fitly, to set the weake and miserable condition of man and the maiestie of God, one against the other.*

[a] *Whom hee cast downe before, now he lifteth vp, yea, higher then all men: yet so, that he sheweth them that all their worthinesse is without themselues, that is, standeth in Christ, and that of God.*

27 He teacheth that especially and aboue all things, the Gospel ought not to be contemned, seeing it conteineth the chiefest things that are to be desired, to wit, true wisedome, the true way to obtaine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities.

✠ *Iere. 9. 24. 2. Cor. 10, 17.*

[b] *Let him yeeld all to God and giue him thankes: and so by this place is mans free will beaten downe, which the Papist so dreame of.*

CHAP. II.

1 *He setteth downe a platforme of his preaching, 4 which was base in respect of mans wisedome, 7, 13 but noble in respect of the spirituall power and efficacie. 14 And so concludeth that flesh and blood cannot rightly iudge thereof.*

AND [1] I, brethren, when I came to you, came not with ✠ excellencie of wordes, or of wisedome, shewing vnto you the [a] testimonie of God.

2 For I [b] esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified.

3 ✠ And I was among you in [c] weakenesse, and in feare, and in much trembling.

4 Neither *stood* my worde, and my preaching in the ✠ entising speech of mans wisedome, [2] but in plaine [d] euidence of the Spirit and of power.

5 [3] That your faith should not be in the wisdome of men, but in the power of God.

6 [4] And wee speake wisedome among them that are [e] perfect: not the wisedome of this world, neither of the [f] princes of this world, which come to nought.

7 [5] But we speake the wisedome of God in a [g] mysterie, *euen* the hid *vvisedome*, [6] which God had determined before the worlde, vnto our glory.

8 [7] Which none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the [h] Lord of glory.

1 He returneth to the 17. verse of the former Chapter, that is to say, to his owne example: confessing that he vsed not amongst them either excellencie of words, or entising speech of mans wisdome, but with great simplicitie of speech, both knewe and preached Iesus Christ crucified, humble and abiect, as touching the flesh.

✠ *Chap. 1, 17.*

[a] *The Gospel.*

[b] *I purposed not to professe any other knowledge, but the knowledge of Christ and him crucified.*

✠ *Acts 18, 1.*

[c] *He setteth weakenesse, against excellencie of wordes, and therefore ioyneth with it feare and trembling, which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vanitie and pride.*

✠ *Chap. 1. 17. 2. Pet. 1, 16.*

2 He turneth that now to the commendation of his ministery, which he had granted to his aduersaries: for his vertue and power which they knewe well enough, was so much the more excellent, because it had no worldly helpe ioyned with it.

[d] *By playne euidence he meaneth such a proofe, as is made by certaine and necessary reasons.*

3 And he telleth the Corinthians, that he did it for their great profite, because they might thereby knowe manifestly, that the Gospell was from heauen. Therefore hee priuily rebuketh them, because that in seeking vaine ostentation, they wilfingly deprined themselues of the greatest helpe of their faith.

4 An other argument taken of the nature of the thing, that is, of the Gospell, which is true wisedome, but knowen to them onely which are desirous of perfection: and is vnsauerie to them which otherwise excell in the worlde, but yet vainely and frailly.

[e] *Those are called perfect here, not which had gotten perfection alreadie, but such as tend to it, as Phil. 3, 15. so that perfect, is set against weake.*

[f] *They that are wiser, richer, or mightier then other men are.*

5 Hee sheweth the cause why this wisedome cannot be perceiued of those excellent worldly wittes: to wit, because indeed it is so deepe, that they cannot attaine vnto it.

[g] *Which men could neuer muse or dreame of.*

6 He taketh away an obiection: if it be so harde, when and how is it knowen? God, sayeth hee, determined with himselfe from the beginning, that which his purpose was to bring foorth at this time out of his secretes for the saluation of men.

7 He taketh away another obiection: why then, how commeth it to passe, that this wisedome was so reiected of men of highest authority, that they crucified Christ himselfe? Paul answereth, because they knew not Christ such as hee was.

[h] *That mightie God, full of true maiestie and glorie: Now this place hath in it a most euident proofe of the diuinitie of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhoode alone, is vouched of the Godhead ioyned with the manhood: which kind of speech, is called of the old fathers, a making common of things belonging to some one, with other to whom they doe not belong.*

9 But

9 g But as it is written, ✣ The things which eye hath not seene, neither eare hath heard, neither came into i mans heart, *are*, which God hath prepared for them that loue him.

10 9 But God hath reuealed *them* vnto vs by his Spirit: for the spirit k searcheth all things, yea, the deepe things of God.

11 10 For what man knoweth the things of a man, saue the l spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now wee haue receiued not the m spirit of the world, but the Spirit, which is of God, 11 that wee might n know the things that are giuen to vs of God.

13 12 Which things also we speake, not in the ✣ wordes which mans wisedome teacheth, but which the holy Ghost teacheth, o comparing spirituall things with spirituall things.

14 13 But the p naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him, neither can hee know *them*, because they are q spiritually discerned.

15 14 But he that is spirituall, r discerneth all things, yet 15 he himselfe is iudged of no man.

16 ✣ 16 For who hath knowen the minde of the Lord, that he might t instruct him? But wee haue the u minde of Christ.

8 Another obiection: But how could it be that these wittie men could not perceiue this wisdome? Paul answereth: Because we preach those things which passe all mans vnderstanding.

✣ *Esa.* 64, 4.

i *Man can not so much as thinke of them, much lesse conceiue them with his senses.*

9 A question: if it surmount the capacitie of men, how can it be vnderstood of any man, or how can you declare and preach it? by a peculiar lightning by Gods spirit, wherewith whosoeuer is inspired, he can enter euen to the very secretes of God.

k *There is nothing so secret and hidden in God, but the Spirit of God pearceth into it.*

10 He setteth that forth by a similitude, which hee spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our mind by that power of the holy Ghost, vnderstand heauenly things.

l *The minde of man, which is indued with ableneese to vnderstand and iudge.*

m *The Spirit which we haue receiued, doth not teach vs things of this world, but lifteth vs vp to God: and this place teacheth vs against the Papists, what faith is, from whence it commeth, and what force it is of.*

11 That which he spake generally, he restraineth now to those things which God hath opened vnto vs of our saluation in Christ: least that any man should separate the Spirit from the preaching of the word and Christ: or should thinke that those fantasticall men are gouerned by the Spirit of God, which wandring besides the worde, thrust vpon vs their vaine imaginations for the secrets of God.

n *This word (know) is taken here in his proper sense, for true knowledge, which the Spirit of God worketh in vs.*

12 Now he returneth to his purpose, and concludeth the argument which hee began vers 6. and it is thus: the words must be applyed to the matter, and the matter must be set forth with words which are meete and conuenient for it: now this wisedome is spirituall and not of man, and therefore it must be deliuered by a spirituall kinde of teaching, and not by enticing wordes of mans eloquence, that the simple, and yet wonderfull maiestie of the holy Ghost may therein appeare. ✣ *Chap.* 1, 17. 2. *pet.* 1, 16.

o *Applying the words vnto the matter, to wit, that as wee teach spirituall things, so must our kinde of teaching be spirituall.*

13 Againe he preuenteth an offence or stumbling blocke: how commeth it to passe that so fewe allow these things? This is not to be marueiled at, sayeth the Apostle, seeing that men in their naturall powers (as they termed them) are not indued with that faculte, whereby spirituall things are discerned (which faculte commeth another way) and therefore they accompt spirituall wisedome as folly: and it is as if he should say, It is no maruaile that blinde men cannot iudge of colours, seeing that they lacke the light of their eyes, and therefore light is to them as darkenesse.

p *The man that hath no further light of vnderstanding then that which he brought with him, euen from his mothers wombe, as Iude defineth it, Iude 19.*

q *By the vertue of the holy Ghost.*

14 He amplifieth the matter by contraries.

r *Vnderstandeth and discerneth.*

15 The wisedome of the flesh, saith Paul, determined nothing certainely, no not in it owne affaires, much lesse can it discerne strange, that is spirituall things. But the Spirit of God, wherewith spirituall men are indued, can be deceiued by no meanes, and therefore be reproued of no man.

s *Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man.* ✣ *Esa.* 40, 13. *rom.* 11, 34.

16 A reason of the former saying: for he is called spirituall: which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which we haue learned of that Master, could be reproued of any man, hee must needes be wiser then God: whereupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisedome of God a better way then they knewe or taught, which vndoubtedly, were indued with Gods Spirit.

t *Lay his head to his, and teach him what he should doe.*

u *We are indued with the Spirit of Christ, who openeth vnto vs those secrets, which by all other meanes are vnsearchable, and also all trueth whatsoeuer.*

CHAP. III.

1 *He yeeldeth a reason why hee preached small matters vnto them:* 4 *He sheweth how they ought to esteeme of Ministers:* 6 *The ministers office.* 10 *A true forme of edifying.* 16 *He warneth the Corinthians, that they be not drawen away to prophane things,* 18 *through the proud wisdome of the flesh.*

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto a carnall, *euen* as vnto babes in Christ.

2 I gaue you milke to drinke, and not b meate: for ye were not yet c able *to beare it*, neither yet now are ye able.

3 For ye are yet carnall; for whereas *there is* among you enuying, and strife, and diuisions, are ye not carnall, and walke as d men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 1 Who is Paul then? and who is Apollos, but the ministers by whom yee beleeued, and as the Lord gaue to euery man?

6 2 I haue planted, Apollos watred, but God gaue the increase.

7 So then, neither is hee that planteth any thing, neither he that watreth, but God that giueth the increase.

8 And he that planteth, and hee that watreth, are one, ✣ and euery man shall receiue his wages, according to his labour.

9 For we together are Gods e labourers: yee are Gods husbandry, *and* Gods building.

10 According to the grace of God giuen to mee, as a skilfull master builder, I haue layd the foundation, and another buildeth thereon: 4 but let euery man take heede howe hee buildeth vpon it.

11 5 For other foundation can no man lay, then that which is laid, which is Iesus Christ

12 6 And if any man builde on this founda-

1 Hauing declared the worthinesse of heauenly wisdom, and of the Gospel, and hauing generally condemned the blindenes of mans mind, now at length he applieth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the flesh preuaileth against the spirit. And he bringeth a double testimony of it: first, for that he had prooued them to be such, in so much that he dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlines: and secondly, because they shewed indeed by these dissensions, which sprang vp by reason of the ignorance of the vertue of the Spirit, and heauenly wisdome, that they had profited very little or nothing.

a *He calleth them carnall, which are as yet ignorant: and therefore to expresse it the better, he tearmeth them babes.*

b *Substantiall meate, or strong meate.*

c *To be fed by me with substantiall meat: therefore as the Corinthians grew vp in age, so the Apostle nourished them by teaching first with milke, then with strong meat, which difference was onely but in the manner of teaching.*

d *By the square and compasse of mans wit and iudgement.*

2 After that hee hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now hee sheweth how the true ministers are to be esteemed, that wee attribute not vnto them, more or lesse then wee ought to doe. Therefore hee teacheth vs, that they are they by whome we are brought to faith and saluation, but yet as the ministers of God, and such as doe nothing of themselues, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore wee haue not to marke or consider what minister it is that speaketh, but what is spoken: and wee must depend onely vpon him which speaketh by his seruants.

3 He beautifieth the former sentence, with two similitudes: first comparing the companie of the faithfull, to a fielde which God maketh fruitfull, when it is sowed and watered through the labour of his seruants: next, by comparing it to an house, which in deede the Lord buildeth, but by the hands of his workemen, some of whome, hee vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by Gods onely authoritie and might, so that wee must onely haue an eye to him. Moreouer, although that God vseth some in the better part of the worke, we must not therefore contemne other, in respect of them, and much lesse may wee diuide, or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers manner of working, insomuch that they neede one anothers helpe. ✣ *Psal.* 62, 12. *Galat.* 6, 5.

e *Serving vnder him: Now they which serue vnder another, doe nothing of their owne strength, but as it is giuen them by grace, which grace maketh them fit to that seruice. Looke chap.* 15, 10. *and* 2. *Cor.* 3, 6. *and all the increase that commeth by their labour, doth so proceed from God, that no part of the praise of it may be giuen to the vnder seruant.*

4 Now hee speaketh to the teachers themselues, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall be Pastours of Congregations, seeing that they succeed into the labour of the Apostles, which were planters and chiefe builders. Therefore hee warneth them first, that they perswade not themselues that they may build after their owne fantasie, that is, that they may propound and set foorth any thing in the Church, either in matter, or in kinde of teaching, different from the Apostles which were the chiefe builders.

5 Moreouer he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of his building. 6 Thirdly, he sheweth that they must take heed that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoeuer pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, siluer, and precious stones: of which matter, Esaias also and Iohn in the Reuelation build the heauenly citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or decrets: and besides to be short, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not here, are not said properly to be built vpon this foundation, vnlesse peradventure in shewonely.

tion,

tion, golde, siluer, precious stones, timber, hay, *or* stubble,

13 7 Euery mans worke shallbe made manifest: for the day shall declare it, because it shallbe reuealed by the fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, he shall lose, but 8 he shallbe saued himselfe: neuertheless yet as it were by the fire.

16 ✣ 9 Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man f destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 10 Let no man deceiue himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, ✣ He g catcheth the wise in their owne craftinesse.

20 ❣ And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 11 Therefore let no man h reioyce in men: for all things are i yours.

22 Whether it be Paul, or Apollos, or Cephas, or the 12 world, or life, or death, whether they be things present, or things to come, *euen* all are yours,

23 And ye Christs, and Christ Gods.

7 He testifieth, as indeed the trueth is, that all are not good builders, no not some of them which stand vpon this one and onely foundation: but how soeuer this worke of euill builders, sayth he, stand for a season, yet shall it not alwayes deceiue, because that the light of the trueth appearing at length, as day shall dissolue this darknes, and shew what it is. And as that stuffe is tried by the fire, whether it be good or not, so will God in his time by the touch of his Spirit and word, trie all buildings, and so shall it come to passe, that such as be found pure and sound, shall still continue so, to the praise of the workeman; but they that are otherwise, shallbe consumed, and vanish away, and so shall the workman be frustrate of the hope of his labour, which pleased himselfe in a thing of nought. 8 He taketh not away hope of saluation from the vnskilfull and foolish builders, which holde fast the foundation, of which sort were those Rethoricians rather then pastours of Corinth: but he addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their vaine labours. ✣ *Chap. 6, 19. 2. Cor. 6, 16.* 9 Continuing still in the metaphore of a building, he teacheth vs that this ambition is not onely vaine, but also sacrilegious: For he sayth that the Church is as it were the Temple of God, which God hath as it were consecrated vnto himselfe by his Spirit. Then turning himselfe to these ambitious men: he sheweth that they profane the Temple of God, because those vaine artes wherein they please themselues so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered vnpunished. f *Defileth it, and maketh it vncleane, being holy: and surely they do defile it, by Paul his iudgement, which by fleshly eloquence defile the puritie of the Gospel.* 10 He concludeth by the contrary, that they professe pure wisedome in the Church of God, which refuse and cast away all those vanities of men, and if they be mocked of the world, it is sufficient for them that they be wise according to the wisedome of God, and as he will haue them to be wise. ✣ *Iob 5, 13.* g *Be they neuer so crafty, yet the Lord will take them when he shall discouer their treacherie.* ❣ *Psal. 44, 11.* 11 He returneth to the proposition of the 2 verse, first warning the hearers, that henceforward they esteeme not as lords, those whom God hath appointed to be ministers, and not lords of their saluation, which thing they doe, that depend vpon men, and not vpon God, that speaketh by them. h *Please himselfe.* i *Helps, appointeth for your benefit.* 12 He passeth from the persons to the things themselues, that his argument may be more forcible, yea, hee ascendeth from Christ to the Father, to shew vs that wee rest our selues no not in Christ himselfe, in that that he is man, but because he carieth vs vp euen to the Father, as Christ witnesseth of himselfe euery where, that hee was sent of his Father, that by this band we may be all knit with God himselfe.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 he sheweth that humilitie ought rather to be an honour then a shame vnto him. 9 Hee bringeth in proofe, whereby it may euidently appeare, 10 that hee neither had care of glory, 11 nor of his bellie. 17 He commendeth Timothie.

1 He concludeth the duetie of the hearers towards their ministers, that they esteeme them not as lords: and yet notwithstanding, that they giue eare vnto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God.

1 LEt a a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 a And as for the rest, it is required of the disposers, that euery man be found faithfull.

a *Euery man.* 2 Last of all, he warneth the ministers that they also behaue themselues not as lords, but as faithfull seruants, because they must render an account of their stewardship vnto God.

3 3 As touching me, I passe very little to be iudged of you, 4 or of mans b iudgement: no, 5 I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the c Lord.

5 6 Therefore ✣ iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue d praise of God.

6 7 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that ye might learne e by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though f thou hadst not receiued it?

8 9 Now ye are full: now yee are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set foorth vs the last Apostles, as men appointed to death, for we are made a g gasing stocke vnto the world, and to the Angels, and to men.

10 We *are* fooles for Christes sake, and ye *are* wise in Christ: we *are* weake, and ye *are* strong: ye *are* honourable, and we *are* despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 ✣ And labour, working with our owne hands: we are reuiled, and *yet* we blesse: we are persecuted, *and* suffer it.

13 ❣ We are euill spoken of, and we pray: we are made as the h filth of the world, the offskowring of all things, vnto this time.

14 10 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue tenne thousand instru-

3 Because in reprehending others, he set himselfe for an example, he vseth a preoccupation or preuenting of an obiection, and vsing the grauity of an Apostle, he sheweth that he careth not for the contrary iudgements that they haue of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And hee bringeth good reasons why hee was nothing moued with the iudgements which they had of him. 4 First, because that that which men iudge in these cases of their owne braines, is no more to be accounted of, then when the vnlearned doe iudge of wisedome.

b *Word for word, Day, after the maner of speech of the Cilicians.* 5 Secondly, sayth he, how can you iudge how much or how little I am to be accounted of, seeing that I my selfe which knowe my selfe better then you doe, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding chalenge any thing to my selfe? for I know that I am not vnblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe.

c *I permit my selfe to the Lordes iudgement.* 6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office, to esteeme euery man according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement perteineth not to you. ✣ *Matth. 7, 1.* d *One could not be praised aboue the rest, but the other should be blamed: and he mentioneth praise rather then dispraise, for that the beginning of this sore was this, that they gaue more to some men then meet was.* 7 Hauing reiected their iudgement, he setteth foorth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him, as it were, their shame: so farre was hee from preferring himselfe to any. e *By our example, which chose rather to take other mens faults vpon vs, then to carpe any by name.* 8 Hee sheweth a good meanes to bridle pride: first, if thou consider how rightly thou exemptest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bountifulnesse. And what wise man is he that will bragge of anothers goodnesse, and that against God? f *There is nothing then in vs of nature, that is worthy of commendation: but all that we haue, we haue it of grace, which the Pelagians and halfe Pelagians will not confesse.* 9 Hee descendeth to a most graue mocke, to cause these ambitious men to blush euen against their willes. g *Hee that will take a right view how like Paul and the Pope are, who lyingly boasteth that hee is his successour, let him compare the delicates of the Popish court with Saint Pauls state, as wee see it heere.* ✣ *Actes 20, 34. 1. thess. 2, 9. 2. thess. 3, 8.* ❣ *Matth. 5, 44. luke 23, 34. actes 7, 60.* h *Such as by sweeping is gathered together.* 10 Moderating the sharpenesse of his mocke, hee puteth them in minde to remember of whome they were begotten in Christ, and that they should not doubt to followe him for an example, although hee seeme vile according to the outward shew, in respect of others, yet mighte by the efficasie of Gods Spirit, as they had had triall thereof in themselues.

ſtours in Chriſt, yet *haue yee* not many fathers: for in Chriſt Ieſus I haue begotten you through the Goſpel.

16 Wherefore, I pray you, be followers of mee.

17 For this cauſe haue I ſent vnto you Timotheus, which is my beloued ſonne, and faithfull in the Lord, which ſhall put you in remembrance of my i wayes in Chriſt, as I teach euery where in euery Church.

18 11 Some are puffed vp as though I would not come vnto you.

19 But I will come to you ſhortly, ✤ if the Lord will, and I will know, not the k words of them which are puffed vp, but the power.

20 For the kingdome of God *is* not in word, but in power.

21 12 What will ye? ſhall I come vnto you with a rod, or in loue, and in the l ſpirit of meekneſſe?

i *What way and rule I follow euery where in teaching the Churches.*

11 Laſt of all he deſcendeth alſo to Apoſtolike threatnings, but yet chiding them as a father, leaſt by their diſorder he be conſtrained to come to puniſh ſome among them.

✤ *Acts 19, 21. Iames 4, 15.*

k *By wordes, hee meaneth their painted and coloured kind of eloquence, againſt which he ſetteth the vertue of the Spirit.*

12 A paſſing ouer to another part of this Epiſtle, wherein he reprehended more ſharply a very hainous offence, ſhewing the vſe of eccleſiaſticall correction.

l *Meekely affected towards you.*

CHAP. V.

1 That they haue wincked at him who committed inceſt with his mother in law, 2, 6 hee ſheweth ſhould cauſe them rather to be aſhamed, then to reioyce: 10 Such kinde of wickedneſſe is to be puniſhed with excommunication, 12 leaſt other be infected with it.

1 IT 1 is heard certeinly *that there is* fornication among you: and ſuch fornication as is not once named among the Gentiles, that one ſhould haue his fathers wife.

2 a And ye are puffed vp, and haue not rather ſorowed, that he which hath done this deed, might be put from among you.

3 3 For I verely as abſent in bodie, but preſent in a ſpirit, haue determined already as though I were preſent, that hee that hath thus done this thing,

4 When yee are gathered together, and my ſpirit, in the b Name of our Lord Ieſus Chriſt, that ſuch one, *I ſay*, 4 by the power of our Lord Ieſus Chriſt,

5 5 Be c deliuered vnto Satan, for the 6 deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus.

6 7 Your reioycing d is not good: know ye not that a litle leauen leaueneth the whole lumpe?

7 8 Purge out therefore the olde leauen, that ye may be a new c lumpe, as ye are vnleauened: for Chriſt our f Paſſeouer is ſacrificed for vs.

8 Therefore let vs keepe the g feaſt, not with olde leauen, neither in the leauen of maliciouſneſſe and wickedneſſe: but with the vnleauened bread of ſinceritie and trueth.

9 9 I wrote vnto you in an Epiſtle, that yee ſhould not company together with fornicatours,

10 And not h altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye muſt goe out of the world.

11 But now I haue written vnto you, that yee company not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch one eat not.

12 10 For what haue I to doe to iudge them alſo which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your ſelues that wicked man.

1 They are greatly to be reprehended which by ſuffering of wickedneſſe, ſet forth the Church of God to be mocked and ſcorned af the infidels.

2 There are none more proud, then they that leaſt know themſelues.

3 Excommunication ought not to be committed to one mans power, but muſt be done by the authoritie of the whole Congregation, after that the matter is diligently examined.

a *In mind, thought and will.*

b *Calling vpon Chriſt his Name.*

4 There is no doubt but that iudgement is ratified in heauen, wherein Chriſt himſelfe fitteth as Iudge.

5 The excommuniate is deliuered to the power of Satan, in that, that he is caſt out of the houſe of God.

c *What it is to be deliuered to Satan, the Lord himſelfe declareth when he ſaith, Let him be vnto thee as an Heathen and Publican, Matth. 18, 17. that is to ſay, to be diſfranchiſed, and put out of the right and libertie of the citie of Chriſt, which is the Church, without which Satan is lord and maſter.*

6 The end of excommunication is not to caſt away the excommunicate, that he ſhould vtterly periſh, but that hee may be ſaued, to wit, that by this meanes his fleſh may be tamed, that he may learne to liue to the Spirit.

7 Another end of excommunication is, that other be not infected, and therefore it muſt of neceſſitie be retained in the Church, that the one be not infected by the other.

d *Is naught, and not grounded vpon good reaſon, as though you were excellent, and yet there is ſuch wickedneſſe found amongſt you.*

8 By alluding to the ceremonie of the Paſſeouer, hee exhorteth them to caſt out that vncleane perſon from amongſt them. In times paſt, ſayeth hee, it was not lawfull for them which did celebrate the Paſſeouer, to eate leauened bread: inſomuch that hee was holden as vncleane and vnworthie to eat the Paſſeouer, whoſoeuer had but taſted of leauen. Nowe our whole life muſt be as it were the feaſt of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is ſlaine, muſt caſt out both of themſelues, and alſo out of their houſes and Congregations all impuritie.

e *By lumpe he meaneth the whole body of the Church, euery member whereof muſt be vnleauened bread, that is, be renewed in ſpirit, by plucking away the olde corruption.*

f *The Lambe of our Paſſeouer.*

g *Let vs leade our whole life, as it were a continuall feaſt, honeſtly and vprightly.*

9 Now he ſpeaketh more generally; and that which hee ſpake before of the inceſtuous perſon, he ſheweth that it perteineth to others, which are knowen to be wicked, and ſuch as through their naughtie life are a ſlander to the Church, which ought alſo by lawfull order be caſt out of the communitie of the Church. And making mention of eating of meat, either he meaneth theſe feaſts of loue whereat the Supper of the Lord was receiued, or els their common vſage and maner of life which is rightly to be taken, leaſt any man ſhould thinke that either matrimonie were broken by excommunication, or ſuch dueties hindered and cut off thereby, as wee owe one to another: children to their parents, ſubiects to their rulers, ſeruants to their maſters, and neighbour to neighbour, to win one another to God.

h *If you ſhould vtterly abſteine from ſuch mens company, you ſhould goe out of the world: therefore I ſpeake of them which are in the very boſome of the Church, which muſt be called home by diſcipline, and not of them which are without, with whom you muſt labour by all meanes poſſible, to bring them to Chriſt.*

10 Such as are falſe brethren, ought to be caſt out of the Congregation: as for them which are without, they muſt be left to the iudgement of God.

CHAP. VI.

1 He inueigheth againſt their contention in law matters, 6 wherewith they vexed one another vnder iudges that were infidels, to the reproach of the Goſpel, 9 and then ſharpely threatneth fornicatours.

1 DAre 1 a any of you, hauing buſineſſe againſt another, be iudged b vnder the vniuſt, 2 and not vnder the Saints?

2 3 Doe yee not know that the Saints ſhall iudge the world? If the world then ſhallbe iudged by you, are yee vnworthie to iudge the ſmalleſt matters?

3 Know ye not that we ſhall iudge the Angels? how much more things that perteine to this life?

4 4 If then yee haue c iudgements of things perteining to this life, ſet them vp which are d leaſt eſteemed in the Church.

5 5 I ſpeake it to your ſhame. Is it ſo that there is not a wiſe man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 6 Nowe therefore there is altogether

1 The third queſtion is of ciuill iudgements: Whether it be lawfull for one faithfull to draw another faithfull before the iudgement ſeat of an infidell? He anſwereth that it is not lawfull, for offence ſake, for it is not euill of it ſelfe.

a *As if hee ſayd, Are ye become ſo impudent, that you are not aſhamed to make the Goſpel a laughing ſtocke to profane men?*

b *Before the vniuſt.*

2 He addeth that hee doeth not forbid that one neighbour may goe to law with another, if need ſo require, but yet vnder holy iudges.

3 Hee gathereth by a compariſon that the faithfull can not ſeeke to infidels to be iudged, without great iniurie done to the Saints, ſeeing that God himſelfe will make the Saints iudges of the world, and of the deuils, with his Sonne Chriſt: much more ought they to iudge theſe light and ſmall cauſes: which may be by equitie, and good conſcience, determineth.

4 The concluſion, wherein he preſcribeth a remedie for this miſchiefe: to wit, if they end their priuate affaires betwixt themſelues by choſen arbiters out of the Church: for which matter and purpoſe, the leaſt of you, ſayth he, is ſufficient. Therefore he condemneth not iudgement ſeats, but ſheweth what is expedient for the circumſtance of the time, and that without any diminiſhing of the right of the magiſtrate: for hee ſpeaketh not of iudgements which are practiſed betweene the faithfull and the infidels, neither of publique iudgements, but of controuerſies which may be ended by priuate arbiters.

c *Courts and places of iudgement.*

d *Euen the moſt abiect among you.*

5 He applieth the generall propoſition to a particular, alwayes calling them backe to this, to take away from them that falſe opinion of their owne excellencie, from whence all theſe miſchiefs ſprang.

6 Now hee goeth further alſo, and although by granting them priuate arbiters out of the Congregation of the faithfull, he doth not ſimply condemne, but rather eſtabliſh priuate iudgements, ſo that they be exerciſed without offence, yet he ſheweth that if they were ſuch as they ought to be, and as it were to be wiſhed, they ſhould not need to vſe that remedie neither.

e infirmitie in you, that yee goe to law one with another: 7 ✤ why rather suffer ye not wrong? why rather sustaine ye not harme?

8 ✤ Nay, ye your selues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? ꝑ Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdome of God.

11 And such were ꝑ some of you: but yee are washed, but ye are sanctified, but yee are iustified, in the f Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ ✱ 9 g All things are lawfull vnto me, but all things are not profitable. I may doe all things, but I will not be brought vnder the h power of any thing.

13 10 Meates *are ordeined* for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, and ✱ shall raise vs vp by his power.

15 11 Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 12 Doe yee not know, that he which coupleth himselfe with an harlot, is one body? * for i two, saith he, shallbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

e A weakenesse of mind which is said to be in them that suffer themselues to be ouercome of their lusts, and it is a fault that swaueth greatly from temperancie and moderation, so that he nippeth them which could not put vp an iniurie done vnto them.

7 This partaineth chiefly to the other part of the reprehenfion, to wit, that they went to law euen vnder infidels, whereas they should rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then trie the vttermost of the Law hastily, and vpon an affection to reuenge an iniurie But the Corinthians cared for neither, and therefore he saith that they must repent, vnlesse they will be shut out of the inheritance of God.

✤ *Matth. 5, 39. luke 6, 29. rom. 12, 19.*

✤ *1. Thess. 4, 6.*

8 Now he prepareth himselfe to passe ouer to the fourth treatise of this Epistle, which concerneth matters indifferent: debating this matter first, how men may well vse women or not: which question hath three branches fornication, matrimonie, and a single life. As for fornication, he vtterly condemneth it. And marriage he commandeth to some, as a good and necessary remedy for them, to other hee leaueth it free: And other some he dissuadeth from it, not as vnlawfull, but as discommodious, and that not without exception. As for singlenesse of life (vnder which also I comprehend virginitie) he inioyneth it to no man: yet he perswadeth men vnto it, but not for it selfe, but for another respect, neither all men nor without exception. And being about to speake against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous citie most abounded: warning and teaching them earnestly, that repentance is vnseparably ioyned with forgiuenesse of sinnes, and sanctification with iustification. ꝑ *Tit. 3, 3.* f *In Iesus.*

✱ *Chap. 10, 23* 9 Secondly, hee sheweth that the Corinthians doe simply offend in matters indifferent. First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that he doeth not vse them a right, which immoderately abuseth them, and so becommeth a slaue vnto them. g *Whatsoeuer: but this generall word must be restrained to things that are indifferent.* h *Hee is in subiection to things that are indifferent, whatsoeuer he be that thinketh he may not be without them, which is a flattering kinde of slauery vnder a colour of libertie, which sealeth vpon such men.* 10 Secondarily, because they counted many things for indifferent which were of themselues vnlawfull, as fornication, which they numbred amongst meere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth, that they are vtterly vnlike: for meates, saith hee, were made for the necessary vse of mans life, which is not perpetuall. For both meates, and all this maner of nourishing are quickely abolished. But we must not so thinke of the vncleannesse of fornication, for which the body is not made, but on the contrary side is ordeined to pureness, as appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his Father, to quicken our bodies with that vertue wherewith hee also rose againe. ✱ *Rom. 6, 5.* 11 A declaration of the former argument by contraries, and the applying of it. 12 A proofe of the same argument: A harlot and Christ are cleane contrary, so are the flesh and the Spirit: therefore hee that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which vnitie is pure and spirituall. * *Gen. 2, 24. mat. 19, 5. mar. 10, 8. ephes. 5, 31.* i *Moses doeth not speake these words of fornication, but of marriage: but seeing that fornication is the corrupting of marriage, and both of them is a carnall and fleshly copulation, we cannot say that the Apostle abuseth his testimony. Againe, Moses hath not this word (Two) but it is very well expressed both here and in Matthew 19, 5. because he speaketh onely but of man and wife: whereupon the opinion of them that vouch it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is sundred as it were into many parts*

18 13 Flee fornication: euery sinne that a man doeth, is without the body: but hee that committeth fornication sinneth against his owne body.

19 14 Knowe yee not, that ✤ your body is the temple of the holy Ghost, *which is* in you, whom ye haue of God? and 15 ye are not your owne.

20 ✤ For yee are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthines.

14 The thirde argument: Because a fornicatour is sacrilegious, for that our bodies are consecrate to God. ✤ *Chap. 3, 17. 2. Cor. 6, 16.* 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the ende that both in body and soule, wee should serue to his glory. ✤ *Chap. 7, 13. 1. pet. 1, 18.*

CHAP. VII.

Intreating here of marriage, 4 which is a remedie against fornication, 10 and may not be broken, 18, 20 he willeth euery man to liue contented with his lot. 25 He sheweth what the ende of virginitie should be, 35 and who ought to marry.

NOwe 1 concerning the things a whereof yee wrote vnto me, It *were* b good for a man not to touch a woman.

2 Neuertheless, to auoyd fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 ꝑ 2 Let the husband giue vnto the wife c due beneuolence, and likewise also the wife vnto the husband.

4 3 The wife hath not the power of her owne body, but the husband: & likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, 4 except *it be* with consent for a time, that yee may d giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 5 But I speake this by permission, not by commandement.

7 For I e would that all men were euen as I my selfe *am*: but euery man hath his proper gift of God, one after this maner, and another after that.

8 6 Therefore I say vnto the f vnmaried, and vnto the widowes, It is good for them if they abide euen as I *doe*.

9 But if they can not abstaine, let them marrie: for it is better to marrie then to g burne.

10 ✱ 7 And vnto the maried I cõmand, not I, but the Lord, Let not the wife depart from her husband.

11 But and if she depart, let her remaine vnmaried, or be reconciled vnto her husband, and let not the husband put away *his* wife.

12 8 But to the remnant I speake, *and* not the Lord, If any brother haue a wife that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forsake him.

1 Hee teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessarie for the auoiding of fornication: but so that neither one man may haue many wiues, or any wife many husbands.

a *Touching those matters whereof you wrote vnto me.*

b *Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.*

ꝑ *1. Pet. 3, 7.*

2 Secondly, hee sheweth that the parties married, must with singular affection entirely loue one the other.

c *This word (due) conteineth all kind of benevolence, though he speake more of one sort then of the other, in that that followeth.*

3 Thirdly, he warneth them that they are each in others power, as touching the body, so that they may not defraud one another. 5 Hee addeth an exception, vnlesse the one abstaine from the other by mutuall consent, that they may the better giue themselues to prayer, wherein notwithstanding, hee warneth them to consider what is expedient, least by this long breaking off as it were from marriage, they bestirred vp to incontinencie.

d *Do nothing els.* 5 Fiftly, he teacheth that marriage is no simply necessary for all men, but for them which haue not the gift of continency, and this gift is by a peculiar grace of God. e *I wish.* 6 Sixtly, he giueth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marrie againe, that their conscience may be at peace. f *This whole place is flat against them which condemne second mariages.* g *So to burne with lust, that either the will yeeldeth to the temptation, or els we cannot call vpon God with a quiet conscience.* ✱ *Mat. 5, 32. and 19, 9. mar. 10, 11, 12. luke 16, 18.* 7 Seuently, he forbiddeth contentions and publishing of diuorces (for he speaketh not heere of the fault of whoredome, which was then death euen by the law of the Romans also) whereby hee affirmeth that the hand of marriage is not dissolued: and that from Christ his mouth. 8 Eighly, he affirmeth that those marriages which are already contracted betweene a faithfull, and an vnfaithfull or infidell, are firme, so that the faithfull may not forsake the vnfaithfull,

14 9 For the vnbeleeuing husband is h sanctified to the i wife, and the vnbeleeuing wife is sanctified to the k husband, else were your children vncleane: but now are they l holy.

15 10 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in m such things: 11 but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 12 But as God hath distributeth to euery man, as the Lord n hath called euery one, so let him walke: and so ordaine I in all Churches.

18 13 Is any man called being circumcised? let him not o gather *his vncircumcision*: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 ✣ Let euery man abide in the same vocation wherein he was called.

21 Art thou called *being* a seruant? p care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the q Lord, *being* a seruant, is the Lords freeman: likewise also he that is called *being* free, is Christes seruant.

23 ✣ 14 Yee are bought with a price: be not the seruants of men.

24 15 Brethren, let euery man, wherein he was called, therein abide with r God.

25 16 Now concerning virgins, I haue no commandement of the Lord: but I giue mine s aduise, as t one that hath obtained mercie of the Lord to be faithfull.

26 I suppose then u this to be good for the x present necessitie: *I meane* that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheless, such shall haue trouble in the y flesh: but I z spare you.

29 And this I say, brethren, because the time is a short, hereafter that both they which haue wiues, be as though they had none:

30 And they that b weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this c world, as though they vsed it not: for the d fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for things of the Lord, howe he may please the Lord.

33 But hee that is married, e careth for the things of the worlde, howe hee may please *his* wife.

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lord, that she may be holy, both in body and in f spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne g commoditie, not to tangle you in a snare, but that *ye follow* that which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 17 But if any man thinke that it is vncomely for his virgine, if shee passe the flowre of *her* age, and need so require, let him doe what he will, he h sinneth not: let them be married.

37 Neuertheless, hee that standeth firme in his i heart, that he hath no k need, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth l better.

39 18 The wife is bound by the m law, as long as her husband ✣ liueth: but if her husband be dead, she is at libertie to marrie with whom shee will, onely in the n Lord.

40 But shee is more blessed, if shee so abide in my iudgement: ✣ and I thinke that I haue also the Spirit of God.

✣ He answereth an obiection: But the faithfull is defiled by the societie of the vnfaithfull. The Apostle denieth that, and prooueth that the faithfull man with good conscience may vse the vessel of his vnfaithfull wife, by this that their children which are borne of them, are accounted holy (that is, conteined within the promise) for it is said to all the faithfull, I will be thy God, and the God of thy seed.

h *The godlinesse of the wife is of more force, to cause their coupling together to be accounted holy, then the infidelitie of the husband is, to prophane the marriage.*

i *The infidell is not sanctified or made holy in his owne person, but in respect of his wife, hee is sanctified to her.*

k *To the faithfull husband.*

l *This place destroyeth the opinion of them that would not haue children to be baptized, and their opinion also, that make baptisme the very cause of saluation. For the children of the faithfull are holy, by vertue of the couenant, euen before Baptisme, and baptisme is added as the seale of that holinesse.* 10 He answereth to a question: what if the vnfaithfull forsake the faithfull? then is the faithfull free, sayth he, because he is forsaken of the vnfaithfull. m *When any such thing falleth out.* 11 Least any man vpon pretence of this libertie should giue occasion to the vnfaithfull to depart, hee giueth to vnderstand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be wonne to the faith. 12 Taking occasion by that which he sayd of the bondage and libertie of matrimonie, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumcision, seruitude and libertie: warning euery man generally to liue with a contented minde in the Lord, what state or condition soeuer hee be in, because that those outward things, as to be circumcised or vncircumcised, to be bond or free, are not of the substance (as they terme it) of the kingdome of heauen. n *Hath bound him to a certaine kinde of life.* 13 Notwithstanding hee giueth vs to vnderstand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdome of God consisteth not in them, and therefore these are no hinderance to obey God. o *He is said to gather his vncircumcision, who by the helpe of a Chirurgian recouereth an vpper skinne: which is done by the drawing the skinne with an instrument, to make it to couer the nut. Celsus in his 7 booke and 25. chap.* ✣ 1. Tim. 6, 1. p *As though this calling were to vnworthy a calling for Christ.* q *Hee that is in state of a seruant, and is called to be a Christian.* ✣ Chap. 6, 20. & 1. Pet. 18, 19. 14 He sheweth the reason of the vnlikenesse, because that he that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more vnderstood of superstitions, which some doe foolishly accompt for things indifferent. 15 A repetition of the generall doctrine. r *So purely and from the heart, that your doings may be approoued before God.* 16 Hee enioyneth virginitie to no man, yet hee perswadeth and praiseth it for another respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and vse the commodities of this present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but haue their mindes distracted: and this hath place in women especially. s *The circumstances considered, this I counsell you.* t *It is I that speake this which I am minded to speake: and the trueth is, I am a man, but yet worthy credite, for I haue obteined of the Lord to be such an one.* u *To remaine a virgine.* x *For the necessitie which the Saints are dayly subiect vnto, who are continually tossed vp and downe, so that their estate may seeme most vnfit for marriage, were it not that the weakenesse of the flesh enforced them to it.*

y *By the (Flesh) he vnderstandeth what things soeuer belong to this present life, for marriage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a seruice more agreeable to God then marriage is, but for those discommodities, which (if it were possible) he would wish all men to be void of, that they might giue themselues to God onely.*

z *I would your weakenesse were prouided for.*

a *For we are now in the latter end of the world.*

b *By weeping, the Hebrewes vnderstand all aduersitie, and be ioy, all prosperitie.*

c *Those things which God giueth vs here.*

d *The guise, the shape, and fashion: whereby he sheweth vs, that there is nothing in this world that continueth.*

e *They that are maried, haue their wits drawen hither and thither, and therefore if any man haue the gift of continencie, it is more commodious for him to liue alone: but they that are married may care for the things of the Lord also, Clem. Strom. 3.*

f *Minde.*

g *He meaneth that hee will inforce no man either to marrie or not to marrie, but to shew them barely what kinde of life is most commodious.* 17 Now he turneth himselfe to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meet and conuenient for their children, that they neither depriue them of the necessary remedie against incontinencie, nor constraine them to marriage, whereas neither their will doth leade them, nor any necessitie vrgeth them. And againe he praiseth virginitie, but of it selfe, and not in all. h He doeth well: for so he expounderh it vers. 38. i Resolued with himselfe. k That the weakenesse of his daughter inforceth him not, or any other matter, but that he may safely keepe her a virgine still. l Prouideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned. 18 That which hee spake of a widower, he speaketh now of a widow, to wit, that shee may marrie againe, so that she doe it in the feare of God: and yet he dissembleth not, but saith, that if shee remaine still a widow, she shall be void of many cares. m By the law of marriage. ✣ *Rom.* 7, 1. n Religiously, and in the feare of God. ✣ 1. *Thess.* 4, 8.

CHAP. VIII.

1 *From this place vnto the end of the tenth Chapter, hee willeth them not to be at the Gentiles profane bankets.* 18 *He restraineth the abuse of Christian libertie,* 11 *and sheweth that knowledge must be tempered with charitie.*

And

1 He entreateth to entreate of an other kind of things indifferent, to wit, of things offered to idoles, or the vse or flesh so offered and sacrificed. And first of all hee remoueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for vnskilfull men, but as for them, they knew well enough the benefit of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must non simplie rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charitie, it doeth not onely not auaile, but also doeth much hurt, because it is the myster of pride: nay it doeth not so much as deserue the name of godly knowledge, if it be separate from the loue of God and therefore from the loue of our neighbour. *a This generall worde is to be abridged as appeareth ver. 7 for there is a kinde of taunt in it, as wee may perceiue by the next verse.* *b Minister occasion of vanitie and pride: because it is voyde of charitie.* *c Instructed our neighbour.*

A Nd as 1 touching things sacrificed vnto idols, wee know that wee a all haue knowledge: knowledge b puffeth vp, but loue c edifieth.

2 Now, if any man thinke that hee knoweth any thing, he knoweth nothing, yet as he ought to know.

3 But if any man loue God, the same is knowen of him.

4 2 a Concerning therefore the eating of things sacrificed vnto d idoles, we knowe that an idole *is* e nothing in the world, and that there *is* none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth (as there be many gods, and many lords.)

6 Yet vnto vs there *is* but one God, *which is* that Father, f of whom are all things, and we g in him, and ✤ h one Lord Iesus Christ, i by whom *are* all things, and we by him.

7 3 But euery man hath not that knowledge: for 4 many hauing k conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 5 But meate maketh vs not acceptable to God, for neither if we eate, haue we the more: neither if we eate not, haue we the lesse.

9 But take heede least by any meanes this power of yours be an occasion of falling, to them that are weake.

10 6 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be boldened, to eat those things which are sacrificed to idoles?

2 The application of that answere to things offered to idoles: I graunt, sayeth hee that an idole is in deede a vaine imagination, and that there is but one God and Lord. Herefore that meate cannot be made holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. *a This worde (Idole) in this place is taken for an image which is made to resemble some godhead, that worship might be giuen vnto it: whereupon came the worde (idolatrie) that is to say, Image seruice.* *e It is a vaine dreame.* *f When the Father is distinguished from the Sonne, Hee is named the beginning of all things.* *g Wee haue our being in him.* ✤ *Iohn 13. 13. chapter 12. 3.* *h But as the Father is called Lord, so is the Sonne, God: therefore this worde (One) doeth not respect the persons, but the natures.* *i* This worde (By) doeth not signifie the instrumentall cause, but the efficient: For the Father and the Sonne worke together, which is not so to be taken, that wee make two causes, seeing they haue both but one nature though they be distinct persons.

3 The reason why that followeth not, is this: because there are many men which doe not know that which you know. Now the iudgements of outward things depend not onely vpon your conscience, but vpon the conscience of them that behold you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason, There are many which cannot eate of things offered to idoles, but with a wauering conscience, because they thinke them to be vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinketh displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischiefe. *k* By conscience of the idole, hee meaneth the secret iudgement that they had within themselues, whereby they thought all things vncleane, that were offered to idoles, and therefore they could not vse them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, and if it be euill, it maketh them euill. 5 A preuenting of an obiection: Why then, shall we therefore be depriued of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you abstaine for your brethrens sake, as also if you receiue the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrary, to wit, so to vse it, as in vsing of it wee haue consideration of our weake brethren. 6 An other plainer explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill accompt of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall be declared in his place.

11 7 And through thy knowledge shall the ✤ weake brother perish, for whom Christ died.

12 8 Now when yee sinne so against the brethren, and wound their weake conscience, yee sinne against Christ.

13 ✤ 9 Wherefore if meate offende my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

7 An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which indeede is none (for if thou haddest true knowledge, thou wouldest not sitte downe to meate in idoles temple) wilt thou destroy thy brother, hardning his weake conscience by this example to doe euill, for whose saluation Christ himselfe hath dyed? ✤ *Rom. 14. 15.* 8 An other amplification: Such offending of our weake brethren redoundeth vnto Christ, and therefore let not these men thinke that they haue to doe onely with their brethren. ✤ *Rom. 14. 21.* 9 The conclusion, which Paul conceiueth in his owne person, that he might not seeme to exact that of other, which hee will not be first subiect vnto himselfe. I had rather (saith hee) abstaine for euer from all kinde of flesh, then giue occasion of sinne to any of my brethren: much lesse would I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gaue him, 15 he willingly abstained, 18, 22 least in things indifferent hee should offend any. 24 He sheweth that our life is like vnto a race.

1 Before he proceedeth any further in his proposed matter of things offered to idoles he would shew the cause of all this mischiefe, and also take it away: to wit, that the Corinthians thought themselues not bound to depart from a iote of their libertie for any mans pleasure. Therefore he propoundeth himselfe for an example and that in a matter almost necessarie. And yet he speaketh seuerally of both, but first of his owne person. If (saith he) you alleadge for your selues that you are free, and therefore will vse your libertie, am I not also free, seeing I am an Apostle?

AM 1 I not an Apostle? am I not free? a haue I not seene Iesus Christ our Lord? are ye not my worke a in the Lord?

2 If 1 be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are the b seale of mine Apostleship in the Lord.

3 3 My defence to him that c examine mee, is this,

4 4 Haue we not power to d eate and to drink?

5 Or haue we not power to lead about a wife being a e sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power f not to worke?

7 5 Who g goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 6 Say I these things h according to man? saith not the Law the same also?

9 For it is written in the Lawe of Moses, ✤ Thou shalt not muzzell the mouth of the oxe that treadeth out the corne: doeth God take care for i oxen?

10 Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, and that hee that thresheth in hope, should be partaker of his hope.

3 He prooueth his Apostleship by the effectes, in that that he was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conuersion. And all these things he setteth before their eyes, to make them ashamed for that they would not in the least wise that might be, debase themselues, for the weakes sake, whereas the Apostle himselfe did all that hee could to winne them to God when they were vtterly reprobate and without God. *a* By the Lord. *b* As a seale whereby it appeareth sufficiently that God is the author of my Apostleship. 3 Hee addeth this by the way, as if he would say, So far it is off, that you may doubt of my Apostleship, that I vse to refute them which call it into controuersie, by opposing those things which the Lord hath done by me amongst you. *c* Which like Iudges examine mee and my doings. 4 Now touching the matter it selfe, he saith, Seeing that I am free, and truely an Apostle, why may not I (I say not, eate of all things offered to idoles) but be maintained by my labours, yea and keepe my wife also, as the residue of the Apostles lawfully doe, as by name, Iohn and Iames, the Lords cousins, and Peter himselfe? *d* Vpon the expense of the Church? *e* One that is a Christian and a true beleeuer? *f* Not to liue by the worke of our hands? 5 That hee may not seeme to burden the Apostles, hee sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers liue by their wages, and husbandmen by the fruites of their labours, and shepheards by that that commeth of their flockes. *g* Vseth to goe a warfare? 6 Secondly hee bringeth foorth the authoritie of Gods institution by an argument of comparison. *h* Haue I no better ground then the common customs of men? ✤ *Deut. 25. 4. 1. Tim. 5. 18.* *i* Was it Gods proper drift to prouide for oxen, when he made this Law? for otherwise there is not the smallest thing in the world, but God hath a care of it.

11 ♣ 7 If wee haue ſowen vnto you ſpirituall things, *is it* a great thing if wee reape your carnall things?

12 8 If others with you be partakers of *this* k power, *are* not we rather? neuertheleſſe, we haue not vſed this power: but ſuffer all things, that we ſhould not hinder the Goſpell of Chriſt.

13 9 Doe ye not knowe, that they which miniſter about the ♣ holy things, eate of the l things of the Temple? and they which waite at the altar, are m partakers with the altar?

14 So alſo hath the Lord ordeined, that they which preach the Goſpel, ſhould liue n of ỹ Goſpel.

15 But I haue vſed none of theſe things: neither wrote I theſe things, that it ſhould be ſo done vnto me: for it were better for me to die, then that any man ſhould make my reioycing vaine.

16 For though I preach the Goſpel, I haue nothing to reioyce of: for neceſſitie is laid vpon me, and woe is vnto me, if I preach not the Goſpel.

17 For if I doe it willingly, I haue a reward, but if I doe it againſt my will, *notwithſtanding* the diſpenſation is committed vnto me.

18 What is my reward then? verely that when I preach the Goſpel, I make the Goſpel of Chriſt o free, that I abuſe not mine authority in ỹ Goſpel.

19 For though I be free from all men, yet haue I made my ſelfe ſeruant vnto all men, that I may winne the moe.

20 ❧ And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the p Law, as *though I were* vnder the Lawe, that I may winne them that are vnder the Lawe:

21 To them that are without Lawe, as *though I were* without Lawe, (when I am not without Lawe as pertaining to God, but *am* in the Lawe through Chriſt) that I may winne them that are without Lawe:

22 To the weake I become as weake, that I may winne the weake: I am made all things to q all men, that I might by all meanes ſaue ſome.

23 And this I doe for the Goſpels ſake, that I might be partaker thereof with r you.

24 11 Knowe ye not, that they which runne in a race, runne all, yet one receiueth the price? ſo runne that ye may obtaine.

25 And euery man that preoueth maſteries, ſabſtaineth from all things: and they *doe it* to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore ſo runne, not as vncertainly: ſo fight I, not as one that beateth the ayre.

27 But I beate downe my s body, and bring it into ſubiection, leaſt by any meanes after that I haue preached to other, I my ſelfe ſhould be t reproued.

♣ *Rom.* 15, 27.

7 An illuſtration of the argument with an amplification, for neither in ſo doing do we require a reward meete for our deſerts.

8 Another argument of great force other are nourished amongſt you, therefore it was lawfull for me, yea rather for me then any other: and yet I refuſed it, and had rather ſuffer any diſcommoditie, then the Goſpel of Chriſt ſhould be hindered.

k The word ſignifieth a right and intereſt, whereby he giueth vs to vnderſtand that the miniſters of the word muſt of right and duetie be found of the Church.

9 Laſt of all, hee bringeth forth the expreſſe Law concerning the nourishing of the Leuites, which priuiledge notwithſtanding hee will not vſe.

♣ *Deut.* 18, 1.

l This is ſpoken by the figure Metonymie, for, of thoſe things that are offred in the temple.

m Are partakers with the altar in diuiding the ſacrifice.

n Becauſe they preach the Goſpel. It followeth by this place, that Paul gate no liuing, neither would haue any other man get, by any commoditie of maſſes, or any other ſuch ſuperditions trumperies.

10 He taketh away occaſion of ſuſpition by the way, that it might not be thought that he wrote this as though he challenged his wages that was not payed him. Nay ſayth hee, I had rather die, then not continue in this purpoſe to preach the Goſpel freely. For I am bound to preach the Goſpel, ſeeing that the Lord hath inioyned me this office: but vnleſſe I doe it willingly and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Goſpel ſhould be euill ſpoken of, then that I ſhould not require my wages, then would it appeare that I tooke theſe paines not ſo much for the Goſpels ſake, as for my gaines and aduantages. But I ſay, this were not to vſe, but abuſe my right and libertie. Therefore not onely in this thing, but alſo in all other (as much as I could) I am made all things to all men, that I might winne them to Chriſt, and might together with them be wonne to Chriſt. o By taking nothing of them to whom I preach it. ♣ *Acts* 16, 3. *gala.* 2, 3. p The word (Law) in this place, muſt be reſtrained to the ceremoniall Law. q In matters that are indifferent, which may be done or not done with a good conſcience: as if he ſayd, I changed my ſelfe into all faſhions, that by all meanes, I might ſaue ſome. r That both I and they to whom I preach the Goſpel, may receiue fruit by the Goſpel. 11 He bringeth in another cauſe of this miſchiefe, to wit, that they were giuen to gluttonie, for there were ſolemne bankets of ſacrifices, and the riote of the Prieſts was alwayes too much celebrated and kept. Therefore it was hard for them which were accuſtomed to righteouſneſſe, eſpecially when they pretended the libertie of the Goſpel, to be reſtrained from theſe bankets: but contrariwiſe, the Apoſtle calleth them by a pleaſant ſimilitude, and alſo by his owne example, to ſobrietie and mortification of the fleſh, ſhewing that they cannot be fit to runne or wreſtle (as then the games of Iſthmies were) which pamper vp their bodies, and therefore affirming that they can haue no reward, vnleſſe they take another ſourſe and made of life. f Vſeth a moſt exquiſite diet.

s The olde man which ſtriueth againſt the ſpirit.

t This word (Reproued) is not ſet as contrary to the word (Elect) but as contrary to the word (Approoued) when wee ſee one by experience not to be ſuch an one as he ought to be.

CHAP. X.

1 *If God ſpared not the Iewes, neither will he ſpare thoſe who are of like condition,* 3, 4 *touching the outward ſignes of his grace.* 14 *That it is abſurd, that ſuch ſhould be partakers of the table of the deuils, who are partakers of the Lords Supper.* 24 *To haue conſideration of our neighbour in things indifferent.*

MOreouer, 1 brethren, I would not that yee ſhould bee ignorant, that all our a fathers were vnder ♣ that cloud, and all paſſed through that ♣ ſea,

2 2 And were all b baptized vnto c Moſes, in that cloude, and in that ſea,

3 * And did all eat the d ſame ſpirituall e meat,

4 ❧ And did all drinke the ſame ſpirituall drinke (for they dranke of the ſpirituall Rock that f followed them: and the Rocke was g Chriſt.)

5 But with many of them God was not pleaſed: for they were ♣ ouerthrowen in the wilderneſſe.

6 3 Now theſe things are our h enſamples, to the intent that we ſhould not luſt after euill things * as they alſo luſted.

7 Neither bee yee idolaters as *were* ſome of them, as it is written, ♣ The people ſate downe to eate and drinke, and roſe vp to play.

8 Neither let vs commit fornication, as ſome of them committed fornication, and fell in one ♣ day three and twentie thouſand.

9 Neither let vs tempt i Chriſt, as ſome of them alſo tempted him, and * were deſtroyed of ſerpents.

10 Neither murmure ye, as ſome of them ❧ alſo murmured, and were deſtroyed of the deſtroyer.

11 Now all theſe things came vnto them for enſamples, and were written to admoniſh vs, vpon whom the k endes of the world are come.

12 4 Wherefore, let him that thinketh he ſtandeth, take heede leaſt he fall.

13 There hath no tentation taken you, but ſuch as appertaineth to l man: and God is faithfull,

1 He ſetteth out that which he ſayd, laying before them an example of the horrible iudgement of God againſt them which had in effect the ſelfeſame pledges of the ſame adoption and ſaluation that we haue: and yet notwithſtanding when they gaue themſelues to idoles feaſtes, periſhed in the wilderneſſe, being horribly and manifoldly puniſhed. Nowe, moreouer and beſides that theſe things are fitly ſpoken againſt them which frequented idoles feaſtes, the ſame alſo ſeeme to be alleaged to this ende and purpoſe, becauſe many men are thus minded, that thoſe things are not of ſuch great weight, that God will be angry with them if they vſe them, ſo that they frequent Chriſtian aſſemblies and be baptized, and receiue the Communion, and confeſſe Chriſt.

a Paul ſpeaketh thus in reſpect of the couenant, and not in reſpect of the perſons, ſauing in generall. ♣ *Exod.* 13, 21. *num.* 9, 19. ♣ *Exod.* 14, 22. b In effect the Sacraments of the olde fathers were all one with ours, for they reſpected Chriſt onely who offered himſelfe vnto them in diuers ſhadowes. b All of them were baptized with the outward ſigne, but not in deede, wherewith God cannot be charged, but they themſelues. c Moſes being their guide. * *Exod.* 16, 15. d The ſame that we doe. e Manna, which was a ſpirituall meate to the beleeuers, which in faith lay holde vpon Chriſt who is the true meate. * *Exod.* 17, 6. *numb.* 20, 10. *and* 21, 16. f Of the riuer and running Rocke, which followed the people. g Did ſacramentally ſignifie Chriſt, ſo that together with the ſigne, there was the thing ſignified, and the truth it ſelfe: for God doeth not offer a bare ſigne, but the thing ſignified by the ſigne, together with it which is to be receiued with faith. ❧ *Numb.* 25, 65. 3 An amplifying of the example againſt them which are caried away with their luſtes beyond the bounds which God hath meaſured out. For this is the beginning of all euill, as of idolatry (which hath gluttonie a companion vnto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like, which God puniſhed moſt ſharpely in that olde people, to the end that we which ſucceede them, and haue a more full declaration of the will of God, might by that meanes take better heede. h Some reade figures: which ſignified our ſacraments: for circumciſion was to the Iewes a ſeale of righteouſneſſe, and to vs a liuely patterne of Baptiſme, and ſo in the other Sacraments. * *Numb.* 11, 4. *and* 26, 64. *Pſalme* 106, 14. ♣ *Exod.* 32, 6. ♣ *Numb.* 25, 9. i To tempt Chriſt, is to prouoke him to a combate as it were which thoſe men doe, who abuſe the knowledge that he hath giuen them, and make it to ſerue for a cloacke for their luſtes and wickednеſſe. * *Numb.* 21, 6. *pſal.* 106, 14. * *Num.* 14, 37. *vulg.* 3, 24. k This our age is called the ende, for it is the ſhutting vp of all ages. 4 In concluſion, he deſcendeth to the Corinthians themſelues, warning them that they pleaſe not themſelues, but rather that they preuent the ſubtilties of Satan. Yet he vſeth an inſinuation, and comforteth them, that he may not ſeeme to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wilderneſſe. l Which commeth of weakeneſſe.

which

which will not ſuffer you to be tempted aboue that you be able, but will euen m giue the iſſue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 5 I ſpeake as vnto them which haue vnderſtanding: iudge ye what I ſay.

16 The cup of n bleſſing which wee bleſſe, is it not the o communion of the blood of Chriſt? The bread which wee breake, is it not the communion of the body of Chriſt?

17 For wee that are many, are one bread and one body, becauſe wee all are partakers of one bread.

18 Beholde Iſrael, *vvhich is* after the p fleſh: are not they which eate of the ſacrifices q partakers of the Altar?

19 What ſay I then? that the idole is any thing? or that that which is ſacrificed to idoles, is any thing?

20 *Nay*, but that the things which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God: and I would not that ye ſhould haue r fellowſhip with the deuils.

21 Yee cannot drinke the cup of the Lord, and the ſcup of the deuils. Ye cannot be partakers of the Lords table, and of the table of the deuils.

22 Do we prouoke the Lord to anger? are we ſtronger then he?

23 ✣ 6 t All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeeke his owne, but euery man anothers wealth.

25 9 Whatſoeuer is ſolde in the u ſhambles, eate ye, and asked no queſtion for conſcience ſake.

26 ✣ For the earth *is* the Lords, and x all that therein is.

27 If any of them which beleeue not, call you *to a feaſt*, and if ye will go, whatſoeuer is ſet before you, eate, asking no queſtion for conſcience ſake.

28 But if any man ſay vnto you, This is ſacrificed vnto idoles, eate it not, becauſe of him that ſhewed it, and for the conſcience (for the earth *is* the Lords, and all that therein is.)

29 And the conſcience, I ſay, not thine, but of that other: 8 for why ſhould my libertie be condemned of another mans conſcience?

30 For if I through *Gods* y benefit be partaker, why am I euill ſpoken of, for that wherefore I giue thankes?

31 ✣ 9 Whether therefore ye eate, or drinke, or whatſoeuer ye doe, do all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I pleaſe all men in all things, not ſeeking mine owne profite, but *the profit* of many, that they might be ſaued.

m He that would haue you tempted for your profites ſake, will giue you an iſſue to eſcape out of the tentation.

5 Now returning to thoſe idoles feaſtes, that he may not ſeeme to dilly at all, firſt he promiſeth that hee will vſe no other reaſons then ſuch as they knew very well themſelues. And he vſeth an induction borowed of the agreement that is in the things themſelues. The holy bankets of the Chriſtians are pledges, firſt of all of the communitie that they haue with Chriſt, and next one with another. The Iſraelites alſo do ratifie in their ſacrifices, their mutuall coniunction in one ſelfe ſame religion: therefore ſo doe the idolaters alſo ioyne themſelues with their idoles or deuils rather (for Idoles are nothing) in thoſe ſolemne bankets, wherevpon it followeth, that that table is a table of deuils, and therefore you muſt eſchew it: For you can not be partakers of the Lord and of Idoles together, much leſſe may ſuch bankets be accounted for things indifferent. Will yee then ſtriue with God? and if you doe, thinke you that you ſhall get the vpperhand?

n Of thankeſgiuing: o Wherevpon, that holy banket was called Eucharift, that as, a thankeſgiuing. o A moſt effectuall pledge and note of our knitting together with Chriſt, and ingrafting to him. p That is, as yet obſerue their ceremonie. q Are conſenting and guiltie, both of that worſhip and ſacrifice. r Haue any thing to doe with the deuils, or enter into that ſocietie which is begunne on the deuils name. ſ The hea then and prophane people were wont to ſhut vp and make an ende of their feaſtes which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with bankets and feaſtings. ✣ *Chap.* 6, 12. 6 Comming to another kinde of things offered to idoles, hee repeateth that generall rule, that in the vſe of things indifferent we ought to haue conſideration not of our ſelues only, but of our neighbours, and therefore there are many things which of themſelues are lawfull, which may be euill done of vs, becauſe of offence to our neighbour. t Looke afore, Chap. 6, 13. 7 An applying of the rule to the preſent matter: Whatſoeuer is ſolde in the ſhambles, you may indifferently buy it as it were at the Lords hand, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit, in a priuate banket: but yet with this exception, vnleſſe any man be preſent which is weake, whoſe conſcience may be offended, by ſetting meates offered to idoles before them: for then you ought to haue conſideration of their weakeneſſe. u The fleſh that was ſacrificed, was vſed to be ſolde in the ſhambles, and the price returned to the prieſts. ✣ *Pſalme* 24, 1. x All thoſe things whereof it is full. 8 A reaſon: for we muſt take heed that our libertie be not euill ſpoken of, and that the benefit of God which we ought to vſe with thankeſgiuing be not changed into impietie, and that through our fault, if wee chuſe rather to offend the conſcience of the weake, then to yeeld a little of our libertie in a matter of no importance, and ſo giue occaſion to the weake to iudge in ſuch ſort of vs, and of Chriſtian libertie. And the Apoſtle taketh theſe things vpon his owne perſon, that the Corinthians may haue ſo much the leſſe occaſion to oppoſe any thing againſt him.

y If I may through Gods benefite eate this meate, or that meate, why ſhould I through my fault, cauſe that benefite of God to turne to my blame? ✣ *Coloſ.* 3, 17. 9 The concluſion: We muſt order our liues in ſuch ſort, that we ſeeke not our ſelues, but Gods glory, and ſo the ſaluation of as many as wee may: wherein the Apoſtle ſticketh not to propound himſelfe to the Corinthians (euen his owne flocke) as an example, but ſo that hee calleth them backe to Chriſt; vnto v hom he himſelfe hath regard.

CHAP. XI.

1 He blameth the Corinthians for that in their holy aſſemblies, 4 men doe pray hauing their heads couered, 6 and women bareheaded, and becauſe their meetings tended to euill, 21 v he mingled prophane bankets with the holy Supper of the Lord, 23 which he required to be celebrated according to Chriſtes inſtitution.

BE 5 yee followers of mee, euen as I am of Chriſt:

2 1 Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 2 But I will that yee know, that Chriſt is the v head of euery man: and the man is the womans head: and God is a Chriſtes head.

4 3 Euery b man praying or prophecying hauing *any thing* on *his* head, diſhonoureth his head.

5 4 But euery woman that prayeth or prophecieth bareheaded, diſhonoureth her head: 5 for it is euen one very thing, as though ſhe were ſhauen.

6 Therefore if the woman be not couered, let her alſo be ſhorne: and if it be ſhame for a woman to be ſhorne or ſhauen, let her be couered.

7 6 For a man ought not to couer *his* head: foraſmuch as he is the * image and glory of God: but the woman is the glory of the man.

8 7 For the man is not of the woman, but the woman of the man.

9 ✣ 8 For the man was not created for the womans ſake: but the woman for the mans ſake.

10 9 Therefore ought the woman to haue c power on *her* head, becauſe of the 10 Angels.

✣ 2. *Theſſ.* 3, 9. 1 The firſt treatiſe of this epiſtle concerning the right ordering of publike aſſemblies conteining three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right vſe of ſpirituall gifts. But going about to reprehend certeine things, he beginneth notwithſtanding with a generall praiſe of them, calling thoſe particular lawes of comelines and honeſtie, which belong to the eccleſiaſticall policie, traditions: which afterward they called Canons. 2 Hee ſetteth downe God, in Chriſt our mediatour, for the ende and marke not onely of doctrine, but alſo of eccleſiaſticall comelineſſe. Then applying it to the queſtion purpoſed touching the comely apparell both of men and women in publike aſſemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is ſo ſubiect to Chriſt, that the glory of God ought to appeare in him for the preeminences of the ſexe. v *Epheſ.* 5. 23. a In that, that Chriſt is our mediatour. 3 Hereof he gathereth that if men doe either pray or preach in publike aſſemblies hauing their heads couered, (which was then a ſigne of ſubiection) they did as it were ſpoile themſelues of their dignitie, againſt Gods ordinance. b It appeareth that this was a politike law, ſeruing onely for the circumſtances of the time that Paul liued in, by this reaſon, becauſe in theſe our dayes for a man to ſpeake bareheaded in an aſſembly, is a ſigne of ſubiection. 4 And in like ſort he concludeth, that women which ſhew themſelues in publike and eccleſiaſticall aſſemblies without the ſigne and token of their ſubiection, that is to ſay, vncouered, ſhame themſelues. 5 The firſt argument taken from the common ſence of man, forſomuch as nature teacheth women, that it is diſhoneſt for them to come abroad bareheaded, ſeeing that ſhe hath giuen them thicke and long haire, which they do ſo diligently trimme and decke, that they can in no wiſe abide to haue it ſhauen. 6 The taking away of an obiection: Haue not men alſo haire giuen them? I grant, ſaith the Apoſtle, but there is another matter in it: For man was made to this ende and purpoſe, that the glory of God ſhould appeare in his rule and authoritie: but the woman was made, that by profeſſion of her obedience, ſhee might more honour her husband. * *Gen.* 1, 26. *and* 5, 1. *and* 9, 6. *coloſ.* 3, 10. 7 He prooueth the inequalitie of the woman, by that that the man is the matter whereof woman was firſt made. ✣ *Gene.* 2, 22. 8 Secondly, by that, that the woman was made for man, and not the man for the womans ſake. 9 The concluſion Woman muſt be couered, to ſhew by this externall ſigne their ſubiection. c A couering which is a token of ſubiection. 10 What this meaneth, I doe not yet vnderſtand.

11 A digreſſion which the Apoſtle vſeth, leaſt that which he ſpake of the ſuperior tie of men, and lower degrees of women in conſideration of the policie of the Church, ſhould be ſo taken as though there were no meaſure of this inequalitie. Therefore he teacheth that men haue in ſuch ſort the preeminence, that God made them not alone, but women alſo: and woman was ſo made of man, that men alſo are borne by the meanes of women, and this ought to put them in minde to obſerue the degree of euery ſexe, in ſuch ſort, that mutuall coniunction may be cheriſhed.

d *By the Lord.*

12 He vrgeth the argument taken from the common ſenſe of nature.

e *To be a couering for her, and ſuch a couering as ſhould procure an other.*

13 Againſt ſuch as are ſtubburnly contentious we haue to oppoſe this, that the Churches of God are not contentious.

14 Hee paſſeth now to the next treatiſe concerning the right adminiſtration of the Lords ſupper. And the Apoſtle vſeth this ſharper preface that the Corinthians might vnderſtand, that whereas they obſerued generally the Apoſtles commandements, yet they foully neglected them in a matter of greateſt importance. 15 To celebrate the Lords Supper aright, it is requiſite that there be not onely conſent of doctrine, but alſo of affections, that it be not praphaned. 16 Although that chiſmes and hereſies proceed from the deuill: are euill, and yet they come not by chance, nor without cauſe, and they turne to the profite of the elect.

f *Whom experience hath taught to be of ſound Religion and godlineſſe.*

g *This is an vſuall kinde of ſpeech, whereby the Apoſtle denieth that flatly, which many did not well.*

h *Eateth his meate and tarieth not till other come.* 17 The Apoſtle thinketh it good to take away the loue feaſtes, for their abuſe, although they had bene a long time, and with commendation vſed in Churches, and were appointed and inſtituted by the Apoſtles. 18 Wee muſt take a true forme of keeping the Lords Supper out of the inſtitution of it, the parts whereof are theſe, touching the Paſtours, to ſhewe foorth the Lords death, by preaching his word: to bleſſe the bread and the wine by calling vpon the name of God, and together with prayers to declare the inſtitution thereof, and finally to deliuer the bread broken to be eaten, and the cuppe received to be drunke with thankeſgiuing. And touching the flocke, that euery man examine himſelfe, that is to ſay, to prooue both his knowledge, and alſo faith and repentance: to ſhewe foorth the Lords death, that is, in true faith to yeeld vnto his word and inſtitution: and laſt of all, to take the bread at the Miniſters hand, and to eate it, and to drinke the wine, and giue God thankes: This was Pauls and the Apoſtles manner of miniſtring. ✣ Matt. 26. 26. marke 14. 22. luke 22. 19.

i *This word (Broken) noteth out vnto vs Chriſt his manner of death, for although his legges were not broken, as the theeues legges were, yet was his body very ſore tormented, and torne, and bruiſed.*

11 11 Neuertheleſſe, neither is the man without the woman, neither the woman without the man
d in the Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

13 12 Iudge in your ſelues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it ſelfe teach you, that if a man haue long haire, it is a ſhame vnto him?

15 But if a woman haue long haire, it is a praiſe vnto her: for her haire is giuen her for a
e couering.

16 13 But if any man luſt to be contentious, we haue no ſuch cuſtome, neither the Churches of God.

17 ¶ 14 Now in this that I declare, I prayſe *you* not, that yee come together, not with profite, but with hurt.

18 15 For firſt of all, when yee come together in the Church, I heare that there are diſſentions among you: and I beleeue it *to be true* in ſome part.

19 16 For there muſt be hereſies euen among you, that they which are
f approoued among you, might be knowen.

20 When ye come together therefore into one place, *this* is
g not to eate the Lords Supper.

21 For euery man when they ſhould eate, taketh his owne ſupper
h afore, and one is hungry, and another is drunken.

22 17 Haue ye not houſes to eate and to drinke in? deſpiſe ye the Church of God, and ſhame them that haue not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.

23 18 For I haue receiued of the Lord that which I alſo haue deliuered vnto you, *to wit*, That the Lord Ieſus in the night when he was betrayed, tooke bread.

24 ✣ And when he had giuen thankes, he brake it, and ſaid, Take, eate: this is my body, which is
i broken for you: this doe yee in remembrance of me.

25 After the ſame maner alſo *he tooke* the cup, when he had ſupped, ſaying, This cup is the Newe Teſtament in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as yee ſhall eate this bread, and drinke this cuppe, yee ſhew the Lords death till he come.

27 19 Wherefore, whoſoeuer ſhall eate this bread, and drinke the cuppe of the Lord
k vnworthily, ſhall be guiltie of the body and blood of the Lord.

28 ✣ 20 Let
l euery man therefore examine himſelfe, and ſo let them eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *becauſe* he
m diſcerneth not the Lords body.

30 21 For this cauſe many *are* weake, and ſicke among you, and many ſleepe.

31 For if wee would
n iudge our ſelues, wee ſhould not be iudged.

32 But when wee are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.

33 22 Wherefore, my brethren, when yee come together to eate, tary one for another.

34 23 And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. 24 Other things will I ſet in order when I come.

19 Whoſoeuer contemne the holy Sacraments, that is, vſe them not aright, are guiltie not of the bread and wine, but of the thing it ſelfe, that is of Chriſt, and ſhall be grieuouſly puniſhed for it.

k *Otherwiſe then meete is ſuch myſteries ſhould be handled.*

✣ 1. Cor. 13. 5.

20 The examination of a mans ſelfe, is of neceſſitie required in the Supper and therefore they ought not to be admitted vnto it, which can not examine themſelues: as children, furious and madde men alſo ſuch as either haue no knowledge of Chriſt, or not ſufficient, although they profeſſe Chriſtians Religion: and others ſuch like.

l *This place beateth downe the faith of credit, or vnwrapped faith, which the Papiſts maintaine.*

m *Hee is ſaid to diſcerne the Lords body, that hath conſideration of the worthineſſe of it, and therefore commeth to eate of this meate with great reuerence.* 21 The prophaning of the body and blood of the Lord in his myſteries is ſharpely puniſhed of him, and therefore ſuch a miſchiefe ought diligently to be preuented by iudging and correcting of a mans ſelfe.

n *Try and examine our ſelues, by faith and repentance, ſeparating your ſelues from the wicked.* 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for priuate ſuppers. 23 The Supper of the Lord was inſtituted not to feed the belly but to feede the ſoule with the communion of Chriſt, and therefore it ought to be ſeparate from common banquets. 24 Such things as perteine to order, as place, time, forme of prayers, and other ſuch like, the Apoſtle tooke order for in Congregations, according to the conſideration of times, places and perſons.

CHAP. XII.

1 To drawe away the Corinthians from contention and pride, hee ſheweth that ſpirituall gifts are therefore diuerſly beſtowed, 7 that the ſame being ioyntly to ech other imployed, 12 wee may grow vp together into one body of Chriſt in ſuch equall proportion and meaſure, 20 as the members of mans body doe.

NOw 1 concerning ſpiritual *gifts*, brethren, I would not haue you
a ignorant.

1 Now he entreth into the third part of this treatiſe, touching the right vſe of ſpirituall gifts, wherein he giueth the Corinthians plainly to vnderſtand that they abuſed them: for they that excelled, bragged ambitiouſly of them, and ſo robbed God of the praiſe of his gifts: and hauing no conſideration of their brethren abuſed to a vaine oſtentation, and ſo robbed the Church of theyse of thoſe gifts. On the other ſide, the inferiour ſort enuied the better, and went about to make a departure, ſo that all that body was as it were ſcattered and rent in pieces. So then hee going about to remedie theſe abuſes, willeth the firſt to conſider diligently, that they haue not theſe gifts of themſelues, but from the free grace and liberalitie of God, to whoſe glory they ought to beſtow them all.

a *Ignorant to what purpoſe hee gifts are giuen vnto you.* 2 He proueth the ſame by comparing their former ſtate with that wherein they were at this time indued with thoſe excellent gifts.

b *As touching Gods ſeruice and the Couenant, meere ſtrangers.* 3 The concluſion: Know you therefore, that you cannot ſo much as moue your lipps to honour Chriſt withall, but by the grace of the holy Ghoſt.

✣ *Mat. 9. 31.*

✱ *John 13. 13. chap. 8. 6. phil. 2. 11.*

c *Doeth curſe him, or by any meanes whatſoeuer diminiſh his glory.* 4 In the ſecond place, hee layeth another foundation; to wit, that theſe gifts are diuers, as the functions alſo are diuers, and their offices diuers, but that one ſelfe ſame Spirit, Lord and God is th giuer of all theſe gifts, and that to one end, to wit, for the profit of all.

d *The Spirit is plainly diſtinguiſhed from the gifts.*

e *So Paul calleth that inward force which commeth from the holy Ghoſt, and maketh men fit to wonderfull things.*

God

God is the same which worketh all in all.

7 But the manifestation of the Spirit is f giuen to euery man, to g profit withall.

8 5 For to one is giuen by the Spirit the word of h wisedome: and to another the word of knowledge, by the same Spirit:

9 And to another *is giuen* faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the i operations of great workes: and to another, k prophecie: and to another, the l discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 ✤ And all these things worketh one and the selfe same Spirit, distributing to euery man seuerally 6 as he will.

12 7 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, *yet* are *but* one body: 8 euen so is m Christ.

13 For by one Spirit are wee all baptized into n one body, whether *vve be* Iewes, or Grecians, whether *vve be* bond, or free, and haue bene all made to o drinke into one Spirit.

14 9 For the body also is not one member, but many.

15 10 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 11 If the whole body *vvere* an eye, where *vvere* the hearing? If the whole *vvere* hearing, where *vvere* the smelling?

18 But nowe hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where *vvere* the bodie?

20 But now *are* there many members, yet but one body.

21 12 And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the bodie, which seeme to be p more feeble, are necessary.

23 And vpon those *members* of the bodie, which wee thinke most vnhoneſt, put wee more q honestie on: and our vncomely *parts* haue more comelinesse on,

24 For our comely *parts* neede it not: but God hath tempered the body together: and hath giuen the more honour to that *part* which lacked,

25 Least there should be any diuision in the bodie: but that the members should haue the same r care one for another.

26 13 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the bodie of Christ, and members for *your* s part.

28 ✤ And God hath ordained some in the Church: *as* first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, t helpers, u gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 14 But desire you the best gifts, and I will yet shew you a more excellent way.

f The holy Ghost openeth and sheweth himselfe freely in giuing of these gifts.

g To the vse and benefit of the Church,

5 He declareth this manifold diuersitie, and reckoneth vp the chiefest gifts, beating that into their heads, which he sayd before, to wit, that all these things proceeded from one selfe same Spirit.

h Wisedome is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastours office, as the word of knowledge agreeth to the Doctours.

i By operation hee meaneth those great workings of Gods mighty power, which passe and excell amongst his miracles, as the deliuery of his people Israel by the hand of Moses: that which hee did by Elias against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice: and that which hee did by Peter in the matter of Ananias and Saphira. k *Foretelling of things to come.* l *Whereby false prophets are knowen from true, wherein Peter passed Philip in discouering Simon Magus, Actes 8, 20.* ✤ *Rom. 12, 3. ephes. 4, 7.* 6 Hee addeth moreouer some thing else, to wit, that although these gifts are vnequall, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution. 7 He setteth foorth his former saying by a similitude taken from the body: This sayeth hee, is manifestly seene in the bodie, whose members are diuers, but yet so knit together, that they make but one body. 8 The applying of the similitude. So must wee also thinke, sayeth hee, of the mysticall body of Christ: for all wee that beleeue, whether wee be Iewes or Gentiles, are by one selfe same Baptisme ioyned together with our head, that by that meanes, there may be framed one body compact of many members: and wee haue drunke one selfe same spirit, that is to say, a spirituall feeling, perceiuerance and motion common to vs all, out of one cuppe.

m Christ ioyned together with his Church. n *To be come one body with Christ.*

o By one quickening drinke of the Lordes blood, wee are made partakers of his onely Spirit. 9 Hee amplifieth that which followed of the similitudes, as if hee should say, The vnitie of the body is not onely not left by this diuersitie of members, but also it could not be a body, if it did not consist of many, and those were diuers members. 10 Nowe hee buildeth his doctrine vpon the foundations which hee had layed: and first of all hee continueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all hee speaketh vnto them which would haue separated themselues from those whome they enuied, because they had not such excellent gifts as they: nowe this is, sayeth hee, as if the foote should say it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all partes ought rather to defend the vnitie of the body, being coupled together to serue one the other. 11 Againe, speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all should be equall one to another, there would followe a destruction of the whole body, yea, and of themselues: for it could not be a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuision as vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safety.

p Of the smallest and vilest offices, and therefore finally accounted of, of the rest. q Wee more carefully couer them. r Should bestow their operations and offices to the profit and preseruation of the whole body. 13 Nowe hee applieth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers gifts, it is their duetie, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them bestow to the profit of all, that which hee hath receiued, according as his ministery doeth require. s For all Churches wheresoeuer they are dispersed thorow the whole world, are diuers members of one body. ✤ *Ephesians 4, 11.* t The offices of Deacons. u He setteth foorth the order of Elders, which were the maintainers of the Churches discipline. 14 Hee teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselues to the best gifts, & such as are most profitable to the Church, and so if they contend to excell one another in loue, which surpasseth all other gifts.

CHAP. XIII.

1 *He sheweth that there are gifts so excellent, which in Gods sight are not corrupt, if Charitie be away:* 4 *and therefore he digresseth vnto the commendation of it.*

THough 1 I speake with the tongues of men and a Angels, and haue not loue, I am *as* sounding brasse, or a b tinkling cymbal.

2 And though I had the *gift* of prophecie, and knew all secrets and all knowledge, yea, if I had all c faith, so that I could remoue ✤ mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

1 Hee reasoneth first of Charitie, the excellencie whereof he first sheweth by this, that without it, all other gifts are as nothing before God: which thing he proueth partly by an induction, and partly also by an argument taken of the end, wherefore those gifts are giuen. For to what purpose are those gifts, but to Gods glory, and the profite of the Church, as is before proued? so that those gifts without Charitie haue no right vse. a *A very earnest kind of amplifying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not vse them to the benefit of my neighbour, it were nothing els but a vaine and prating kind of babbling.*

b *That giueth a rude and no certaine sound.* c *By faith, he meaneth the gift of doing miracles, and not that faith which iustified, which cannot be void of Charitie as the other may.* ✤ *Mat. 17, 20.*

2 He deſcribeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effects of it ſelfe: whereby the Corinthians may vnderſtand, both how profitable it is in the Church, and how neceſſary and alſo how farre they are from it: and therefore how vainely and without cauſe they are proud.

4 2 Loue [d] ſuffreth long: it is bountifull: loue enuieth not: loue doth not boaſt it ſelfe: it is not puffed vp:

5 It doth [e] no vncomely thing: it ſeeketh not her owne thing: it is not prouoked to anger: it thinketh no euill:

6 It reioyceth not in iniquitie, but [f] reioyceth in the trueth:

7 It ſuffreth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 3 Loue doeth neuer fall away, though that prophecyings be aboliſhed, or the tongues ceaſe, or [g] knowledge vaniſh away.

9 4 For we know in [h] part, and wee prophecie in part.

10 But when that which is perfect, is come, then that which is in part ſhallbe aboliſhed.

11 5 When I was a childe, I ſpake as a childe: I vnderſtoode as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 6 For [i] nowe we ſee thorow a glaſſe darkely: but then *ſhall wee ſee* face to face. Nowe I know in part: but then ſhall I knowe euen as I am knowen.

13 7 And now abideth faith, hope *and* loue, *euen* theſe three: but the chiefeſt of theſe *is* loue.

a Word for word deferreth wrath.
e It is not contumelious.
f Reioyce that righteouſnes in the righteous. For the Hebrewes meane by truth righteouſnes.

3 Againe he commendeth the excellencie of charitie, in that that it ſhall neuer be aboliſhed in the Saints, whereas the other gifts which are neceſſary for the building vp of the Church, ſo long as we liue here, ſhall haue no place in the world to come. *g The way to get knowledge is by prophecying.* 4 The reaſon: Becauſe we are now in that ſtate, that wee haue neede to learne dayly, and therefore we haue neede of thoſe helpes, to wit, of the gift of tongues, and knowledge, and alſo of them that teach them. But to what purpoſe ſerue they then, when wee haue obtained and gotten the full knowledge of God, which ſerue now but for them which are imperfit, and goe by degrees to perfection? *h We learne imperfectly.* 5 He ſetteth foorth that that he ſayd, by an excellent ſimilitude, comparing this life to our infancie or childhood, wherein we ſtagger and ſtammer rather then ſpeake, and thinke and vnderſtand but childiſh things, and therefore haue neede of ſuch things as may forme and frame our tongue and minde: But when we become men, to what purpoſe ſhould wee deſire that ſtammering, thoſe childiſh toyes, and ſuch like things, whereby our childhood is framed by little and little? 6 The applying of the ſimilitude of our childhood to this preſent life, wherein wee darkely behold heauenly things, according to the ſmall meaſure of light which is giuen vs, through the vnderſtanding of tongues, and hearing the teachers and miniſters of the Church: of our mans age and ſtrength, to that heauenly and eternall life, wherein when we behold God himſelfe preſent, and are lightned with his full and perfect light, to what purpoſe ſhould we deſire the voice of man, and thoſe worldly things which are moſt imperfect? But yet then, ſhall all the Saints be knit both with God, and betweene themſelues with muſt feruant loue, and therefore charitie ſhall not be aboliſhed, but perfected, although it ſhall not be ſhewed foorth and entertained by ſuch maner of duties as peculiarly and onely belong to the infirmitie of this life.
i All this muſt be vnderſtood by compariſon. 7 The concluſion: As if the Apoſtle ſhould ſay, Such therefore ſhall be our condition then: but now we haue three things, and they remaine ſure if wee be Chriſtes as without which true religion cannot conſiſt, to wit, faith, hope, and charitie. And among theſe, charitie is the chiefeſt, becauſe it ceaſeth not in the life to come as the reſt doe, but is perfected and accompliſhed. For ſeeing that faith and hope tend to things which are promiſed, and are to come, when wee haue preſently gotten them, to what purpoſe ſhould wee haue faith and hope? but yet there at length ſhall wee truely and perfectly loue both God, and one another.

CHAP. XIV.

1 *Hee commendeth the gifts of prophecying:* 7 *and by a ſimilitude taken of muſicall inſtruments,* 12 *he teacheth the true vſe of interpreting the Scriptures:* 17 *hee taketh away the abuſe:* 34 *And forbiddeth women to ſpeake in the Congregation.*

FOllowe 1 after loue, and couet ſpirituall *gifts*, and rather that ye may [a] prophecie.

a He inferreth now of that, that he ſpake before: Therefore ſeeing charitie is the chiefeſt of all, before all things ſet it before you as chiefe and principall: and ſo eſteeme thoſe things as moſt excellent: which profit the greater part of men: (as prophecie that is to ſay, the gifts of teaching and applying the doctrine, which was contemned in reſpect of other gifts, although it be the chiefeſt and moſt neceſſary for the Church) and not thoſe which for a ſhew ſeeme to be marueilous as the gifts of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it ſelfe was not greatly to any vſe, vnleſſe there were an interpreter. *a What prophecie is, he ſheweth in the third verſe.*

2 2 For hee that ſpeaketh a *ſtrange* [b] tongue, ſpeaketh not vnto men, but vnto God: for no man heareth *him*: howbeit in the [c] ſpirit he ſpeaketh ſecret things.

3 But he that prophecieth, ſpeaketh vnto men to [d] edifying, and to exhortation, and to comfort.

4 He that ſpeaketh *ſtrange* language, edifieth himſelfe: but hee that prophecieth, edifieth the [e] Church.

5 I would that ye all ſpake *ſtrange* languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that ſpeaketh *diuers* tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you ſpeaking *diuers* tongues, what ſhall I profit you, except I ſpeake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 3 Moreouer things without life which giue a ſound, whether *it be* a pipe or an harpe, except they make a diſtinction in the ſounds, how ſhall it be knowen what is piped or harped?

8 And alſo if the trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battell?

9 So likewiſe you, by the tongue, except yee vtter words that haue [f] ſignification, how ſhall it be vnderſtood what is ſpoken? for ye ſhall ſpeake in the ayre.

10 4 There are ſo many kinds of voyces (as it commeth to paſſe) in the world, and none of them is dumbe.

11 Except I know then the power of the voice, I ſhalbe vnto him that ſpeaketh a Barbarian, and he that ſpeaketh, ſhalbe a Barbarian vnto me.

12 5 Euen ſo, foraſmuch as yee couet ſpirituall *gifts*, ſeeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that ſpeaketh a *ſtrange* tongue, [h] pray that he may interpret.

14 6 For [i] if I pray in a *ſtrange* tongue, my [k] ſpirit prayeth: but mine vnderſtanding is [l] without fruit.

15 What is it then? I will pray with the ſpirit, but I will pray with the [m] vnderſtanding alſo: I will ſing with the ſpirit: but I will ſing with the vnderſtanding alſo.

16 7 Elſe, when thou bleſſeſt with the [n] ſpirit, how ſhall hee that [o] occupieth the roume of the vnlearned, ſay [p] Amen, at thy giuing of thankes,

2 He reprehendeth their peruerſe iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the myſteries of God might be the better knowen to a great ſort. Thereby it is euident that Prophecie, whereunto the gift of tongues ought to ſerue, is better then this: and therefore the Corinthians did iudge amiſſe, in that they made more account of the gifts of tongues, then of prophecying: becauſe forſouth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians vſed tongues in the Congregation, without an interpreter. Which thing although it might be done to ſome profit of him, that ſpake them, yet be corrupted the right vſe of that gift, becauſe there came thereby no profit to the hearers: and common aſſemblies were inſtituted and appointed not for any priuate mans commodity, but for the profit of the whole company.

b *A ſtrange language, which no man can vnderſtand without an interpreter.*
c *By that inſpiration which he had receiued of the Spirit, which not withſtanding he abuſeth, when he ſpeaketh myſteries which none of the company can vnderſtand.* d *Which may further men in the ſtudie of godlineſſe.*
e *The company.* 3 He ſetteth foorth that which he ſaid, by a ſimilitude, which he boroweth and taketh from inſtruments of muſicke, which although they ſpeake not perfectly, yet they are diſtinguiſhed by their ſounds, that they may be the better vſed.
f *That doe fitly vtter the matter it ſelfe.* 4 He proueth that interpretation is neceſſarily to be ioyned with the gift of tongues, by the manifold variety of languages, inſomuch that if one ſpeake to another without an interpreter, it is as if he ſpake not.
g *As the Papiſts in all their ſermons and they that ambitiouſly powre out ſome Hebrew or Greeke words in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.* 5 The concluſion: if they will excell in thoſe ſpirituall gifts, as it is meet, they muſt ſeeke the profit of the Church, and therefore they muſt not vſe gift of tongues vnleſſe there be an interpreter to expound the ſtrange and vnknowen tongue, whether it be himſelfe that ſpeaketh, or another interpreter.
h *Pray for the gift of interpretation.* 6 A reaſon: Becauſe it is not ſufficient for vs to ſpeake ſo in the Congregation, that wee our ſelues doe worſhip God in ſpirit, that is, according to the gift that we haue receiued, but we muſt alſo be vnderſtood of the company, leſt that be vnprofitable to other which we haue ſpoken.
i *If I pray, when the Church is aſſembled together, in a ſtrange tongue.* k *The gift and inſpiration which the ſpirit giueth me, doth his part, but onely to my ſelfe.* l *No fruit commeth to the Church by my prayers.* m *So that I may be vnderſtood of other, and may inſtruct other.* 7 An other reaſon: Seeing that the whole Congregation muſt agree to him that ſpeaketh, and alſo witneſſe it is agreement, how ſhall they giue their aſſent or agreement which know not what is ſpoken?
n *Onely without all conſideration of the hearers.* o *He that ſitteth as a priuate man.* p *So then one vttered the prayers, and all the company anſwered, Amen.*

seeing he knoweſt not what thou ſayeſt ?

17 For thou verely giueſt thankes well, but the other is not edified.

18 8 I thanke my God, I ſpeake languages more then ye all.

19 Yet had I rather in the Church to ſpeake 9 fiue words with mine vnderſtanding, that I might alſo inſtruct others, then ten thouſand words in a *ſtrange* tongue.

20 9 Brethren, be not ✤ children in vnderſtanding, but as concerning maliciouſnes be children, but in vnderſtanding be of a ripe age.

21 In the r Law it is written, ✤ By men of other tongues, and by other languages will I ſpeake vnto this people: yet ſo ſhall they not heare mee, ſaith the Lord.

22 10 Wherefore *ſtrange* tongues are for a ſigne, not to them that beleeue, but to them that beleeue not: but prophecying *ſerueth* not for them that beleeue not, but for them which beleeue.

23 11 If therefore, when the whole Church is come together in one, and all ſpeake *ſtrange* tongues, there come in they that are ſ vnlearned, or they which beleeue not, will they not ſay, that ye are out of your wits ?

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all,

25 And ſo are the ſecrets of his heart made manifeſt, & ſo he will fall downe on his face and worſhip God, and ſay plainely that God is in you in deede.

26 12 What is to be *done* then, brethren ? when ye come together, *according as* euery one of you hath a Pſalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelation, *or* hath interpretation, let all things be done vnto edifying.

27 13 If any man ſpeake a *ſtrange* tongue, *let it be* by two, or at the moſt, by three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keepe ſilence in the Church, *vvhich ſpeaketh languages*, and let him ſpeake to himſelfe, and to God.

29 14 Let the Prophets ſpeake, two or three, and let the other iudge.

30 And if any thing be reuealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.

32 And the t ſpirits of the Prophets are ſubiect to the Prophets.

33 For God is not *the authour* of confuſion, but of peace, as *vve ſee* in all the Churches of the Saints.

34 15 * Let your women keepe ſilence in the Churches: for it is not permitted vnto them to ſpeake: but *they ought* to be ſubiect, as alſo * the Law ſaith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a ſhame for women to ſpeake in the Church.

36 16 Came the worde of God out from you ? either came it vnto you onely ?

37 If any man thinke himſelfe to be a Prophet, or u ſpirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 17 And if any man be ignorant, let him be ignorant.

39 18 Wherefore, brethren, couet to prophecie, and forbid not to ſpeake languages.

40 Let all things be done honeſtly, and by order.

8 He propounderh himſelfe for an example, both that they may be aſhamed of their fooliſh ambition, and alſo that he may eſchew all ſuſpition of enuie.

q *A very few words.*

9 Now he reproueth them freely for their childiſh folly, which ſee not how this gifts of tongues which was giuen to the profite of the Church, is turned by their ambition into an inſtrument of curſing ſeeing that this ſame alſo is conteined amongſt the puniſhments wherewith God puniſhed the ſtubburnes of the people, that he diſperſed them amongſt ſtrangers whoſe language they vnderſtood not.

✤ *Mat.28,3.*

r *By the Law he vnderſtandeth all the whole Scripture.*

ſ *Iſai.28,11,*

10 The concluſion: Therefore the gift of tongues ſerueth to puniſh the vnfaithfull and vnbeleeuers, vnleſſe it be referred to prophecie (that is to ſay, to the interpretation of Scripture) and that that which is ſpoken, be by that meanes vnderſtood of the hearers.

11 Another argument: The gift of tongues without prophecie is not onely vnprofitable to the faithfull: but alſo doth very much hurt as well to them as to the vnfaithfull which ſhould be wonne in the publike aſſemblies. For by this meanes it commeth to paſſe, that the faithfull ſeeme to other to be madde, much leſſe can the vnfaithfull be inſtructed thereby. *f Looke Acts 4.13.*

12 The concleſion: The edifying of the Congregation is a rule and ſquare of the right vſe of all ſpirituall gifts. 13 The maner how to vſe the gift of tongues. It may be lawfull for one or two, or at the moſt for three, to vſe the gift of tongues, one after another in an aſſembly, ſo that there be ſome to expound the ſame: but if there be none to expound, let him that hath that gift, ſpeake to himſelfe alone. 14 The manner of prophecying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: for in this examination the Lord giue any man nought to ſpeake, let them giue him leaue to ſpeake. Let euery man be admitted to prophecie, ſeuerally and in his order, to farre forth as it is requiſite for the edifying of the Church. Let them be content to be ſubiect ech to others iudgement. t *The doctrine which the Prophets bring which are inſpired with Gods Spirit.* 15 Women are commanded to be ſilent in publike aſſemblies, and they are commaunded to aske of their husbands at home. ‡ *1. Tim.2,12.* * *Gen.3,16.*

16 A generall concluſion of the treatiſe of the right vſe of ſpirituall gifts in aſſemblies: with a ſharpe reprehenſion, leaſt the Corinthians might alone ſeeme to themſelues to be wiſe.

u *Skilfull in knowing and iudging ſpirituall things.*

17 The Church ought not to care for ſuch as be ſtubburnely ignorant, and will not abide to be taught, but to go forward notwithſtanding in thoſe things which are right. 18 Prophecie ought ſimply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things muſt be done orderly.

CHAP. XV.

1 The Goſpel that Paul preached. 3 The death and reſurrection of Chriſt. 8 Paul ſawe Chriſt. 9 He had perſecuted that Church, whereof afterward he was made a miniſter. 12 Chriſt firſt roſe againe, and we all ſhall riſe by him. 26 The laſt enemie, death. 29 To be baptized for dead. 32 At Epheſus Paul fought with beaſts. 35 How the dead are raiſed. 45 The firſt Adam. The laſt Adam. 47 The firſt and ſecond man. 51 We ſhall all be changed, we ſhall not all ſleepe. 55 Deaths ſting. 57 Victorie. 58 Conſtancie and ſtedfaſtneſſe.

MOreouer, 1 ✤ brethren, I declare vnto you the Goſpell which I preached vnto you, which yee haue alſo receiued, and wherein yee a continue,

2 And whereby yee are ſaued, if yee keepe in memory, after what maner I preached it vnto you, b except ye haue beleeued in vaine.

3 For firſt of all, I deliuered vnto you that which I receiued, how that Chriſt died for our ſinnes, according to the ✤ Scriptures,

4 And that he was buried, and that he aroſe the third day according to the * Scriptures,

5 ✲ And that he was ſeene of Cephas, then of the c twelue.

6 After that, he was ſeene of more then fiue hundreth brethren at d once: whereof many remaine vnto this preſent, and ſome alſo are aſleepe.

7 After that, he was ſeene of Iames: then of all the Apoſtles.

8 ✲ 2 And laſt of all he was ſeene alſo of me, as of one borne out of due time.

9 * For I am the leaſt of the Apoſtles, which am not meete to be called an Apoſtle, becauſe I perſecuted the Church of God.

10 ✤ But by the grace of God I am that I am: and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, ſo we preach, and ſo haue ye beleeued.

12 ¶ 3 Now if it be preached, that Chriſt is riſen

1 The ſixth treatiſe of this Epiſtle, concerning the reſurrection: and he vſeth a tranſition, or paſſing ouer from one matter to another, ſhewing firſt that he bringeth no newe thing, to the end that the Corinthians might vnderſtande that they had begun to ſwarue from the right courſe: and next that he goeth not about to entreate of a trifling matter, but of another chiefe point of the Goſpel, which if it be taken away, their faith muſt needes come to nought. And ſo at the length he beginneth this treatiſe at Chriſts reſurrection, which is the ground and foundation of ours, and confirmeth it firſt by the teſtimonie of the Scriptures, and by the witneſſe of the Apoſtles,

and of more then fiue hundreth brethren, and laſt of all by his owne. ✤ *Gal.1,11.*

a *In the profeſſion whereof you continue yet.* b *Which is very abſurd, and cannot be, but that they beleeue, muſt reape the fruite of faith.* ✤ *Iſai.53,5. 1.pet.2.24.* * *Ionas 2.1.* ✲ *Iohn 20,19.* t *Of thoſe twelue picked and choſen Apoſtles, which were commonly called twelue, though Iudas was put out of the number.* d *Not ſeuerall times, but together and at one inſtant.* ✲ *Acts 9.5.* 2 He mainteineth by the way, the authoritie of his Apoſtleſhip, which was requiſite to be in good credit among the Corinthians, that this Epiſtle might be of force and weight amongſt them. In the meane ſeaſon he compareth himſelfe in ſuch ſort after a certaine diuine arte with certaine other, that he maketh himſelfe inferiour to them all. * *Epheſ.3,8.* *Epheſ.* 3,7. 3 The firſt argument to proue that there is a reſurrection from the dead: Chriſt is riſen againe, therefore the dead ſhall riſe againe.

from the dead, how say some among you, that there is no resurrection of the dead?

13 4 For if there be no resurrection of the dead, then is Christ not risen:

14 5 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And wee are found also false witnesses of God: for wee haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 6 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: 7 ye are e yet in your sinnes.

18 8 And so they which are asleepe in Christ, are perished.

19 9 If in this life onely we haue hope in Christ, we are of all men the most miserable.

20 10 But now is Christ risen from the dead, 11 *and* was made the ✣ f firſt fruites of them that slept.

21 12 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be g made aliue.

23 13 But euery man in his ✣ owne order: the firſt fruites *is* Christ, afterwarde, they that are of Christ, at his comming *shall rise againe*.

24 14 Then *shall be* the h end, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe i all rule, and all authoritie and power.

25 For he must reigne * till he hath put all his enemies k vnder his feete.

26 The l last enemie that shall be destroyed, *is* death.

27 ✣ For he hath put downe all things vnder his feete. (And when he saith that all things are subdued *to him*, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, m then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that n God may be all in all.

29 15 Els what shall they do which are baptized o for dead? if the dead rise not at all, why are they then baptized for dead?

30 16 Why are wee also in ieopardie euery houre?

31 By our p reioycing which I haue in Christ Iesus our Lord, I die daily.

32 17 If I haue fought with beastes at Ephesus q after the maner of men, what aduantageth it me, if the dead be not raised vp? ✣ 18 let vs r eate and drinke: for to morow we shall die.

33 19 Be not deceiued: euill speakings corrupt good maners.

34 Awake to *liue* righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 20 But some man will say, How are the dead raised vp? and with what body come they foorth?

36 21 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that bodie that shall bee, but bare corne as it falleth, of wheat, or of some other.

38 22 But God giueth it a body at his pleasure,

4 The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe.

5 The proofe of that absurditie by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gaue vnto it is vaine, and we are liars.

6 He repeateth the same argument taken of an absurditie, purposing to shew how faith is in vaine if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sinne, in vaine should we beleeue that our sinnes were forgiuen vs, if they remaine: but they doe remaine, if Christ rose not from death.

e They are yet in their sinnes, which are not sanctified, nor haue obtained remission of their sinnes. 8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ, are perished. So then what profit commeth of faith? 9 The third argument, which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleeue in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument. Therefore Christ is risen againe. 11 Hee putteth the last conclusion for the first propositon of the argument that followeth. Christ is risen againe, Therefore shall wee the faithfull (for of them he speaketh) rise againe: Then followeth the first reason of this consequent: for Christ is set foorth vnto vs, to be considered of, not as a priuate man apart and by himselfe, but as the firſt fruites: And he taketh that which was knowen, to all men, to wit, that the whole heape is sanctified in the firſt fruites. ✣ *Colos.* 1, 18. *reuela'.* 1, 5.

f Hee alludeth to the first fruites of corne, the offering whereof sanctified the rest of the fruits. Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him.

g Shall rise by the vertue of Christ. 13 Hee doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the firſt that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth in the next argument. ✣ 1. *Thes.* 4, 13. 14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit because that God must reigne. And this is the maner of his reigne, that the Father will be shewed to be King in his Sonne who was made man, to whom all things are made subiect (the promiser onely except) to the end that the Father may afterwardes triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the ouercomming of his enemies (whereof some most be depriued of all power, as Satan and all the wicked, be they neuer so proud and mightie, and other must be vtterly abolished as death) and a plaine and full deliuery of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church, cleauing fast vnto their head Christ, his kingdome and glory as a king in his subiects. Moreouer, he putteth the firſt degree of this kingdome in the resurrection of the Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shall be in the latter day. Now all these tende to this purpose, to shewe that vnlesse the dead doe rise againe, neither the Father can be King aboue all, neither Christ be Lord of all: for neither should the power of Satan and death be ouercome, nor the glory of God be full in his Sonne, nor his Sonnes in his members. *h The shutting vp and finishing of all things.* *i All his enemies which shall be spoiled of all the power they haue.* * *Psal.* 110, 1. *Actes* 2, 34. *hebr.* 1, 13. *and* 10, 13.

k Christ is considered here, as he appeared in the forme of a seruant, in which respect he ruleth the Church as head, and that because this power was giuen him of his Father.

l The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feet, then must it needes be that death also shall be subdued vnder him. ✣ *Psal.* 8, 6. *Heb.* 2, 8.

m Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distresse, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which bee in the graues shall not be glorified vntill the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, hee is subiect to his father together with vs. August. booke 1. *chap.* 8. *of the Trinitie.* *n By this high kinde of speech, is set foorth an incomprehensible glorie which floweth from God, and shall fill all of vs, as we are ioyned together with our head, but yet so, that our head shall alwayes reserue his preeminence.* 15 The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may haue a remedy against death because that Baptisme is a token of regeneration. *o They that are baptized, to this end and purpose, that death may be put out in them, or to rise againe from the dead, whereof baptisme is a seale.* 16 The sixth argument: Vnlesse there be a resurrection of the dead, why should the Apostles so dayly cast themselues into danger of so many deaths? *p As though he said, I die dayly, as all the miseries I suffer can well witnesse, which I may truely boast of, that I haue suffered amongst you.* 17 The taking away of an obiection: but thou Paul didst ambitiously, as commonly men are woont to doe, when thou diddest fight with beasts at Ephesus: That is very like, saith Paul, for what could that aduantage mee, were it not for the glory of eternall life which I hope for? *q Not vpon any godly motion, nor casting mine eyes vpon God, but caried away with vaine glory, or a certaine headinesse.* ✣ *Isai.* 22, 13. 18 The seuenth argument which dependeth vpon the last: if there be no resurrection of the dead, why do we giue our selues to any thing els, saue to eating and drinking?

r These are speeches that Epicures vse. 19 The conclusion with a sharpe exhortation, that they take heede of the naughtie companie of certaine: from whence hee sheweth that this mischiefe sprang: warning them to bee wise with sobrietie vnto righteousnesse. 20 Now that he hath prooued the resurrection, he discouereth their doltishnesse, in that they scoffingly demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly, what manner of bodies they should haue. Therefore he sendeth these fellowes which seemed to themselues to be marueilous wise and witie, to be instructed of poore rude husbandmen. 21 Thou mightest haue learned either of these, saith Paul, by daily experience: for seedes are sowen, and rotte, and yet notwithstanding so farre it is off, that they perish, that contrariwise they grow vp farre more beautifull: and whereas they are sowen naked and drie, they spring vp greene from death by the vertue of God: and doth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent qualitie? 22 Wee see a diuersitie both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it owne kinde, as it is euident in a graine which is sowen bare, but springeth vp farre after another sort: and also in diuers kindes of one selfe same sort, as amongst beasts: and also among things of diuers sortes, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or changing of them into a better state, as a thing impossible, or strange.

euen

euen to euery seed his owne bodie.

39 All flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds:

40 There *are* also heauenly bodies, and earthly bodies: but the glorie of the heauenly *is* one, and *the glorie* of the earthly *is* another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from *another* starre in glorie.

42 23 So also *is* the resurrection of the dead. *The bodie* is [f] sowen in corruption, *and* is raised in incorruption.

43 It is sowen in [t] dishonour, *and* is raised in glorie: it is sowen in weakenesse, *and* is raised in [u] power.

44 24 It is sowen a naturall bodie, *and* is raised a spirituall bodie: there is a naturall body, *and* there is a spirituall bodie.

45 25 As it is also written, The [x] first man ✣ Adam was made a liuing soule: and the last Adam *was made* a [y] quickening spirit.

46 26 Howbeit that *was* not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth, [z] earthly: the second man *is* the Lord from [a] heauen.

48 27 As *is* the earthly, such *are* they that are earthly: and as *is* the heauenly, such *are* they also that are heauenly.

49 And as wee haue borne the [b] image of the earthly, so shall we beare the image of ✣ heauenly.

50 28 This say I, brethren, that [c] flesh and blood cannot inherit the kingdome of God, neither doth corruption inherite incorruption.

51 29 Behold, I shew you a [d] secret thing, Wee shall not all sleepe, but we shall all be changed,

52 In [e] a moment, in the twinkling of an eye at the last ✣ trumpet: for the trumpet shall blowe, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall *must* put on immortalitie.

54 So when this corriptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying, that is written, ✣ Death is swallowed vp into victorie.

55 O death where *is* thy sting? O graue where *is* thy victorie?

56 The sting of death *is* sinne: and the strength of sinne *is* the Law.

57 ✣ But thankes *be* vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 30 Therefore my beloued brethren, be yee stedfast, vnmooueable, aboundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the [f] Lord.

23 Hee maketh three manner of qualities of the bodies being raised: Incorruption, to wit, because they shall be found, and altogether of a nature that can not be corrupt: Glory, because they shall be adorned with beautie and honour: Power, because they shall continue euerlasting without meat, drinke, and all others helpes, without which this fraile life cannot keepe it selfe from corruption.

f *Is buried, and man is hid as seed in the ground.*

t *Void of honour, void of glorie, and beautie.*

u *Freed from the former weakenesse, whereas it is subiect to such alteration and change, that it cannot maintaine it selfe without meat and drinke, and such otherlike helpes.*

24 He sheweth perfitly in one word, this change of the qualitie of the bodie by the resurrection, when he saith, that of a naturall bodie, it shall become a spirituall body, which two qualities being cleane different, the one from the other, hee straightway expoundeth and setteth, foorth diligently. 25 That is called a naturall bodie, which is quickened and maintained by a liuing soule onely, such as Adam was, of whome all wee are borne naturally: and that is said to be a spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into vs.

x *Adam is called the first man, because hee is the roote as it were from whence wee spring: and Christ is the latter man: because hee is the beginning of all them that are spirituall, and in him wee are all comprehended.*

✣ *Gen. 2, 7.*

y *Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Ada is called a liuing soule, by reason of the soule which is the best part in him.* 26 Secondly he willeth the order of this double state or qualitie to be obserued, that the naturall was first, Adam beeing created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lord breeing fetcht from heauen, endued our flesh which was prepared and made fit for him, with the fulues of the Godhead.

z *Wallowing in durt, and wholly giuen to an earthly nature.*

a *The Lord is said to come downe from heauen by that kinde of speech, whereby that which is proper to one is vouched of another.* 27 He applye h both the earthly naturalnesse of Adam (if I may so say) to our bodies; so long as they are naturally conuersant on earth, to wit, in this life, and in the graue: and also the spirituaitie of Christ to the same our bodies, after that they are risen againe: and hee saith, that that goeth before and this shall followe.

b *Not a vaine and false image, but such an one as had the trueth with it indeede.* 28 The conclusion: We cannot be partakers of the glorie of God, vnlesse we put off all that grosse and filthie nature of our bodies subiect to corruption, that the same bodie may be adorned with incorruptible glorie.

c *Flesh and blood are taken here for a liuing bodie, which cannot attaine to incorruption, vnlesse it put off corruption.* 29 He goeth further, declaring that it shall come to passe that they which shall be found aliue in the latter day, shall not descend into that corruption of the graue, but shall be renued with a sudden change, which change is verie requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time.

d *A thing that hath bene hid, and neuer knowen hitherto, and therefore worthie that you giue good eare vnto it.*

e *Hee sheweth vs that the time shall be verie short.*

✣ *Mat. 24, 31. 1. Thess. 4, 16.*

✣ *Ose 13, 14. 1. Cor. 15, 54.*

✣ *1. Iohn 5, 5.*

30 An exhortation taken of the profit that ensueth, that seeing they vnderstand that the glorie of the other life is laid vp for faithfull workemen, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead.

f *Through the Lords help and goodnes working in vs.*

CHAP. XVI.

1 *He exhorteth them to helpe the poore brethren of Hierusalem:* 10 *Then he commendeth Timotheus,* 13 *and so with a friendly exhortation,* 19 *and commendations, endeth the Epistle.*

COncerning [1] the gathering for the Saintes, as I haue ordained in the Churches of Galatia, so doe ye also.

2 Euery [a] first *day* of the weeke, let euery one of you put aside by himselfe, and lay vp as *God* hath [b] prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoeuer ye shall allow by [c] letters, them will I send to bring your liberalitie vnto Hierusalem.

4 [2] And if it be meet that I goe also, they shall goe with me.

5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will passe throngh Macedonia)

6 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whithersoeuer I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus vntill Pentecost.

9 For a great doore and [d] effectuall is opened vnto me, and there are many aduersaries.

10 ¶ Now if Timotheus come, see that hee be [e] without feare with you: for he worketh the worke of the Lord, euen as I *doe*.

11 Let no man therefore despise him: but conuey him foorth [f] in peace, that hee may come vnto me: for I looked for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ Watch ye: stand fast in the faith: quite you like men, *and* be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye know the house of [g] Stephanas, that it is the first fruits of Achaia, and that they [h] giuen themselues to ministerie vnto the Saints.)

16 That yee be [i] obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my [k] spirite and yours: I acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

1 Collections in old time were made by the Apostles appointment the first day of the weeke, on which day the maner was then to assemble themselues.

a *This in times past was called Sunday, but now is called the Lords day.*

b *That euery man bestow, according to the abilitie that God hath blessed him with.*

c *Which you shall giue them to carie.*

2 The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians.

d *Verie fit and conuenient to doe great things by.*

e *Without any iust occasion of feare.*

f *Safe and sound, and that with all kind of curtesie.*

g *Stephanas is the name of a man and not of a woman.*

h *Giuen themselues wholly to the ministerie.*

i *That you honour and reuerence them be obedient to them and be content to be ruled by them, as meet is you should, seeing they haue bestowed themselues, and their goods to helpe you withall.*

k *Mine heart.*

l *Take them for such men as they are indeed.*

and Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethren greete you. Greete yee one another with an ✣ holy kiſſe.

21 The ſalutation of *me* Paul with mine owne hand.

22 If any man loue not the Lord Ieſus Chriſt, let him be had in execration [m] maran-atha.

✣ *Rom. 16, 16. 1. cor. 3, 2. 1. pet. 3, 14.*

m *By theſe words, is betokened the ſecreſt kind of curſe and excommunication that was amongſt the Iewes: and the words are as much to ſay, as our Lord commeth: So that his meaning may be this, Let him be accurſed euen to the comming of the Lord, that is to ſay, to his deaths day, euen for euer.*

23 The grace of our Lord Ieſus Chriſt *be* with you.

24 My loue *be* with you all in Chriſt Ieſus, Amen.

The firſt *Epiſtle* to the Corinthians, written from Philippi, *and ſent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 *He beginneth with the praiſe of afflictions,* 8 *declaring what he hath ſuffered in Aſia,* 10 *and how happely God aſſiſted him.* 17 *He ſaith it was not vpon any lightneſſe, that he came not: according to his promiſe.*

PAVL 1 an Apoſtle of IESVS Chriſt, by the will of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus, with all the Saints, which are in all Achaia:

2 Grace *be* with you, and peace from God, our Father, and *from* the Lord Ieſus Chriſt.

3 ✣ 2 a Bleſſed *be* God, euen the Father of our Lord Ieſus Chriſt, the Father of b mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, 3 that wee may be able to comfort them which are in any affliction by the comfort wherewith we our ſelues are comforted of God.

5 For as the c ſufferings of Chriſt abound in vs, ſo our conſolation aboundeth through Chriſt.

6 4 And whether we be afflicted, *it is* for your conſolation and ſaluation, which is d wrought in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſaluation.

7 And our hope is ſtedfaſt concerning you, in as much as wee knowe, that as ye are partakers of the ſufferings, ſo *ſhall yee be* alſo of the conſolation.

8 5 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Aſia, how we were preſſed out of meaſure paſſing ſtrength, ſo that we altogether e doubted euen of life.

9 Yea, wee receiued the ſentence of death in f our ſelues, becauſe wee ſhould not reſt in our ſelues, but in God, which raiſed the dead.

10 Who deliuered vs from ſo g great a death, and doeth deliuer *vs*: in whom we truſt, that yet hereafter he will deliuer *vs*.

11 ✣ 6 So that yee labour together in prayer for vs, 7 that for the gift *beſtowed* vpon vs for manie, thankes may be giuen by many perſons for vs.

12 8 For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie & godly h pureneſſe, *and* not in fleſhly wiſdome, but by the i grace of God we haue had our conuerſation in the world, and moſt of all to youwards.

13 For we write k none other things vnto you, then that ye read or els that ye acknowledge, and I truſt ye ſhall acknowledge vnto the l end.

14 Euen as yee haue acknowledge vs partly, that wee are your m reioycing, euen as ye are ours, in the n day of *our* Lord Ieſus.

15 And in this confidence was I minded firſt to come vnto you, that ye might haue had a o double grace,

16 And to paſſe by you into Macedonia, and to come againe out of Macedonia, vnto you, and to be led forth toward Iudea of you.

17 9 When I therefore was thus minded, did I vſe lightneſſe? or mind I thoſe things which I mind, according to the p fleſh, that with mee ſhould be, q Yea, yea, and Nay, nay?

18 10 Yea, God is r faithfull, that our word toward you, was not Yea, and Nay?

19 11 For the Sonne of God Ieſus Chriſt, who was preached among you by vs, *that is*, by me, and Siluanus, and Timotheus, f was not Yea, and Nay: but in t him it was Yea.

20 12 For all the promiſes of God in him *are* Yea, and are in u him Amen, vnto the glory of God through x vs.

21 13 And

y See the declaration of ſuch ſalutations in the former Epiſtles.

✣ *Epheſ. 1, 3. 1 petr. 1, 3.*

z He beginneth after his maner with thankeſgiuing, which notwithſtanding (otherwiſe then he was wont) he applyeth to himſelfe: beginning his Epiſtle with the ſetting forth of the dignitie of his Apoſtleſhip, conſtrained (as it ſhould ſeeme) by their importunitie, which tooke an occaſion to deſpiſe him by reaſon of his miſeries. But he anſwereth that he is not ſo afflicted, but that his comforts doe exceed his afflictions, ſhewing the ground of them, euen the mercie of God the Father in Ieſus Chriſt.

a To him be praiſe and glorie giuen.

b Moſt mercifull.

3 The Lord doth comfort vs to this ende and purpoſe, that wee may ſo much the more ſurely comfort others.

c The miſeries which wee ſuffer for Chriſt, or which Chriſt ſuffereth in vs.

4 Hee denyeth that either his afflictions wherewith hee was often afflicted, or the conſolations which hee receiued of God, may iuſtly be deſpiſed, ſeeing that the Corinthians both might and ought to take great occaſion to be confirmed by either of them.

d Although ſaluation be giuen vs freely, yet becauſe there is a way appointed vs wherewith wee muſt come to it, which is the race of an innocent and vpright life, which wee muſt runne, therefore wee are ſayde to worke our ſaluation, Philippians 2, 12. And becauſe it is God onely that of his free good will worketh all things in vs, therefore is hee ſaide to worke the ſaluation in vs by thoſe ſelfe ſame things by which wee muſt paſſe to euerlaſting life, after that wee haue once ouercome all incombrances.

5 Hee witneſſeth that hee is not onely not aſhamed of his afflictions, but that he deſireth alſo to haue all men know the greatneſſe of them, and alſo his deliuerie from them, although it be not yet perfite.

e I know not at all what to doe, neither did I ſee by mans helpe which way to ſaue my life.

f I was reſolued within my ſelfe to die.

g From theſe great dangers.

✣ *Rom. 15, 30.*

6 That he may not ſeeme to boaſt himſelfe, he attributeth all to God, and therewith alſo confeſſeth that he attributeth much to the prayers of the faithfull.

7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs.

8 Secondly he putteth away an other ſlaunder, to wit, that he was a light man, and ſuch a one as was not lightly to be credited, ſeeing that he promiſed to come vnto them, and came not. And firſt he ſpeaketh of the ſimplicitie of his mind, and ſinceritie, which they know both by his voice when he was preſent, and they ought to acknowledge it alſo in his letters, being abſent: and moreouer hee proteſteth that he will neuer be otherwiſe.

h With cleerenes, and holy and true plainneſſe of minde, as God himſelfe can witneſſe.

i Truſting to that very wiſedome, which God of his free goodneſſe hath giuen me from heauen.

k He ſayeth he writeth barely and ſimply: for he that writeth in coloured ſort, is rightly ſaid to write otherwiſe then wee reade: and this hee ſaieth the Corinthians ſhall knowe and like of very well.

l Perfitely.

m Pauls reioycing in the Lord was, that hee had wonne the Corinthians: and they themſelues reioyced that ſuch an Apoſtle was their inſtructour, and taught them ſo purely and ſincerely.

n When he ſhall ſit as iudge.

o Another benefit.

9 He putteth away their ſlander and falſe report by denying it, and firſt of all in that that diuers went about to perſwade the Corinthians, that in the preaching of the Goſpell, Paul agreed not to himſelfe: for this was the matter and the caſe.

p As men doe, which will raſhly promiſe any thing: and change their purpoſe at euery turning of an hand.

q That I ſhould ſay and vnſay a thing?

10 He calleth God to witneſſe, and for iudge of his conſtancie in preaching and teaching one ſelfe ſame Goſpell.

r True, and of whoſe faithfulneſſe it where horrible wickedneſſe to doubt.

11 He ioyneth alſo with himſelfe his fellowes as witneſſes, with whome hee fully conſented in teaching one ſelfe ſame thing, to wit, one ſelfe ſame Chriſt.

ſ Was not diuers and wauering.

t That is in God.

12 Laſt of all he declareth the ſumme of his doctrine, to wit, that all the promiſes of ſaluation are ſure and ratified in Chriſt.

u Chriſt is ſet foorth to exhibite and fulfil them all moſt aſſuredly, and without all doubt.

x Through our miniſterie.

13 He attributeth the praiſe of this conſtancie, onely to the grace of God, through the holy Ghoſt, and therewithall concludeth that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God,

21 13 And it is God which ſtabliſhed vs with you in Chriſt, and hath anointed vs.

22 Who hath alſo ſealed vs, and hath giuen the y earneſt of the Spirit in our hearts.

23 14 Nowe, I call God for a record vnto my z ſoule, that to ſpare you, I came not as yet vnto Corinthus.

24 15 Not that wee haue dominion ouer your faith, but wee are helpers of your a ioy: for by faith ye ſtand.

ſeeing that they themſelues doe know all this to be true. y *An earneſt, is, whatſoeuer is giuen to confirme a promiſe.* 14 Now comming to the matter, he ſweareth, that he did not onely, not lightly alter his purpoſe of comming to them, but rather that he came not vnto them for this cauſe, that hee might not be conſtrained to deale more ſharpely, with them being preſent, then he would. z *Againſt my ſelfe and to the danger of mine owne life.* 15 He remooueth all ſuſpition of arrogancie, declaring that hee ſpeaketh not as a Lord vnto them, but as a ſeruant, appointed of God to comfort them. a *Hee ſetteth the ioy and peace of conſcience, which God is authour of, againſt tyrannous feare, and therewithall ſheweth the end of the Goſpell.*

CHAP. II.

1 *Hee excuſeth his not comming vnto them,* 2 *and priuily reprehendeth them:* 4 *Hee ſheweth that ſuch is his affection towards them,* 5 *that he neuer reioyceth but when they are merie.* 6 *Perceiuing the aduiterer (whom he commanded to be deliuered vp to Satan) to repent, hee requeſteth that they forgiue him.* 31 *Hee mentioneth his going into Macedonia.*

BVt I determined thus in my ſelfe, that I would not come againe to you in a heauineſſe.

a *Cauſing griefe amongſt you, which hee ſhould haue done if he had come to them before they had repented them.*

2 For if I make you ſorie, who is he then that ſhould make me glad, but the ſame which is made ſorie by me?

3 And I wrote this ſame thing vnto you, leaſt when I came, I ſhould take heauineſſe of them of whom I ought to reioyce: this b confidence haue I in you all, that my ioy is the *ioy* of you all.

b *For I truſted that you would take that out of the way forthwith, which you knew I was diſcontented with, conſidering how you are perſwaded that my ioy is your ioy.*

4 For in great affliction, and anguiſh of heart I wrote vnto you with many teares: not that yee ſhould be made ſory, but that ye might perceiue the loue which I haue, ſpecially vnto you.

1 He paſſeth to another part of this Epiſtle: which notwithſtanding is put amongſt the firſt, whereunto he returneth afterward, and handleth the releaſing and vnlooſing of the inceſtuous perſon, becauſe he ſeemed to haue giuen ſufficient teſtimonie of his repentance: ſhewing the true vſe of excommunication, to wit, that it proceed not of hatred, but of loue, and ſo ends leaſt if we keepe no meaſure, we ſerue Satan the deuill.

5 1 And if any hath cauſed ſorowe, the ſame hath not made c me ſory, but d partly (leaſt I ſhould more e charge *him*) you all.

6 It is ſufficient vnto the ſame man, that he was rebuked of many.

7 So that nowe contrariwiſe yee ought rather to f forgiue *him*, and comfort *him*, leaſt the ſame ſhould be ſwallowed vp with ouermuch heauineſſe.

8 Wherefore, I pray you, that you would g confirme your loue towards him.

9 For this cauſe alſo did I write: that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom yee forgiue any thing, I *forgiue* alſo: for verely if I forgaue any thing, to whom I forgaue it, for your ſakes *forgaue I it* in the h ſight of Chriſt.

11 Leaſt Satan ſhould circumuent vs: for we are not ignorant of his i enterpriſes.

12 ¶ 2 Furthermore, when I came to Troas *to preach* Chriſts Goſpel, and a doore was opened vnto me of the Lord.

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thankes *be* vnto God, which alwayes maketh vs to triumph in Chriſt, and maketh manifeſt the k ſauour of his knowledge by vs in euery place.

15 3 For we are vnto God the ſweete ſauour of Chriſt, in them that are ſaued, and in them which periſh.

16 To the one *vve are* the ſauour of death, vnto death, and to the other the ſauour of life, vnto life: 4 and who is ſufficient for theſe things?

17 ✣ For we are not as many, which make l marchandiſe of the word of God: but as of ſincerities, but as of God in the ſight of God ſpeake we in Chriſt.

k *He alludeth to the anoynting of the Prieſts, and the incenſe of the ſacrifices.*

3 He denieth that ought ſhould be taken away from the dignitie of his Apoſtleſhip, becauſe they ſawe euidently that it was not receiued with like ſucceſſe in euery place,

c *As if he ſayd, All that ſorrow is ſo cleane wiped away, as though he had neuer felt it.* d *As for me (ſaith Paul) I haue no more to doe with him.* e *Leaſt I ſhould ouercharge him, who is burdened enough of himſelfe, which I would be glad were taken from him.* f *That whereas before you puniſhed him ſharply, you would now forgiue him.* g *That at my entreatie, you would declare by the conſent of the whole Church, that you take him againe for a brother.* h *Truely and from the heart.* i *Of his miſchieuous counſell and deuiliſh will.* 2 He returneth to the confirmation of his Apoſtleſhip, and bringeth forth the teſtimonies, both of his labour, and alſo of Gods bleſſing.

nay rather very many reiected and deteſted him, ſeeing that he preacheth Chriſt, not onely as a Sauiour of them that beleeue, but alſo as a Iudge of them that contemne him. 4 Againe, he putteth away all ſuſpition of arrogancie, attributing all things that he did, to the vertue of God, whom he ſerueth ſincerely, and without all diſhoneſt affection: whereof he maketh them witneſſes euen to the 6. verſe of the next chapter.

✣ *Chap. 4, 2.* l *We doe not handle it craftily and couetouſly, or leſſe ſincerely then we ought: and he vſeth a metaphere which is taken from huckſters, which vſe to play the falſe harlots with whatſoeuer commeth into their hands.*

CHAP. III.

1 *He deſireth no other commendation,* 3 *then their continuing in the faith.* 6 *He is a miniſter not of the letter, but of the Spirit.* 8 *He ſheweth the difference of the Law, and the Goſpell,* 13 *that the brightneſſe of the Law doth rather dimme the ſight then lighten it:* 18 *But the Goſpell doth make manifeſt Gods countenance vnto vs.*

DOe wee beginne to praiſe our ſelues againe? or need we as ſome other, Epiſtles of recommendation vnto you, or *letters* of recommendation from you?

2 Ye are our epiſtle, written in our hearts, which is vnderſtood and read of all men.

3 In that ye are a manifeſt, to be the Epiſtle of Chriſt, b miniſtred by vs, and written, not with yncke, but with the Spirit of the c liuing God, i not in tables of ſtone, but in fleſhly tables of the heart.

a *The Apoſtle frameth his ſpeech wiſely, that by little and little he may come from the commendation of the perſon, to the matter it ſelfe.*

b *Which I tooke paines to write as it were.*

c *By the way he ſetteth the vertue of God, againſt the yncke wherewith Epiſtles are commonly written, to ſhew that it was wrought by God.*

4 And ſuch d truſt haue we through Chriſt to God:

5 Not that wee are ſufficient of our ſelues, to thinke any thing, as of our ſelues: but our e ſufficiencie *is* of God,

6 2 Who alſo hath made vs able miniſters of the Newe Teſtament, not of the f letter, but of the Spirite: for the letter killeth, but the Spirit giueth life.

7 If then the miniſtration of death *vvritten* with letters g and ingrauen in ſtones, was h glorious, ſo that the children of Iſrael coulde not beholde the face of Moſes, for the glorie of his

1 He alludeth by the way, to the compariſon of the outward miniſterie of the Prieſthood of Leui, with the miniſterie of the Goſpell, and the Apoſtolical miniſterie, which he handleth afterwad more fully. d This boldneſſe we ſhew, and thus gloriouſly may we boaſt of the worthineſſe and fruit of our miniſterie. e In that we are fit and meet to make other men partakers of ſo great a grace. 2 Hee amplifieth his miniſterie and his fellowes: that is to ſay, the miniſterie of the Goſpell, comparing it with the miniſterie of the Law, which hee conſidereth in the perſon of Moſes, by whom the Law was giuen: againſt whome he ſetteth Chriſt the authour of the Goſpell. Now this compariſon is taken from the verie ſubſtance of the miniſterie. The Law is as it were a writing of it ſelfe dead, and without efficacie: but the Goſpel, or new couenant, is as it were the very vertue of God it ſelfe, in renewing, iuſtifying, and ſauing of men. The Law propoundeth death, accuſing all men of vnrighteouſneſſe: The Goſpell offereth and giueth righteouſneſſe and life. The gouernance of the Law ſerued for a time to the promiſe: The Goſpell remaineth to the end of the world. Therefore what is the glorie of that in compariſon of the maieſtie of this?

f Not of the Law, but of the Goſpell. g Imprinted and ingrauen: ſo that by this place we may plainly perceiue, that the Apoſtle ſpeaketh not of the ceremonies of the Law, but euen of the ten commandements. h This word Glory, betokeneth a brightneſſe, and a maieſtie, which was bodily in Moſes, but ſpiritually in Chriſt.

countenance

countenance (which *glory* is gone away.)

8 How ſhall not the i miniſtration of the Spirit be more glorious?

9 For if the miniſtery of condemnation *vvas* glorious, much more doeth the miniſtration of k righteouſneſſe exceede in glory.

10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory.

11 For if that they ſhould be l aboliſhed, *vvas* glorious, much more ſhall that which remaineth be glorious.

12 3 Seeing then that we haue ſuch truſt, we vſe great boldneſſe of ſpeech.

13 ✣ 4 And *vve are* not as Moſes, *vvhich* put a vaile vpon his face, that the children of Iſrael ſhould not looke vnto the m ende of that which ſhould be aboliſhed.

14 Therefore their mindes are hardened: for vntill this day remaineth the ſame couering vntaken away in the reading of the olde Teſtament, which *vaile* in Chriſt is put away.

15 But euen vnto this day, when Moſes is read, the vaile is layd ouer their hearts.

16 Neuertheleſſe when their *heart* ſhall be turned to the Lord, the vaile ſhall be taken away.

17 Now the n Lord is the ✣ Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 5 But we all behold as in a mirrour the glorie of the Lord with open face, and are changed into the ſame image, from glory to glory, as by the Spirit of the Lord.

i *Whereby God offereth, yea and giueth the Spirit, not as a dead thing, but a quickning ſpirit, working life.*
k *To wit, of Chriſt, which being imputed to vs as our owne, we are not onely not condemned, but alſo we are crowned as righteous.*
l *The Law, yea, and the ten commandements themſelues, together with Moſes, is aboliſhed, if we conſider the miniſterie of Moſes a part by it ſelfe.*
3 Hee ſheweth wherein ſtandeth this glory of the preaching of the Goſpel, to wit, in that that it ſetteth foorth plainly and euidently, that which the Lawe ſhewed darkely, for it ſent them that heard it to be healed of Chriſt, which was to come, after it had wounded them.
✣ *Exod.* 34, 34.
4 He expoundeth by the way the alleglorie of Moſes his couering, which was a token of the darkeneſſe and weakeneſſe that is in men, which were rather dulled by the bright ſhining of the Lawe, then lightned, which couering was taken away by the comming of Chriſt, who lightneth the hearts, and turneth them to the Lord, that wee may be brought from the ſlauerie of this blindneſſe, and ſet in the liberty of the light, by the vertue of Chriſts Spirit.
m *Into the very bottome of Moſes his miniſterie.*
n *Chriſt is that ſpirit which taketh away that couering, by working in our hearts, whereunto alſo the Law it ſelfe called vs, though in vaine, becauſe it ſpeaketh to dead men, vntill the ſpirit quickneth vs.* ✣ *Ioh.* 4, 14.
5 Going forwards in the allegory of the couering, he compareth the Goſpel to a glaſſe, which although it be moſt bright and ſparkeling, yet doeth it not onely not dazel their eyes, which looke in it, as the law doth, but alſo transformeth them with its beames, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſayd vnto his, You are the light of the world, whereas he himſelfe was the onely light. We are alſo commaded in another place, to ſhine as candles before the world, becauſe we are partakers of Gods Spirit. But Paul ſpeaketh here properly, of the miniſters of the Goſpel, as it appeareth both by that that goeth before, and that that commeth after, and that, ſetting them his owne example and his fellowes.

CHAP. IIII.

1 He ſheweth that he hath ſo laboured in preaching the Goſpel, 4 That ſuch are euen blinded of Satan, who doe not perceiue the brightneſſe thereof, 7 that the ſame is caried in earthen veſſels, 10 who are ſubiect to many miſeries: 16 and therefore hee exhorteth them by his owne example to be courageous, 17 and contemne this preſent life.

1 Now he plainly witneſſeth that both he and his fellowes (through the mercy of God) do their vocation and duetie vprightly and ſincerely, neglecting all dangers.

T Herefore, 1 ſeeing that wee haue this miniſterie, as we haue receiued mercie, we a faint not:

2 But haue caſt from vs the b cloakes of ſhame, and walke not in craftineſſe, neither handle wee the word of God c deceitfully: but in declaration of the trueth we approue our ſelues to euery mans conſcience in the ſight of God.

3 2 If the Goſpel be then hid, it is hid to them that are loſt.

a *Though we are broken in pieces with miſeries and calamities, yet we yeelde not.*
b *Subtilitie, and all kinde of deceite, which men hunt after, as it were dennes and lurking holes, to couer their ſhameleſſe dealings withall.*
c *This is it that in the former Chapter he called, making marchandiſe of the word of God.*
2 An obiection: Many heare the Goſpel, and yet are no more lightened thereby then by the preaching of the Law. Hee anſwereth, The fault is in the men themſelues, whoſe eyes Satan plucketh out, who ruleth in this world. And yet notwithſtanding doth he and his fellowes ſet foorth the moſt cleare light of the Goſpel to be ſeene and beholden, ſeeing that Chriſt whom onely they preach, is he in whom only God will be knowen, and as it were ſeene.

4 In whom the god of this world hath blinded the minds, *that is*, of the infidels, that the d light of the glorious Goſpel of Chriſt, which is the e image of God, ſhould not ſhine vnto them.

5 3 For we preach not our ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for f Ieſus ſake.

6 For God ✣ g that commaunded the light to ſhine out of darkeneſſe, *is he* which hath ſhined in our hearts, to giue the h light of the knowledge of the glory of God in the face of Ieſus Chriſt.

7 4 But we haue this treaſure in earthen veſſels, *ſ* that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery ſide, yet *are vve* not in diſtreſſe: we are in doubt, but yet we deſpaire not.

9 *Wee are* perſecuted, but not forſaken: caſt downe, but we periſh not.

10 6 Euery where we beare about in our bodie the i dying of the Lord Ieſus, that the life of Ieſus might alſo be made manifeſt in our bodies.

11 For we which k liue, are alwayes deliuered vnto death for Ieſus ſake, that the life alſo of Ieſus might be made manifeſt in our l mortall fleſh.

12 7 So then death worketh in vs, and life in you.

13 8 And becauſe we haue the ſame m ſpirit of faith, according as it is written, ✣ I beleeued, and therefore haue I ſpoken, wee alſo beleeue, and therefore ſpeake,

14 Knowing that hee which hath raiſed vp the Lord Ieſus, ſhall raiſe vs vp alſo by Ieſus, and ſhall ſet vs with you.

15 9 For all things are for your ſakes, n that that moſt plenteous grace by the thankeſgiuing of many, may redound to the praiſe of God.

16 Therefore wee faint not, 10 but though our outward man periſh, yet the inward man is o renewed daily.

17 For our p light affliction which is but for a moment, cauſeth vnto vs a farre moſt excellent *and* an eternall weight of q glorie:

18 While we looke not on the things which are ſeene, but on the things which are not ſeene: for the things which are ſeene, *are* temporall: but the things which are not ſeene, *are* eternall.

d *The light of plaine and light-ſome preaching, which telleth forth the glory of Chriſt.*
e *In whom the Father ſetteth forth himſelfe to be ſeene and beholden.*
3 He remooueth according to his accuſtomed maner, all ſuſpition of ambition: auouching that he teacheth faithfully, but as a ſeruant, and witneſſing that all this light which he and his fellowes giue to other, proceedeth from the Lord.
f *To preach this ſelfe ſame Ieſus to you.*
✣ *Gen.* 1, 3.
g *Which made only with his word.*
h *That being lightened of God, we ſhould in like ſort giue that light to others.*
4 He taketh away a ſtumbling block, by which was darkened, amongſt ſome, the bright ſhining of the miniſterie of the Goſpell, to wit, becauſe the Apoſtles were the moſt miſerable of all men, Paul anſwereth that he and his fellowes are as it were earthen veſſels, but yet there is in them a moſt precious treaſure.
5 Hee bringeth marueilous reaſons, why the Lord doth ſo afflict his chiefeſt ſeruants, to the end ſaieth hee that all men may perceiue that they ſtand not by any mans vertue, but by the ſingular vertue of God, in that they die a thouſand times, but neuer periſh.
ſ *So Paul calleth that miſerable eſtate and condition, that the faithfull, but eſpecially the miniſters, are in.*
6 An amplyfication of the former ſentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirite of God in Chriſt, to life, which oppreſſeth that death.
k *Which liue, that life, to wit, by the ſpirit of Chriſt, amongſt ſo many and ſo great miſeries.*
l *Subiect to that miſerable condition.*
7 A very cunning concluſion: as if hee would ſay, Therefore to be ſhort, wee die, that you may liue by our death, for that they ventured into all thoſe dangers for the building of the Churches ſake, and they ceaſed not to confirme all the faithfull with the examples of their patience.
8 He declareth the former ſentence, ſhewing that hee and his fellowes die in a ſort to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they themſelues doe firſt beleeue that, which they propound to others to beleeue, to wit, that they alſo ſhall be ſaued together with them in Chriſt.
m *The ſame faith by the inſpiration of the ſame Spirit.* ✣ *Pſal.* 116, 10.
9 Hee ſheweth how this conſtancie is preſerued in them, to wit, becauſe they reſpect Gods glorie, and the ſaluation of the Churches committed vnto them.
n *When it ſhall pleaſe God to deliuer me, and reſtore me to you, that exceeding benefite which ſhall be powred vpon me, ſhall in like ſort redound to the glory of God, by the thankeſgiuing of many.*
10 He addeth as it were a triumphant ſong, how that he is outwardly afflicted, but inwardly hee profiteth daily: and paſſeth not at all for all the miſeries that may be ſuſtained in this life, in compariſon of that moſt conſtant and eternall glorie.
o *Gathereth new ſtrength, that the outward man be not ouercome with the miſeries which come freſhly one vpon the necke of another, beeing maintained and vpholden with the ſtrength of the inward man.*
p *Afflictions are not called light, as though they were light of themſelues, but becauſe they paſſe away quickely, when as indeed our whole life is of no great long continuance.*
q *Which remaineth for euer firme and ſtable, and can neuer be ſhaken.*

CHAP.

CHAP. V.

1 *He continueth in the ſame argument,* 6 *touching the certaine hope of ſaluation* 8 *through faith,* 12 *not to praiſe himſelfe,* 14 *ſeeing he hath God and his Church before his eyes,* 17 *and eſteemeth nothing, but newneſſe of life in Chriſt.*

FOr 1 we know that if our earthly houſe of this tabernacle be deſtroyed, wee haue a building *giuen* of God, *that is*, an houſe not made with hands, *but* eternall in the heauens.

2 For therefore we ſigh, deſiring to be a cloathed with our houſe, which is from b heauen.

3 2 Becauſe that if we be cloathed, we ſhall not be found ✤ naked.

4 For in deed wee that are in this tabernacle, ſigh and are burdened becauſe wee would not be vncloathed, but would be cloathed vpon, that mortalitie might be ſwallowed vp of life.

5 And he that hath c created vs for this thing, *is* God, who alſo hath giuen vnto vs the earneſt of the Spirit.

6 3 Therefore we are alway d bolde, though we know that whiles we are at home in the body, we are abſent from the Lord.

7 (For wee walke by e faith, and not by ſight.)

8 Neuertheleſſe, we are f bolde, and loue rather to remooue out of the body, and to dwell with the Lord.

9 Wherefore alſo we g couet, that both dwelling at home, and remooning from home, we may be acceptable to him.

10 ✤ 4 For wee muſt all h appeare before the iudgement ſeat of Chriſt, that euery man may receiue the things which are *done* in his body, according to that he hath done, whether *it be* good or euill.

11 5 Knowing therefore that i terrour of the Lord, we perſwade men, and we are made manifeſt vnto God, and I truſt alſo that we are made manifeſt in your conſciences.

12 6 For wee praiſe not our ſelues againe vnto you, but giue you an occaſion to reioyce of vs: that yee may haue *to anſwere* againſt them, which reioyce in the k face, and not in the heart.

13 7 For whether we be out of our wit, *wee are it* to God; or whether we be in our right minde, *wee are it* vnto you.

14 8 For that loue of Chriſt l conſtraineth vs,

15 Becauſe wee thus iudge, that if m one be dead for all, then were all dead, and he died for all, that they which liue, ſhould not hencefoorth n liue vnto themſelues, but vnto him which died for them, and roſe againe.

16 9 Wherefore, hencefoorth know we no man after the fleſh, 10 yea though wee had knowen Chriſt after the fleſh, yet not hencefoorth know we *him* no more.

17 11 Therefore if any man *be* in Chriſt, *let him be* a o new creature. ✤ Old things are paſſed away: beholde, all things are become new.

18 12 And all things *are* of God, which hath reconciled vs vnto himſelfe by Ieſus Chriſt, and hath giuen vnto vs the miniſterie of reconciliation.

19 For God was in Chriſt, and reconciled the world to himſelfe, not imputing their ſinnes vnto them, and hath p committed to vs the word of reconciliation.

20 Now then are we ambaſſadours for Chriſt: as though God did beſeech *you* through vs, wee pray you in Chriſtes ſtead, that ye be reconciled to God.

21 For he hath made him *to be* q ſinne for vs, which r knew no ſinne, that wee ſhould be made the ſ righteouſneſſe of God in him.

1 Taking occaſion by the former compariſon, hee compareth this miſerable body, as it is in this life, to a fraile and brickle tabernacle, againſt which hee ſetteth the heauenly Tabernacle, ſo terming that ſure and euerlaſting condition of this ſame body glorified in heauen, inſomuch, ſayth he, that we are not onely not addicted to this tabernacle, but alſo doe with ſobbes and ſighs deſire rather that tabernacle. And ſo this place alſo concerning the glory to come, is put within the treatiſe of the dignitie of the miniſtrie, as the other was, whereof we ſpake in the beginning of the ſecond Chapter.

a *Hee calleth the glory of immortalitie, which we ſhallbe as it were cloathed with, a garment.*

b *Heauenly, not that the ſubſtance of it is heauenly, but for the glory of it.*

2 An expoſition of the former ſaying: We doe not without cauſe, deſire to be clad with the heauenly houſe, that is, with that euerlaſting and immortall glory as with a garment: for when we depart hence, we ſhall not remaine naked, hauing once caſt off the couering of this bodie, but we ſhall take our bodies againe, which ſhall put on, as it were another garment beſides: and therefore we ſigh not for the wearineſſe of this life, but for the deſire of a better life. Neither is this deſire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption. ✤ *Reuel. 16,15.*

c *He meaneth that firſt creation, to giue vs to vnderſtand, that our bodies were made to this end, that they ſhould be cloathed with heauenly immortality.* 3 Hee inferreth vpon that ſentence which went next before, thus, Therefore, ſeeing that we know by the Spirit, that we are ſtrangers ſo long as we are here, we patiently ſuffer this tariance (for we are now ſo with God, that we beholde him but by faith, and are therefore now abſent from him) but ſo that we aſpire and haue a longing alwayes to him: therefore alſo we behaue our ſelues ſo, that we may be acceptable to him, both while we liue here, and when we goe from hence to him

d *He calleth them (bolde) which are alwayes reſolued with a quiet and ſetled minde to ſuffer what dangers ſoeuer, nothing doubting, but their end ſhall be happy.*

e *Faith of thoſe things which we hope for, and not hauing God preſently in our view.*

f *And yet we are in ſuch ſort bolde, and doe ſo paſſe on our pelgrimage with a valiant and quiet minde, that yet notwithſtanding, we had rather depart hence to the Lord.*

g *And ſeeing it is ſo, we ſtriue to liue ſo, that both in this our pelgrimage here wee may pleaſe him, and that at length wee may be receiued home to him* ✤ *Rom. 14,10.* 4 That no man might thinke it to perteine to all, which he ſpake of that heauenly glory, hee addeth, that euery one ſhall firſt render an account of his pelgrimage, after that hee is departed from hence.

h *We muſt all appeare perſonally, and enquiry muſt be made of vs, that all may ſee, how wee haue liued.* 5 Now hee paſſeth ouer, and taking occaſion of the former ſentence, returneth to the former chapter verſe 16 confirming his own ſincerities and his fellowes

i *That terrible iudgement.* 6 Hee remooueth all ſuſpition of pride, by a new reaſon, becauſe it is behoouable, not for his part, but for theirs, that his Apoſtleſhip be counted ſincere againſt the vaine oſtentation of a few others.

k *In outward diſguſings, and that coloured ſhew of mans wiſedome and eloquence, and not in true godlineſſe, which is ſealed in the heart.*

7 The meaning is: Euen when I am mad (as ſome men thinke of me) whileſt I ſeeme as a foole to boaſt my ſelfe, I doe it for your profit, no leſſe then when I preach the Goſpel ſimply vnto you.

8 Hegoeth forward in putting away all ſuſpition of deſire of eſtimation and boaſting: for the loue of Chriſt, ſayth he, compelleth vs hereunto, that ſeeing he died for vs all, which were dead when as we liued to our ſelues (that is, while we were yet giuen to theſe earthly affections) wee in like ſort ſhould conſecrate our whole life which we haue receiued of him, to him (to wit) being indued with the holy Ghoſt to this end and purpoſe, that wee ſhould meditate vpon nothing but that which is heauenly.

l *Poſſeſſeth vs wholly.*

m *Hee ſpeaketh here of ſanctification, whereby it commeth to paſſe that Chriſt liueth in vs.*

n *Looke Romans chapter 6. and 7.* 9 Hee ſheweth what it is, not to liue to our ſelues, but to Chriſt, to wit, to knowe no man according to the fleſh, that is to ſay, to be ſo conuerſant amongſt men, as not to care for thoſe worldly and carnall things, as they doe which reſpect a mans ſtocke, his countrey, forme, gloſie, riches, and ſuch like, wherein men commonly dote, and wearie themſelues. 10 An amplification: This is, ſayeth hee, ſo true, that we doe not now thinke carnally of Chriſt himſelfe, who hath nowe left the world, and therefore muſt be conſidered of vs ſpiritually. 11 An exhortation for euery man which is renewed with the ſpirit of Chriſt, to meditate heauenly things, and not earthly.

o *It is a thing made anew of God, for though a man be not newly created when God giueth him the ſpirit of regeneration, but onely his qualities are changed, yet notwithſtanding it pleaſed the holy Ghoſt to ſpeake ſo, to teach vs, that wee muſt attribute all things to the glorie of God: not that wee are ſtockes and blockes, but becauſe God createth in vs, both the will to will well, and the power to doe well.* ✤ *Eſa. 43,19. reuelation 21,5.*

12 Hee commendeth the excellencie of the miniſterie of the Goſpell, both by the authoritie of God himſelfe, who is the author of that miniſterie, and alſo by the excellencie of the doctrine of it: for it announceth attonement with God, by free forgiueneſſe of our ſinnes, and iuſtification offered vnto vs in Chriſt, and that ſo louingly and liberally, that God himſelfe doeth after a ſort pray men by the mouth of his miniſters, to haue conſideration of themſelues, and not to deſpiſe ſo great a benefit. And when hee ſo ſayeth, hee plainely reprehendeth them which falſly chalenged to themſelues the name of paſtours.

p *Vſed our labour and trauell.*

q *A ſinner, not in himſelfe, but by imputation of the guilt of all our ſinnes to him.*

r *Who was cleane voide of ſinne.*

ſ *Righteous before God, and that with righteouſneſſe which is not eſſentiall to vs, but being eſſentiall in Chriſt: God imputeth it to vs through faith.*

CHAP. VI.

1 *He exhorteth them to leade their liues as it becommeth Chriſtians,* 5 *neither to be diſmayed in tribulations,* 9 *nor puffed vp with glory:* 14 *to auoid all vncleanneſſe,* 16 *conſidering that they are the temples of the liuing God.*

SO 1 we therefore as workers together beſeech *you*, that yee receiue not the grace of God in vaine.

2 2 For he ſayeth, ✤ I haue heard thee in a time a accepted, and in the day of ſaluation haue I

1 Men doe not onely need the miniſtery of the Goſpel, before they haue receiued grace, that they may be partakers of it, but alſo after they haue receiued grace, that they may continue in it.

2 If that that grace is offered, it is of the grace of God, who hath appointed times and ſeaſons to all things, that we may take occaſion when it is offered. ✤ *Eſa. 49,8.*

a *When I of my free mercy and loue toward you, began to ſhew my ſelfe reconciled at which time God powred out his marueilous loue vpon vs.*

succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 3 Wee giue no occasion of offence in any thing, that *our* ministerie should not be reprehended.

4 But in all things we b approoue our selues as ✤ the ministers of God, 4 in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in c tumults, in labours,

6 5 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfained,

7 By the d word of trueth, by the e power of God, by the f armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and *yet* true:

9 As vnknowen, and *yet* knowen: as dying, and beholde, we liue, as chastened, and *yet* not killed:

10 As sorowing, and *yet* alway reioycing: as poore, and *yet* making many rich: as hauing nothing, and *yet* possessing all things.

11 6 O Corinthians, our mouth is g open vnto you, our heart is made large.

12 Ye are not h kept strait in vs, but ye are kept strait in your owne i bowels.

13 Now for the same recompense, I speake as to *my* children, Be you also inlarged.

14 7 Be not vnequally yoked with the infidels: for § what fellowship hath righteousnes with vnrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what k part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? * for yee are the Temple of the l liuing God: as God hath sayd, ✱ I will m dwell among them, and walke there: and I will be their God, and they shalbe my people.

17 ✱ Wherefore come out from among them, and separate your selues, sayth the Lord, and touch none vncleane thing, and I will receiue you.

18 * And I will be a Father vnto you, and yee shall be my sonnes and daughters, sayeth the Lord Almighty.

3 He sheweth the Corinthians a patterne of a true minister, in his owne example, and Timotheus and Siluanus, to the end, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like.

b *Declare and shew indeed.*

✤ 1. Cor. 4, 1.

4 Hee first of all reckoneth vp those things which are neither alwayes in the ministers, nor without exception, vnlesse it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.

c *In tossing to and fro, finding no place of rest and quietnesse.*

5 Secondly, hee reckoneth vp such vertues as are necessary, and ought alwayes to be in them, and whereby as by good armour, all lets and hinderances may be ouercome.

d *Preaching of the Gospel.*

e *Power to worke miracles, and to liue vnder the wicked.*

f *Vprightnesse.*

6 Going about to rebuke them, hee sayth first, that he dealeth with them sincerely and with an open and plaine heart, and therewithall complaineth that they do not the like in louing againe their Father.

g *The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great ioy.*

h *You are in mine heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart to you, but you are inwardly strait laced to me ward.*

i *After the maner of the Hebrewes, he calleth these tender affections which rest in the heart, bowels.*

7 Now he rebuked them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselues pure, not only in mind, but also in body, that they may wholly be holy vnto the Lord.

§ *Eccles.* 13, 18.

k *What can there be between them?*

✤ 1. Cor. 3. 16. *and* 6, 19.

l *He setteth the liuing God against idols.*

✱ *Leuit.* 26, 11.

m *God dwelleth with vs, because Christ is become God with vs.*

✱ *Isa.* 52, 11.

* *Iere.* 31, 1.

CHAP. VII.

1 *Lest by ouermuch vrging them he should dismay their tender minds,* 2 *he prooueth that all that he sayd,* 4 *proceeded of the great good will he bare vnto them:* 8 *and therefore they should not be offended, that he made them sory,* 10 *and brought them to repentance not to be repented of.*

a *Both of bodie and soule, that by this meanes the sanctification may be perfect, consisting in both the parts thereof.*

SEeing then we haue these promises, dearely beloued, let vs cleanse our selues from all filthinesse of the a flesh and spirit, and finish *our* sanctification in the feare of God.

2 1 b Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue defrauded no man.

3 I speake it not to *your* c condemnation: for I haue sayd before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrours within.

6 But God, that comforteth the d abiect, comforted vs at the e comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when he told vs your great desire, your mourning, your feruent minde to me ward, so that I reioyced much more.

8 2 For though I made you sory with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though *it were* but for a season.

9 I now reioyce, not that ye were sory, but that ye sorowed to f repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For g godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.

11 For beholde, this thing that ye haue beene godly sory, what great care hath it wrought in you: yea, what clearing of your selues: yea, *what* indignation: yea, *what* feare: yea, *how* great desire: yea, *what* a zeale: yea, *what* reuenge: in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the h sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, *and* how with feare and trembling yee receiued him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

1 He returneth againe from that admonition to his owne person, opposing the testimonies both of his faithfulnesse and also of his continuall good will towards them.

b *Let me haue some place amongst you, that I may teach you.*

c *To condemne you of vnkindnes or treachery.*

d *Whose hearts are cast downe, and are very far spent.*

e *With these things which Titus tolde me of you at his comming, to wit, how fruitfully you reade ouer my letters, moreouer and besides that, I am exceedingly refreshed with his presence.*

2 An obiection But thou hast handled vs roughly the Apostle answereth that he vsed not this roughnes without griefe. And hee addeth moreouer, that he is also glad now that he draue them to that sorow, although it was against his will, since it was so profitable vnto them: for there is a sorow not onelie praise worthy, but also necessary, to wit, whereby repentance groweth by certaine degrees, for the which repentance hee praiseth them highly. And this is the fift part of this Epistle.

f Insomuch that that sorow did you much good toward the amending of your leudnes and sinnes.

g Godly sorow is when we are not terrified with the feare of punishment, but because we feele we haue offended God our most mercifull Father: contrary to this, there is one other sorow, that onely feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruit of the first, is repentance, the fruit of the second, is desperation, vnlesse the Lord helpe speedily.

h It was not coloured nor counterfeit, but such as I dare stand to before God.

CHAP. VIII.

1 *He exhorteth them by the example of the Macedonians,* 9 *and also euen of Christ himselfe,* 14 *to be liberall towards the saints:* 16 *for which purpose, he sheweth that Titus,* 18 *and another brother came vnto them.*

WE 1 doe you also to wit, brethren, of the a grace of God bestowed vpon the Churches

1 The sixt part of this epistle containing diuers exhortations to stir vp the Corinthians to liberality, wherewith the poouerty of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme pouertie, to the ende that they should follow them.

a *The benefit that God bestowed vpon the Churches.*

ches

ches of Macedonia.

2 Becauſe in b great triall of affliction their ioy abounded, and their moſt extreme pouertie abounded vnto their rich liberalitie.

3 For to *their* power (I beare record) yea, and beyond their power they were c willing.

4 And prayed vs with great inſtance that wee would receiue the d grace, and fellowſhip of the miniſtring which is toward the Saints:

5 2 And *thes they did*, not as wee looked for: but gaue their owne ſelues, firſt to the Lord, and *after* vnto vs by the will of God,

6 That wee ſhould exhort Titus, that as hee had begun, ſo hee would alſo accompliſh the ſame grace among you alſo.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, *euen ſo ſee* that ye abound in this grace alſo.

8 3 This ſay I not by commandement, but becauſe of the e diligence of others: therefore proone I the f naturalneſſe of your loue.

9 4 For yee know the grace of our Lord Ieſus Chriſt, that hee being rich, for your ſakes became poore, that yee through his pouertie might be made rich.

10 5 And I ſhew *my* minde herein: for this is expedient for you, which haue begun not to doe onely, but alſo to g will, a yeere agoe.

11 Now therefore performe to doe it alſo, that as *there vvas* a readineſſe to will, euen ſo yee may performe it of that which ye haue.

12 6 For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 7 Neither *is it* that other men ſhould be eaſed and you grieued: But vpon h like condition, at this time your abundance *ſupplieth* their lacke:

14 That alſo their abundance may be for your lacke, that there may be equalitie.

15 As it is written, ✣ Hee that *gathered* much, had nothing ouer, and he that *gathered* little, had not the leſſe.

16 8 And thanks *be* vnto God, which had put in the heart of Titus the ſame care for you.

17 Becauſe he accepted the exhortation, yea, he was ſo careſull that of his owne accord he went vnto you.

18 And wee haue ſent alſo with him the brother, whoſe praiſe *is* i in the Goſpel throwout all the Churches.

19 (And not ſo onely, but is alſo choſen of the Churches to be a fellow in our iourney, concerning this k grace that is miniſtred by vs vnto the glory of the ſame Lord, and *declaration* of your prompt minde.)

20 Auoiding this, that no man ſhould blame vs in this l aboundance that is miniſtred by vs,

21 ✣ Prouiding for honeſt things, not onely before the Lord, but alſo before men.

22 And wee haue ſent with them our brother, whom wee haue oft times prooued to be diligent in many things, but now much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any do enquire* of Titus, *he is* my fellow and helper to you ward: or of our m brethren, they are meſſengers of the Churches, *and* the n glory of Chriſt.

24 Wherefore ſhew towarde them, and before the o Churches the proofe of your loue, and of the reioycing that we haue of you.

dealing, in whoſe preſence you are, for ſo much as you ſee the meſſengers whom they haue choſen by all their conſents, and ſent them vnto you.

CHAP. IX.

1 *Why, albeit hee thinke well of their ready willes,* 3 *yet earneſtly exhorteth them,* 4 *hee yeeldeth a reaſon:* 6 *He compareth almes to ſeede ſowing,* 10 *which God doeth repay with great gaine.*

FOr 1 as touching the miniſtring to the Saints, it is ſuperfluous for me to write vnto you.

2 For I know your readines of minde, whereof I boaſt my ſelfe of you vnto them of Macedonia, *and ſay*, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I ſent the brethren, leaſt our reioycing ouer you ſhould be in vaine in this behalfe, that ye (as I haue ſayd) be ready.

4 Leaſt if they of Macedonia come with mee, and finde you vnprepared, we (that wee may not ſay, you) ſhould be aſhamed in this my a confident boaſting.

5 Wherefore, I though it neceſſarie to exhort the brethren to come before vnto you, and to finiſh your beneuolence appointed afore, that it might be ready, *and come* as of beneuolence, and not as of b niggardineſſe.

6 2 This yet *remember*, that hee which ſoweth ſparingly, ſhall reape alſo ſparingly, and he that ſoweth liberally, ſhall reape alſo liberally.

7 As euery man c wiſheth in his heart, *ſo let him giue*, not ✣ d grudgingly, or of e neceſſitie: ✣ for God loueth a cheerefull giuer.

8 And God is able to make f all grace to abound toward you, that ye alwayes hauing all ſufficiencie in all things, may abound in g euery good worke,

9 (* As it is written, He hath ſparſed abroad and hath giuen to the poore: his beneuolence remaineth for h euer.

10 Alſo hee that findeth ſeed to the ſower, will miniſter likewiſe bread for food, and multiplie your ſeed, and increaſe the i fruits of your beneuolence.)

11 That on all parts ye may be made rich vnto all liberalitie, which cauſeth through vs thankſgiuing vnto God.

12 3 For the miniſtration of this ſeruice not onely ſupplieth the neceſſities of the Saints, but alſo abundantly cauſeth many to giue thanks to God,

13 (Which by the k experiment of this miniſtration prayſe God for your l voluntarie ſub-

b For thoſe manifolde afflictions wherewith the Lord tried them, did not onely not quaile their ioyfull readineſſe, but alſo made it much more excellent, and famous.

c Of their owne accord they were liberall.

d He calleth that, Grace, that other men would haue called a burden. And this verſe is to be expounded by the ſixth verſe.

2 He amplifieth the forwardnes of the Macedonians, in this, that they alſo deſired Paul to ſtirre vp the Corinthians to accompliſh the giuing of almes, by ſending againe of Titus vnto them.

3 Thirdly he warneth them that they deceiue not their expectation which they haue conceiued of them.

e At the requeſt of the Macedonians.

f Then appeareth the naturalneſſe of our loue, when as in deede and that frankely and freely we helpe our brethren, euen for Chriſt his ſake.

4 The fourth argument taken from the example of Chriſt.

5 He taketh good heede that hee ſeeme not to wreſt it out of them by conſtraint, for vnleſſe it be voluntarie, God doeth not accept it.

g Not onely to doe, but alſo to doe willingly: for he noteth out a readie willingnes without any inforcement by any other men; much leſſe came it of ambition and vainglory.

6 Againſt ſuch as vſe to excuſe themſelues, becauſe they are not rich, as though it were onely proper to rich men to helpe the poore.

7 Chriſtian liberalitie is mutuall, that proportion may be obſerued.

8 Hee commendeth Titus and his two companions for many cauſes, both that their credit might not be ſuſpected, as though hee had ſent them filly to ſpoyle the Churches, and alſo that they might be ſo much the readier to contribute.

1 He wiſely meeteth with the ſuſpition which the Corinthians might conceiue, as though the Apoſtle in vrging them ſo carefully, ſhould doube of their good will. Therefore he witneſſeth that hee doeth it not to reach them that they ought to helpe the Saints, ſeeing that he had become ſuretie for them to the Macedonians, but onely to ſtirre them vp which were running of themſelues to the ende that all things might both be in a better readineſſe, and alſo be more plentifull.

a *The word which he vſeth, ſignifieth ſuch a playedneſſe and ſeledneſſe of minde, as cannot be moued with any terrour or feare.*

b *As from couetous men.*

2 Almes muſt be giuen neither niggardly, nor with a loath full minde, or hardly: But a franke and free almes is compared to a ſowing which hath a moſt plentifull haruеſt of moſt abundant bleſſings following it.

c *Determineth and appointeth freely with himſelfe.*

✣ *Rom. 12, 8.*

d *With a ſparing and niggardly heart.* e *Againſt his will, as he is to be euill reported of.* ✣ *Eccleſ. 35, 10.* f *All God his bountifull liberality.* g *To helpe others by all meanes poſſible, in doing them good in their neceſſities.* * *Pſalme 112, 9.* h *Is euerlaſting: Now Dauid ſpeaketh of a man that feareth God, and loueth his neighbour, who ſhall neuer want (ſayeth he) to giue to others.* i *There is none ſo good an inheritance to the godly, as bountifalneſſe is.*

3 Another excellent and double fruit of liberalitie towards the Saints, is this: that it giueth occaſion to praiſe God, and that our faith is alſo thereby made manifeſt.

k *By this proofe of your liberality in this helping and ſuccouring of them.* l *In ſhewing with one conſent, that you acknowledge that only Goſpel which you haue willingly ſubmitted your ſelues vnto, declaring thereby, that you agree with the Church of Hieruſalem.*

m Titus his two companions.

n By whom the glory of Chriſt is ſet forth.

o All Churches ſhall be witneſſes of this your godly

m *Leaſt by his great commendation and praiſe, the Corinthians ſhould be puffed vp, he ſhutteth vp this exhortation, with this exclamation.*

miſſion to the Goſpel of Chriſt, and for your liberall diſtribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 m Thankes therefore *be* vnto God for his vnſpeakeable gift.

CHAP. X.

2 Hee ſheweth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed againſt the cauillations of the wicked, 7 and that, when he is preſent, his deedes haue no leſſe power, 11 then his wordes haue force when he is abſent.

2 He returneth to the defence of his Apoſtleſhip, but ſo that he vſeth this authoritie therein: for hee warneth them earneſtly and grauely, vſing alſo terrible threatnings to ſhew themſelues ſuch as are apt to be inſtructed. And he refelleth certaine proud men which made no better accompt of him, then of a bragging Thraſo, in that he vſed to be ſharpe againſt them when he was abſent, becauſe they ſawe no great maieſtie in him after the maner of men, and beſides, had prooued his lenitie, notwithſtanding that in his abſence, he had written to them ſharpely. Therefore firſt of all he profeſſeth that he was gentle and moderate, but after the example of Chriſt: but if they continue, ſtill to deſpiſe his gentleneſſe, he proteſteth vnto them that he will ſhew in deede how

NOw 1 I Paul my ſelfe beſeech you by the meekeneſſe, and a gentleneſſe of Chriſt, which when I am preſent among you *am* baſe, but am bolde toward you being abſent:

2 And *this* I require you, that I neede not to be bolde when I am preſent, with that ſame confidence, wherewith I thinke to be bolde againſt ſome, which eſteeme vs as though we walked b according to the fleſh.

3 2 Neuertheleſſe, though wee walke in the fleſh, yet we do not warre after the fleſh.

4 (For the weapons of our warrefare are not c carnall, but mightie through d God, to caſt downe holdes.)

5 Caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, 3 and bringing into captiuitie euery thought to the obedience of Chriſt,

6 And hauing ready the vengeance againſt all diſobedience, when your obedience is fulfilled.

7 4 Looke ye on things after the e appearance? If any man truſt in himſelfe that he is Chriſtes, let him conſider this againe of f himſelfe, that as he *is* Chriſtes, euen ſo *are* we Chriſtes,

8 For though I ſhould boaſt ſomewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your deſtruction, I ſhould haue no ſhame.

9 *This I ſay*, that I may not ſeeme as *it were* to feare you with letters.

10 For the letters, ſayeth g hee, are ſore and ſtrong, but his bodily preſence is weake, and his ſpeach is of no value.

11 Let ſuch one thinke this, that ſuch as wee are in word by letters, when wee are abſent, ſuch *will we be* alſo in deede, when we are preſent.

12 5 For we h dare not make our ſelues of the number, or to compare our ſelues to them, which

farre they are deceiued, which make that accompt of the office of an Apoſtle, that they do of worldly offices, that is, according to the outwarde appearance. a *That nature which is inclined to mercie, rather then to rigour of iuſtice.* b *As though I had no other aide and helpe then that which outwardly I ſeeme to haue: and therefore Paul ſetteth his fleſh, that is, his weake condition and ſtate, againſt his ſpirituall and Apoſtolique dignitie.* 2 Secondly he witneſſeth, that although he be like vnto other men, yet hee commeth furniſhed with that ſtrength, which no holdes of man can march, whether they reſiſt by craft and deceit, or by force and might, becauſe he warfareth with diuine weapons. c Are not ſuch as men get them authoritie withall one of another, and doe great actes. d Grand vpon that infinite power of God. 3 An amplification of this ſpirituall vertue, which in ſuch ſort conquereth the enemies be they neuer ſo craftie and mightie, that it bringeth ſome of them by repentance vnto Chriſt, and iuſtly reuengeth others, that are ſtubburnly obſtinate, ſeparating them from the other which ſuffer themſelues to be ruled 4 Hee beateth into their heads that ſame matter, with great weight of wordes and ſentences.

e Do ye iudge of things according to the outward ſhew. f Not being told of it by mee. g Hee noteth our ſome one that was the ſeedes man of this ſpeech.

5 Being conſtrained to refell the fooliſh bragges of certaine ambitious men, he witneſſeth, that they are able to bring nothing, but that they falſly perſwade themſelues of themſelues: and as for himſelfe, although hee bragge of excellent things, yet hee will not paſſe the boundes which God hath meaſured him out, according wherevnto he came euen vnto them in preaching the Goſpel of Chriſt, and truſteth that hee ſhall goe further, when they haue ſo profited that hee ſhall not need to tary any longer amongſt them to inſtruct them. And herevnto is added an amplification, in that hee neuer ſucceeded other men in their labours. h This is ſpoken after a taunting ſort.

praiſe themſelues: but they vnderſtand not that i they meaſure themſelues with i themſelues, and k compare themſelues with themſelues.

13 But we will not reioyce of things, which are not within *our* l meaſure, ✤ but according to the meaſure of the line, whereof God hath diſtributed vnto vs a meaſure to attaine euen vnto you.

14 For wee ſtretch not our ſelues beyond *our* meaſure, as though we had not attained vnto you: for euen to you alſo haue wee come *in preaching* the Goſpel of Chriſt.

15 Not boaſting of things which are m without *our* meaſure: *that is*, of others mens labours: and wee hope, when your faith ſhall increaſe, to be magnified by you according to your line abundantly,

16 And to preach the Goſpel in thoſe *regions* which *are* beyond you: not to reioyce in n another mans line: *that is*, in the things that are prepared already.

17 ✤ 6 But let him that reioyceth, reioyce in the Lord.

18 For he that praiſeth himſelfe, is not allowed, but he whom the Lord praiſeth.

CHAP. XI.

2 He teſtifieth that for the great loues ſake he beareth to the Corinthians, he is compelled 5 to vtter his owne praiſes: 9 and that he beſtowed his labor on them without any reward, 13 that the falſe apoſtles ſhould not ſurpaſſe him in any thing, 22 whom he farre excelled in thoſe things which are praiſe worthy in deed.

WOuld a to God, ye could ſuffer a little my fooliſhneſſe, and in deed, ye ſuffer me.

2 For I am ielous ouer you, with a godly ielouſie: for I haue prepared you for one husband, to b preſent you *as* a pure virgine to Chriſt:

3 But I feare leaſt as the * ſerpent beguiled Eue through his ſubtilty, ſo your minds ſhould be c corrupt from the ſimplicity that is in d Chriſt:

4 2 For if he that commeth, preacheth e another Ieſus whom we haue not preached: or if ye receiue another ſpirit whom yee haue not receiued: either another Goſpel which ye haue not receiued, ye might well haue ſuffered *him*.

5 Verely I ſuppoſe that I was not inferiour to the very chiefe Apoſtles.

6 3 And though *I be* f rude in ſpeaking, yet *I am* not *ſo* in knowledge, but among you we haue bene made manifeſt to the vttermoſt, in all things.

7 4 Haue I committed an offence, becauſe I abaſed my ſelfe, that ye might be exalted, & becauſe I preached to you the Goſpel of God freely?

8 I robbed other Churches, and tooke wages *of them* to do you ſeruice.

9 And when I was preſent with you, and had need, ✤ I was not ſlouthfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia,

i *Vpon a vaine perſwaſion that they haue of themſelues, they take vpon them they care not what.* k *They contemne all other, and meaſure all their doings only by themſelues.* l *Of thoſe things which God hath not meaſured to me.* ✤ *Epheſ. 4, 7.* m *As though God had diuided the whole world among the Apoſtles, to be husbanded.* n *In countreyes which other men haue prepared and husbanded with the preaching of the Goſpell.* ✤ *Iere. 9, 24. 1. Corinth. 1, 31.*

7 He ſomewhat mitigateth that which he ſpake of himſelfe and therewith alſo prepareth the Corinthians to heare other things, witneſſing that he ſeeketh nothing els but to approue himſelfe to God, whoſe glory he onely ſeeketh.

1 He granteth that after a ſort he playeth the foole in this vaunting of things, but he addeth that he doth it againſt his will, for their profit becauſe hee ſeeth them deceiued by certaine vaine and craftie men, through the craft and ſubtiltie of Satan.

2 *He ſpeaketh as a woer, but yet as one that ſeeketh them not for himſelfe, but for God.* b *To marrie you together.* * *Gene. 3, 4.* c *This place is to be marked againſt them which loathe that plaine and pure ſimplicitie of the Scriptures, in compariſon of the colours and paintings of mans eloquence.* d *Which is meet for them y are in Chriſt.*

2 She weth that they deceiue themſelues, if they looke to receiue of any other man, either a more excellent Goſpel, or more excellent gifts of the holy Ghoſt. e *A more perfect doctrine of Ieſus Chriſt.* 3 He refuteth the ſlanders of thoſe Thraſoes. I grant, ſayth he, that I am not ſo eloquent an Oratour, but yet they can not take away the knowledge of the Goſpel from me, whereof you haue had good proofe, and that euery maner of way. f *Paul lacked not that kinde of eloquence which is meet for a man, and fit for the Goſpel, but he willingly wanted that painted kinde of ſpeech, which too many now a dayes hunt after and follow.* 4 Another ſlander, to wit, that he was a raſcall, and liued by the labour of his owne hands. But herein, ſayth the Apoſtle, what can you lay againſt me, but that I was content to take any paines for your ſakes, and when I lacked, to trauell for my liuing with mine owne handes in part, and partly alſo when pouerty conſtrained mee, I choſe rather otherwiſe to ſeeke my ſuſtenance, then to be any burden to you, although I preached the Goſpel vnto you? ✤ *Chap 12, 13.*

ſupplied,

supplied, and in all things I kept, 5 and will keepe my selfe, that I should not be grieuous vnto you.

10 The g trueth of Christ is in me, that this reioycing shall not be h shut vp against mee in the regions of Achaia.

11 Wherefore? becausse I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they i reioyce.

13 6 For such false apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of k light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though *they vvere* the ministers of righteousnesse, whose end shallbe according to their workes.

16 7 I say againe, Let no man thinke that I am foolish, or else take me euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as *it vvere* foolishly, in this *my* great boasting.

18 Seeing that many reioyce after he flesh, I will reioyce also.

19 For ye suffer fooles gladly, becausse that yee are wise.

20 8 For ye suffer, euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the l reproach: as though that we had bene m weake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, ✣ so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am n more: in labours more aboundant: in stripes aboue measure: in prison more plenteously: in o death oft.

24 Of the Iewes p fiue times receiued I fourtie *stripes* saue one.

25 I was q thrise § beaten with roddes: I was * once stoned: I suffred thrise * shipwracke: night and day haue I beene in the deepe sea.

26 In iourneying *I vvas* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and r painefulnesse, in watching often, in hunger and thirst, in fastings often, in colde and in nakednesse.

28 9 Beside the things which are outward, I am combred dayly, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 10 If I must needes reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In ✣ Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascens, and woulde haue caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He doth euen vnwillingly make rehearsall, 3 of the heauenly visions, 4 that were reuealed vnto him, 6 for which though he might in deede glory, yet he will not, 10 being priuy of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue eare to certaine vaine glorious persons, who draw them from Christ.

IT 1 is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I know a man a in Christ aboue fourteene yeeres agoe, (whether *he vvere* in the body, I can not tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the b third heauen.

3 Aud I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was taken vp into c Paradise, and heard words which d cannot be spoken, which are not e possible for man to vtter.

5 2 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the trueth: but I refraine, lest any man should thinke of me aboue that hee seeth in me, or that he heareth of me.

7 3 And least I should be exalted out of measure through the aboundance of reuelations, there was giuen vnto me a f pricke in the flesh, the messenger of g Satan to buffet me, becausse I should not be exalted out of measure.

8 For this thing I besought the Lord h thrise that it might depart from me.

9 And he sayd vnto me, My grace is sufficient

5 An amplification: so farre is he from being ashamed of this act, that he hath also resolued with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truely sayd, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thrasoes may neuer finde the occasion which they haue already sought for. and he in the meane season may set some thing before them to follow, that at length they may truely say, that they are like to Paul.

g This is a forme of an oath, as if he sayd, let me not be thought to haue any trueth in me.

h Shalbe alwayes open to me.

i Pauls aduersaries sought all occasions they could, to be equall to him. And therefore seeing they had rather eate vp the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take some thing: which thing if he had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glosing kinde of eloquence, that some of them euen dispised Paul: but he sheweth that all this is nothing but colours and painting.

6 Now at length he painteth out these fellowes in their colours, forewarning that it will come to passe, that they will at length betray themselues, what countenance soeuer they make of zeale that they haue to Gods glory.

7 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care almost all Churches depended, as it was plainely seene by experience.

10 He turneth that against the aduersaries, which they obiected against him: as if he should say, They alleadge my calamities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I deuise and forge nothing.

✣ *Actes 9,24.*

1 He goeth forward in his purpose, and becausse those bragging mates boasted of reuelations, he reckoneth vp those things which lift him vp aboue the common capacitie of men: but he vseth a preface, and excuseth himselfe aduisedly.

a I speake this in Christ, that is, Ie it spoken without vaine glory, for I seeke nothing but Christ Iesus onely.

b Into the highest heauen: for we needs not to dispute subtilly vpon the word (Third) but yet this place is to be marked against them which would make heauen to euery where.

c So the Greeians name that which we cal a parke, that is to say, a place where trees are planted, and wilde beasts kept, by which name they that translated the olde Testament out of the Hebrewe into Greeke, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And here vnto grew it, that that blessed seate of the glory of God is called by that name. *d Which no man is able to vtter.* *e Which the Saints themselues are not by any meanes able to expresse, becausse it is God himselfe. Thus doeth Clemens Alexandrinus expound this place, Strom. 5.*

2 To remoue all suspicion of ambition hee witnesseth that hee braggeth not of those things as of his owne, but as out of himselfe. and yet notwithstanding faineth nothing, least by this occasion other men should attribute more vnto him then in deede hee is: and therefore he had rather glory in his miseries.

3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan and by all kinde of temptations, to wit, least they shou'd be too much puffed vp, and also that they may be made perfite by that continuall exercise.

f He meaneth concupiscence, that sticketh fast in vs, as it were a pricke, i. so much that it constrained Paul himselfe being regenerate, to cry out, I doe not that good that I would, &c. And he calleth it a pricke, by a borrowed kinde of speach taken from thornes, or stumpe, which are very dangerous and hurtfull for the feete, if a man walke through woods that are cut downe. *g Which setteth those lusts on fire,* *h Ofi.*

for thee: for my power is made perfect through weakeneſſe. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Chriſt may i dwell in me.

10 Therefore I take k pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in anguiſh for Chriſtes ſake: for when I am weake, then am I ſtrong.

11 I was a foole to boaſt my ſelfe: yee haue compelled me: 5 for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing.

12 The l ſigne of an Apoſtle were wrought among you with all patience, with ſignes, and wonders and great works.

13 For what is it, wherein yee were inferiours vnto other Churches, ✤ except that I haue not bene m ſlouthfull to your hinderance? forgiue mee this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be ſlouthfull to your hinderance: for I ſeeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtow, and will be beſtowed for your ſoules: though the more I loue you, the leſſe I am loued.

16 6 But be it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I ſent vnto you?

18 I haue deſired Titus, and with him I haue ſent a brother: did Titus pill you of any things? walked we not in the ſelfe ſame ſpirit? *vvalked vve* not in the ſame ſteps?

19 7 Againe, thinke yee that wee excuſe our ſelues vnto you? we ſpeake before God in n Chriſt. But *vve doe* all things, dearely beloued, for your edifying.

20 8 For I feare leaſt when I come, I ſhall not find you ſuch as I would: and that I ſhallbe found vnto you ſuch as ye would not: and leaſt *there be* ſtrife, enuying, wrath, contentions, backbitings, whiſperings, ſwellings, *and* diſcord.

21 *I feare* leaſt when I come againe, my God abaſe me among you, and I ſhall bewaile many of them which haue ſinned already, and haue not repented of the vncleanneſſe, and fornication, and wantonneſſe which they haue committed.

4 He concludeth, that hee will onely ſee his miſeries againſt the vaine bragges of the falſe apoſtles, and therewith alſo excuſeth himſelfe, for that by their importunitie, he was conſtrained to ſpeake ſo much of theſe things as he did: to wit, becauſe that if his Apoſtleſhip were ſubuerted his doctrine muſt needes fall.

i That I might feele the vertue of Chriſt more and more: For the weaker that our tabernacles are, the more doeth Chriſts vertue appeare in them.

k I doe not onely take them patiently and with a good heart, but alſo I take great pleaſure in them.

5 Againe he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his Apoſtleſhippe amongſt them, and againe he deſireth by certaine arguments, how farre bee is from all courtouſneſſe, and alſo how he is affectioned towards them.

l The arguments whereby it may well appeare, that I am indeede an Apoſtle of Ieſus Chriſt.

✤ *Chap. 11, 9.*

m I was not ſlouthfull in getting my liuing with mine owne hands, that I might not be burdenſome to you. 6 He putteth away another moſt grieuous ſlaunder, to wit, that he did ſubtilly and by others, make his gaine and profite of them. 7 Hee concludeth, that hee writeth not theſe things vnto them, as though hee needed to defend himſelfe, for hee is guiltie of nothing: but becauſe it is behoueable for them to doubt nothing of his fidelitie who inſtructed them. *n As it becommeth him to ſpeake truely and ſincerely, that profeſſeth himſelfe to be in Chriſt, that is to ſay, to be a Chriſtian.* 8 Hauing confirmed his authoritie vnto them, he rebuketh them ſharpely, and threatneth them alſo like an Apoſtle, ſhewing that he will not ſpare them hereafter, vnleſſe they repent, ſeeing that this is the third time that he hath warned them.

CHAP. XIII.

1 Comming the third time, 2 he denounceth the ſharper vengeance toward them, 5 who haue a perfect triall of the power of Chriſt in his Apoſtleſhip: 10 At length hee prayeth for their repentance, 11 And wiſheth them proſperitie.

LO this *is* the third time that I come vnto you, ✤ In the mouth of two or three witneſſes ſhall euery word ſtand.

2 I told you before, and tell you before: as though I had bene preſent the ſecond time, ſo write I now being abſent to them, which heretofore haue ſinned, and to all others, that if I come againe, I will not ſpare,

3 1 Seeing that yee ſeeke experience of Chriſt, that ſpeaketh in mee, which towarde you is not weake, but is a mightie in you.

4 For though hee was crucified concerning b *his* infirmitie, yet liueth hee through the power of God. And we no doubt are weake in him, but we ſhall liue with him, through the power of God toward you.

5 ✤ 2 Prooue your ſelues whether ye are in the faith: examine your ſelues: knowe yee not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?

6 3 But I truſt that yee ſhall knowe that wee are not reprobates.

7 Nowe I pray vnto God that yee doe none euill, not that we ſhould ſeeme approoued, but that yee ſhould doe that which is honeſt: though wee be as c reprobates.

8 For wee can not *doe* any thing againſt the trueth, but for the trueth.

9 For wee are glad when we are weake, and that ye are ſtrong: this alſo we wiſh for, *euen* your d perfection.

10 Therefore write I theſe things being abſent, leaſt when I am preſent, I ſhould vſe ſharpneſſe, according to the power which the Lord hath giuen mee, to edification, and not to deſtruction.

11 4 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace ſhall be with you.

12 5 Greet one another with an * holy kiſſe. All the Saints ſalute you.

13 The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holy Ghoſt be with you all, Amen.

✤ *Deut. 19, 17. mat. 18, 16, Ioh. 8. 17. hebr. 10, 28.*

1 A moſt ſharpe reprehenſion, for that, while they deſpiſe the Apoſtles admonitions, they tempt Chriſtes owne patience: and alſo while they contemne him as wretched and miſerable, they lay nothing herein againſt him, which is not common to him with Chriſt.

a And will be moſt mightie to be reuenged of you, when neede ſhalbe.

b As touching that baſe forme of a ſeruant which he tooke vpon him when he abaſed himſelfe.

✤ *1. Cor. 11, 28.*

2 He confirmeth that which he ſpake of the vertue of God appearing in his miniſterie, and he gathereth by the mutuall relation betweene the peoples faith, and the miniſters preaching, that they muſt either reuerence his Apoſtleſhip, vpon whoſe doctrine their faith is grounded, or they muſt condemne themſelues of infidelitie, and muſt confeſſe themſelues not to be of Chriſtes body. 3 He mitigateth that ſharpeneſſe, truſting that they will ſhew themſelues towards their faithfull Apoſtle, apt and willingly to be taught: adding this moreouer, that he paſſeth not for his owne fame and eſtimation, ſo that hee may ſerue to their ſaluation, which is the onely marke that he ſhooteth at. *e In mens iudgement.* *d That all things may be in good order amongſt you, and the members of the Church reſtored into their place, which haue bene ſhaken and out of place.* 4 A briefe exhortation, but yet ſuch an one as comprehendeth all the parts of a Chriſtian mans life. 5 He ſaluteth them familiarly, and in concluſion wiſheth well vnto them. * 1. Cor. 16, 20.

¶ The ſecond *Epiſtle* to the Corinthians, written from Philippi, a citie in Macedonia, *and ſent* by Titus and Lucas,

THE

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

1 *Straight after the salutation,* 6 *He reprehendeth the Galatians for reuolting,* 9 *from his Gospel,* 15 *which he receiued from God,* 17 *before he had communicated with any of the Apostles.*

PAVL 1 an Apostle (not [a] of men, neither by [b] man, ✣ but by [c] Iesus Christ, and God the Father which hath raised him from the dead.)

2 And all the brethren which are with me vnto the Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,

4 2 Which gaue himselfe for our sinnes, that he might deliuer vs ✣ from this present euil [d] world according to the will of God euen our Father,

5 To whom *be* glory for euer and euer, Amen.

6 3 I marueile that ye are so soone [e] remooued away vnto another Gospel, from him that had called you in the grace of Christ.

7 4 Which is not another *Gospel*, saue that there be some which trouble you, and intend to [f] peruert the Gospel of Christ.

8 But though that we, or an Angel from heauen preach vnto you otherwise then that which we haue preached vnto you, let him be [g] accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed.

10 5 For now preach I [h] mans *doctrine*, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * 6 Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.

13 7 For ye haue heard of my conuersation in time past, in the Iewish religion, how that ✣ I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it pleased God (which had [l] separated me from my mothers wombe, and called *me* by his grace.)

16 To reueale his Sonne [m] in mee, that I should preach him ✣ among the Gentiles immediatly, 8 I communicated not with [n] flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus

18 Then after three yeeres I came againe to Hierusalem, to visite Peter, and aboade with him fifteene dayes.

19 And none other of the Apostles saw I, saue Iames the Lords brother.

20 Now the things which I write vnto you, behold, *I vvitnesse* [o] before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea which were in Christ.

22 But they had heard onely *some say*, He which persecuted vs in time past, nowe preacheth the [g] faith which before he destroyed.

23 And they glorified God for me.

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5 A salutation comprehending in few words, the summe of the Apostles doctrine, and also besides straightway from the beginning, shewing the grauitie meete for the authoritie of an Apostle, which he had to maintaine against the false apostles.

a *He sheweth who is the authour of the ministery generally: for herein the whole ministery agreeth, that whether they be Apostles, or Shepheards, or Doctours, they are appointed of God.*

b *He toucheth the instrumental cause: for this is a peculiar prerogatiue to the Apostles, to be called immediatly from Christ.*

✣ *Titus 1,3.*

c *Christ no doubt is man, but hee is God also, and head of the Church, and in this respect to be exempted out of the number of men.*

2 The summe of the true Gospel is this, that Christ by his onely offering, saueth vs being chosen out from the world, by the free decree of God the Father. ✣ *Luke 1,74.*

d *Out of that must corrupt state which is without Christ.*

3 The first part of the Epistle wherein he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, and wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with childing, reprooving them of lightnesse for that they haue eare so easily vnto them which peruerted them and drew them away to a new Gospel.

e *He vseth the passiue voyce, to cast the fault vpon the false apostles, and he vseth the time that now is, to giue them to vnderstand, that it was not already done, but in doing.*

4 He warneth them in time to remember that there are not many Gospels, and therefore whatsoeuer these false apostles pretend which had the Law, Moses and the Fathers in their mouthes, yet they are in deede so many corruptions of the true Gospel, insomuch, that hee himselfe, yea, and the very Angels themselues, (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change the least iote that may be in the Gospel, that hee deliuered to them before.

f *For there is nothing more contrary to faith or free iustification, then iustification by the Law, or by our deseruing.*

g *Luke Rom. 9.3.*

5 A confirmation taken both from the nature of the doctrine it selfe, and also from that maner which he vseth in teaching: for neither saith hee, did I teach those things which pleased men as these men doe which put part of saluation in externall things, and workes of the Law, neither went I about to procure any mans fauour. And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly.

h Hee toucheth the false apostles who had nothing but men in their mouthes, and he, though hee would derogate nothing from the Apostles, preacheth God and not men. * 1. Cor. 15, 1.

6 A second argument to proue that this doctrine is heauenly, because hee had it from heauen, from Iesus Christ himselfe, without any mans helpe, wherein hee excelleth them whom Christ taught here on earth after the maner of men.

i This place is to be vnderstood of an extraordinary reuelation, for otherwise the Sonne alone reuealed his Gospel by his Spirit, although by the ministery of men, which Paul shutteth out here.

7 Hee prooueth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians themselues know well ynough: for saith hee, it is well knowen in what schoole I was brought vp, euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauill and say that I was a scholler of the Pharises in name onely and not in deede, no man is ignorant, how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men.

✣ *After 9,8.*

k *Hee calleth them the traditions of his Fathers, because he was not only a Pharise himselfe, but also had a Pharise to his father.*

l *He speaketh of Gods euerlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the euerlasting counsaile of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of workes forseene.*

m *To me, and this is a kinde of speech which the Hebrues vse, whereby this is giuen vs to vnderstand, that this gift commeth from God.*

✣ *Ephes. 3,8.*

8 Because it might be obiected, that indeede he was called of Christ in the way, but afterwards was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fifteene dayes, where hee saw onely Peter and Iames, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knew him onely by name, so farre off was it, that he was there instructed of men.

n With any man in the world.

o This is a kinde of oathe.

p The doctrine of faith.

CHAP. II.

1 *That the Apostles did nothing disagree from his Gospel,* 3 *he declareth by the example of Titus being vncircumcised,* 11 *and also by his admouching the same against Peters dissimulation.* 17 *And so he passeth to the handling of our free iustification by Christ, &c.*

THen 1 fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by [a] reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I should runne, or had runne [a] in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the [b] false brethren which were craftily sent in, and crept in priuily to spie out our liberty which we haue in Christ Iesus, that they tormented themselues therein, which traiterously layd wait against him, but in vaine: neither did they adde the least iote that might be to the doctrine which hee had preached, but contrarywise they gaue to him and Barnabas the right hands of fellowship and acknowledged them as Apostles appointed of the Lord to the Gentiles.

1 Now he sheweth how he agreeeth with the Apostles with whom he granteth that he conferred touching his Gospel which he taught among the Gentiles, fourteene yeeres after his conuersion, and they alowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some

a *Vnfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him, that hee was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedy this sore.*

b *Which by deceit, and counterfait holynesse crept in amongst the faithfull.*

might bring vs into bondage.

5 To whom we gaue not place by c ſubiection for an houre, that the d trueth of the Goſpel might continue with e you.

6 But by them which ſeemed to be great, *I vvas not taught* (whatſoeuer they were in time paſſed, I am nothing the better: ✣ God accepteth no mans perſon) for they that are the chiefe, did adde nothing to me *aboue that I had.*

7 But contrarywiſe, when they ſawe that the Goſpel ouer the f vncircumciſion was committed vnto mee, as *the Goſpel* ouer the circumciſion was vnto Peter:

8 (For hee that was mighty by Peter in the Apoſtleſhip ouer the circumciſion, was alſo mighty by me toward the Gentiles.)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto mee, which are g counted to be pillars, they gaue to me and to Barnabas the right h hands of fellowſhip, that wee *ſhould preach* vnto the Gentiles, and they vnto the circumciſion,

10 *Warning* onely that wee ſhould remember the poore: which thing alſo I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withſtood him to his i face: for he was to be condemned.

12 2 For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, he withdrew and ſeparated himſelfe, fearing them which were of the circumciſion.

13 And the other Iewes played the hypocrites likewiſe with him, in ſo much that Barnabas was k led away with them by that their hypocriſie.

14 But when I ſaw, that they went not the l right way to the m trueth of the Goſpel, I ſaide vnto Peter before all men, If thou being a Iew, liueſt as the Gentiles, and not like the Iewes, why n conſtraineſt thou the Gentiles to doe like the Iewes?

15 3 We *vvhich are* Iewes o by nature, and not p ſinners of the Gentiles,

16 Knowe that a man is not iuſtified by the works of the Law, but by the faith q of Ieſus Chriſt, euen we, *I ſay*, haue beleeued in Ieſus Chriſt, that we might be iuſtified by the faith of Chriſt, and not by the workes of the Lawe, becauſe that by the workes of the Law, r no fleſh ſhalbe iuſtified.

17 ✣ 4 If then while ſ we ſeeke to be made righteous by Chriſt, wee our ſelues are found ſinners, is Chriſt therefore the miniſter of ſinne? God forbid.

18 For if I builde againe the things that I haue deſtroyed, I make my ſelfe a treſpaſſer.

19 For I through the Law am dead to the t Law, that I might liue vnto God.

20 I am crucified with Chriſt, but I liue, *yet* not u I any more, but Chriſt liueth in mee: and in that that I nowe liue in the x fleſh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himſelfe for me.

21 5 I doe not abrogate the grace of God: for if righteouſneſſe *be* by the Lawe, then Chriſt died without a y cauſe.

CHAP. III.

1 *He rebuketh them, for ſuffering themſelues to be drawen from the grace of free iuſtification in Chriſt, moſt liuely ſet out vnto them.* 6 *Hee bringeth in Abrahams example,* 10 *declaring the effects,* 21 *and cauſes of the giuing of the Law.*

O 1 Fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the trueth, to whom Ieſus Chriſt before was deſcribed in your a ſight, *and* among you crucified?

2 This onely would I learne of you, Receiued ye the b Spirit by the workes of the Law, or by the hearing of c faith *preached?*

3 2 Are ye ſo fooliſh, that after ye haue begun in the Spirit, ye would now be made perfect by the d fleſh?

4 3 Haue yee ſuffered ſo many things in vaine? if ſo be it be euen in vaine.

5 4 Hee therefore that miniſtreth to you the Spirit, and worketh miracles among you, *doeth hee it* through the workes of the Lawe, or by the hearing of faith *preached?*

6 5 *Yea rather* as e Abraham beleeued God, and it was ✣ imputed to him for righteouſneſſe.

7 6 Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 7 For the Scripture foreſeeing, that God would iuſtifie the Gentiles through faith, preached before the Goſpel vnto Abraham, *ſaying*, ✣ 8 In thee ſhall all the Gentiles be f bleſſed.

9 9 So then they which be of faith, are bleſſed g with faithfull Abraham.

c By ſubmitting our ſelues to them, and betraying our owne liberrie.
d The true and ſincere doctrine of the Goſpel, which remained ſafe from being corrupt with any of theſe mens falſe doctrines.
e Vnder the Galatians name, he vnderſtandeth all nations.
✣ Deuter. 10, 17. 2. chron. 19, 7. iob 34, 19. actes 10, 34. rom. 2, 11. ephes. 6. 9. col. 3, 25. 1. pet. 1, 17.
f Among the Gentiles, as Peter had to preach it among the Iewes.
g Whom alone and onely, theſe men count for pillars of the Church, and whoſe name they abuſe to deceiue you.
h They gaue vs their hand in token that we agreed wholly to the doctrine of the Goſpel.
i Before all men.
2 Another moſt vehement proofe of his Apoſtleſhip, and alſo of that doctrine, which he had deliuered concerning free iuſtification by faith onely becauſe that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Iewes ſakes which came from Hieruſalem he played the Iew, and offended the Gentiles which had beleeued.
k By example rather then by iudgement.
l Word for word, with a right foote which he ſetteth againſt halting and diſſembling which is backward.
m He calleth the trueth of the Goſpel both the doctrine it ſelfe, and alſo the vſe of doctrine, which wee call the practiſe.
n Hee ſaith they were conſtrained, which played the Iewes by Peters example.
3 The ſecond part of this Epiſtle, the ſtate whereof is this: we are iuſtified by faith in Chriſt Ieſus without the workes of the Law: which thing he propounde h in ſuch ſort, that firſt of all hee meeteth with an obiection, (for I alſo ſaith hee am a Iew, that no man may ſay againſt mee, that I am an enemie to the Law) and afterward, he confirmeth it by the expreſſe witneſſe of Dauid.
o Although we be Iewes, yet we preach iuſtification by faith becauſe we know vndoubtedly, that no man can be iuſtified by the Law.
p So the Iewes called the Gentiles, becauſe they were ſtrangers from Gods couenant.
q In Ieſus Chriſt.
r No man, and in this word, (fleſh) there is a great vehemencie, whereby is meant that the nature of man is vtterly corrupt. ✣ Rom. 3, 19.
4 Before he goeth any further, he metteth with their obiection, which abhorred this doctrine of free iuſtification by faith, becauſe ſay they, men are by this meanes withdrawen from the ſtudy of good workes. And in this ſort is the obiection, If ſinners ſhould be iuſtified through Chriſt by faith without the Law Chriſt ſhould approue ſinners, and ſhould as it were exhort them vnto reuolt by his miniſterie. Paul anſwereth that this conſequence is falſe. becauſe that Chriſt deſtroyeth ſinne in the beleeuers: For ſo faith hee doe men flee vnto Chriſt, through the terrour and feare of the Law that being quit from the curſe of the Law and iuſtified, they may be ſaued by him, that together therewithall, he beginneth in them by little and little, that ſtrength and power of his which deſtroyeth ſinne: to the end that this old man being aboliſhed by the vertue of Chriſt crucified, Chriſt may liue in them, and they may conſecrate themſelues to God. Therefore if any man giue himſelfe to ſinne after he hath receiued the Goſpel, let him not accuſe Chriſt nor the Goſpel, but himſelfe, for that he deſtroyeth the worke of God in himſelfe.
ſ He goeth from iuſtification to ſanctification, which is another benefit we receiue by Chriſt, if we lay hold on him by faith.
t The Law that terrifieth the conſcience, bringeth vs to Chriſt, and he onely cauſeth vs to die to the Law indeede, becauſe that by making vs righteous, he taketh away from vs the terrour of conſcience, and by ſanctifying vs, cauſeth through the mortifying of luſt in vs, that it cannot take ſuch occaſion to ſinne by the reſtraint which the Law maketh, as it did before. Rom. 7, 10, 11.
u The ſame that I was before.
x In this mortall body.
5 The ſecond argument taken of an abſurditie: If men may be iuſtified by the Law, then was it not neceſſary for Chriſt to die.
y For there was no cauſe why he ſhould do ſo.
1 The third reaſon or argument taken of thoſe gifts of the holy Ghoſt, wherewith they were indued from heauen after they had heard and beleeued the Goſpel by Pauls miniſterie: which ſeeing they were ſo euident to all mens eyes, that they were as it were liuely images, wherein they might behold the trueth of the doctrine of the Goſpel, no leſſe then if they had behold with their eyes Chriſt himſelfe crucified, in whoſe onely death they ought to haue their truſt, he marueileth how it could be that they could be ſo bewitched by the falſe apoſtles.
a Chriſt was laid before you, ſo notably and ſo plainely, that you had his liuely image as it were repreſented before your eyes, as if he had bene crucified before you.
b Thoſe ſpirituall graces and gifts, which were a ſeale as it were to the Galatians, that the Goſpel which was preached to them was true.
c Of the doctrine of faith.
2 The fourth argument with faith, this were not to goe forward, but backward, ſeeing that thoſe ſpirituall gifts which were beſtowed vpon you, are more excellent then any that could proceed from your ſelues. And moreouer, it ſhould folow, that the Law is better then Chriſt, becauſe it ſhould perfite and bring to end that which Chriſt began onely.
d By the (fleſh) he meaneth the ceremonies of the Law, againſt which he ſetteth the Spirit, that is, the ſpirituall working of the Goſpel.
3 An exhortation by maner of vpbraiding, that they doe not in vaine ſuffer ſo many conflicts.
4 He repeateth the third argument which was taken of the effects, becauſe hee had interlaced certaine other arguments by the way.
5 The firſt argument which is of great force, and hath three grounds. The firſt, That Abraham was iuſtified by faith, to wit, by free imputation of righteouſneſſe according to the promiſe apprehended by faith, as Moſes doeth moſt plainely witneſſe.
e Looke Rom. 4.
✣ Gen. 15, 6. rom. 4 3. iames 2, 23.
6 The ſecond, that the ſonnes of Abraham muſt be eſteemed and accounted of by faith.
7 The third, that all people that beleeue, are without exception, comprehended in the promiſe of the bleſſing.
✣ Gene. 12, 3 acts 3, 25.
8 A proofe of the firſt and ſecond grounds, out of the worde of Moſes.
f Bleſſing in this place, ſignifieth the free promiſe by faith
9 The concluſion of the fifth argument: Therefore as Abraham is bleſſed by faith, ſo are all his children (that is to ſay, all the Gentiles that beleeue) bleſſed, that is to ſay, freely iuſtified.
g With faithfull Abraham, and not by faithfull Abraham, to giue vs to vnderſtand that the bleſſing commeth not from Abraham, but from him, by whom Arbaham and all his poſteritie is bleſſed.

10 The ſixth argument, the concluſion whereof is alſo in the former verſe taken of contraries, thus, They are accurſed which are of the workes of the Law, that is to ſay, which value their righteous by the performance of the Law. Therefore they are bleſſed which are of faith, that is, they which haue righteouſneſſe by faith.

11 A proofe of the former ſentence or propoſition: and the propoſition of this argument is this: Curſed is hee that fulfilleth not the whole Law.

✤ *Deut.*27,26.

12 The ſecond propoſition with the concluſion: But no man fulfilleth the Law. Therefore no man is iuſtified by the Law. or els, which ſeeke righteouſneſſe by the workes of the Law. And there is annexed alſo this maner of proofe of the ſecond propoſition, to wit, Righteouſneſſe, and life are attributed to faith, Therefore no man fulfilleth the Law. ✤ *Hab.*2.4. *rom.*1,17. *heb.*10, 10. 13 Here is a reaſon ſhewed of the former conſequence: Becauſe the Lawe promiſeth life to all that keepe it, and therefore if it be kept, it iuſtifieth and giueth life. But the Scripture attributing righteouſneſſe and life to faith, taketh it from the Lawe, ſeeing that faith iuſtifieth by imputation, and the Law by the performing of the worke. * Leuit.18,5. 14 A preuenting of an obiection: How then can they be bleſſed, whom the Law pronounceth to be accurſed? Becauſe Chriſt ſuſteined the curſe which the Law laid vpon vs, that we might be quit from it. 15 A proofe of the anſwere by the teſtimonie of Moſes.. * *Leut.*21,13. *h Chriſt was accurſed for vs, becauſe he bare the curſe that was due to vs, to make vs partakers of his righteouſneſſe.*

16 A concluſion of all that was ſayd before in the handling of the fifth and ſixth reaſons, to wit, that both the Gentiles are made partakers of the free bleſſing of Abraham in Chriſt, and alſo that the Iewes themſelues, of whoſe number the Apoſtle counteth himſelfe to bee, cannot obtaine that promiſed grace of the Goſpel, which he calleth the Spirit, but onely by faith. And the Apoſtle doth ſeuerally apply the concluſion, both to the one and the other, preparing himſelfe a way, to the next argument, whereby he declareth, that that one onely ſeed of Abraham, which is made of all peoples can no otherwiſe be ioyned and growe vp together, but by faith in Chriſt. 17 He putteth forth two generall rulers before the next argument, which is the ſeuenth in order: That one is, that it is not lawfull to breake couenants and contracts which are iuſtly made and according to Law amongſt men, neither may any thing be added vnto them: The other is, that God did ſo make a couenant with Abraham, that hee would gather together his children which conſiſt both of Iewes and Gentiles into one body (as appeareth by that which hath bene ſaid before.) For he did not ſay, that he would be the God of Abraham and of his ſeedes, (which things notwithſtanding ſhould haue bene ſayd, if he had many and diuers ſeedes, as the Gentiles apart and the Iewes apart,) but that he would be the God of Abraham and of his ſeede as of one. *i I will vſe an example which is common among you, that you may be aſhamed you giue not ſo much to Gods couenants, as you doe to mans.* ✤ *Heb.*9,17. *k Authenticall, as we call it.* 18 He putteth forth the ſumme of the ſeuenth argument, to wit, that both the Iewes and Gentiles growe together into one body of the ſeede of Abraham, in Chriſt onely, ſo that all are one in Chriſt, as it is afterward declared, verſ.21. *l Paul ſpeaketh not of Chriſts perſon, but of two peoples, which grew together in one, in Chriſt.* 19 The eight argument taken of compariſon, thus: If a mans couenant (being authenticall) be firme and ſtrong, much more Gods couenant. Therefore the Law was not giuen to abrogare the promiſe made to Abraham, which had reſpect to Chriſt, that is to ſay, the end whereof did hang of Chriſt. *m Which tendeth to Chriſt* 20 An enlarging of that argument, thus: Moreouer and beſides that the promiſe is of it ſelfe firme and ſtrong, it was alſo confirmed with the preſcription of long time, to wit, of 430. yeeres, ſo that it could in no wiſe be broken. 21 An obiection: We grant that the promiſe was not abrogated by the couenant of the Law, and therefore we ioyne the Law with the promiſe. Nay, ſaith the Apoſtle, theſe two cannot ſtand together, to wit, that the inheritance ſhould both be giuen by the Law and alſo by promiſe, for the promiſe is free: whereby it followeth, that the Law was not giuen to iuſtifie, for by that meane the promiſe ſhould be broken. *n By this word (inheritance) is meant the right of the ſeed, which is, that God ſhould be our God, that is to ſay, that by vertue of the couenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be bleſſed of God as well as he.*

10 10 For as many as are of the works of the Lawe, are vnder the curſe: 11 For it is written, ✤ Curſed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 12 And that no man is iuſtified by the Law in the ſight of God, it is euident: ✤ for the iuſt ſhall liue by faith.

12 13 And the Law is not of faith: but * the man that ſhall doe theſe things, ſhall liue in them.

13 14 Chriſt hath redeemed vs from the curſe of the Law, made a curſe for vs, (15 for it is written, * h Curſed is euery one that hangeth on tree.)

14 16 That the bleſſing of Abraham might come on the Gentiles through Chriſt Ieſus, that wee might receiue the promiſe of the Spirit through faith.

15 17 Brethren, I ſpeake as i men doe: ✤ though it be but a mans couenant, when it is k confirmed, *yet* no man doth abrogate it, or addeth any thing thereto,

16 Now to Abraham and his ſeede were the promiſes made. He ſaith not, and to the ſeedes, as *ſpeaking* of many: but, And to thy ſeede, as of one, 18 which is l Chriſt.

17 19 And this I ſay, that the couenant that was confirmed afore of God m in reſpect of Chriſt, the 20 Law which was foure hundreth and thirty yeeres after, cannot diſanull, that it ſhould make the promiſe of none effect.

18 21 For if the n inheritance *be* of the Lawe, *it is* no more by the promiſe, but God gaue it freely vnto Abraham by promiſe.

19 22 Wherefore then *ſerueth* the Law? It was added becauſe of the o tranſgreſsions, p till the ſeed came, vnto the which the promiſe was made: 23 & it was q ordained by r Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not *a Mediatour* of one: 24 but God is one.

21 25 *Is* the Lawe then againſt the promiſes of God? God forbid: For if there had beene a Lawe giuen which could haue giuen life, ſurely righteouſneſſe ſhould haue bene by the Lawe.

22 But the ſ Scripture hath ✤ concluded t all vnder ſinne, that the u promiſe by the faith of Ieſus Chriſt ſhould be giuen unto them that beleeue.

23 26 But before faith came, we were kept vnder the Law, *as vnder* a gariſon, and ſhut vp vnto x that faith, which ſhould afterward be reuealed.

24 Wherefore the Law was our ſchoolemaſter *to bring vs* to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a ſchoolemaſter.

26 27 For ye are all the ſonnes of God by faith, in Chriſt Ieſus.

27 28 For all ye that are y baptized into Chriſt, haue z put on Chriſt.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all a one in Chriſt Ieſus.

29 And if *ye be* Chriſtes, then are ye Abrahams ſeede, and heires by promiſe.

22 An obiection which riſeth of the former anſwere: If the inheritance be not by the Law (at the leaſt in part) then why was the Law giuen, after that the promiſe was made? Therefore ſaith the Apoſtle, to reprooue men of ſinne, and ſo teach them to looke vnto Chriſt; in whom at length that promiſe of ſaluing all people together ſhould be fulfilled, and not that the Law was giuen to iuſtifie men.

o That men might vnderſtand, by diſcouering of their ſinnes, by the onely grace of God, which he reuealed to Abraham, and that in Chriſt.

p Vntill the partition wall was broken downe, and that full ſeede ſprang vp, framed of two peoples, both of Iewes and Gentiles: for by this word Seede, we may not vnderſtand, Chriſt alone by himſelfe, but coupled and ioyned together with his bodie. 23 A confirmation of the former anſwere taken from the maner and forme of giuing the Law: for it was giuen by Angels, ſtriking a great terrour into all, and by Moſes a Mediatour comming betweene. Now they that are one, neede no Mediatour, but they that are twaine at the leaſt, and that are at variance one with another. Therefore the Law it ſelfe and the Mediatour, were witneſſes of the wrath of God, and not that God would by this meanes reconcile men to himſelfe, and aboliſh the promiſe, or adde the Law vnto the promiſe. *q Commanded and giuen, or proclaimed.* *r By the ſeruice and miniſterie.* 24 A taking away of an obiection, leaſt any man might ſay, that ſometimes by conſent of the parties which haue made a couenant, ſomething is added to the couenant, or the former couenants are broken. This, ſayth the Apoſtle, commeth to paſſe in God, who is alwayes one, and the ſelfe ſame, and like himſelfe. 25 The concluſion vttered by a maner of asking a queſtion, and it is the ſame that was vttered before, verſe 17. but proceeding of another rule: ſo that the argument is new, and is this: God is alwayes like vnto himſelfe: Therefore the Law was not giuen to aboliſh the promiſes. But it ſhould aboliſh them if it gaue life, for by that meanes it ſhould iuſtifie, and therefore it ſhould aboliſh that iuſtification which was promiſed to Abraham and to his ſeede by faith. Nay it was rather giuen to bring to light the guiltineſſe of all men, to the end that all beleeuers ſeeing to Chriſt promiſed, might be freely iuſtified in him. *ſ By this word, Scripture, he meaneth the Law.* ✤ *Rom.*3,9. *t All men, and whatſoeuer commeth from man.*

u In euery one of theſe wordes, there lyeth an argument againſt the merites of workes, for all theſe words, promiſe, faith, Chriſt, might be giuen, to beleeuers, are againſt merites, and not one of them can ſtand with deſeruing workes. 26 Now there followeth an other handling of the ſecond part of this Epiſtle: the ſtate whereof is this: Although the Law (that is, the whole gouernement of Gods houſe according to the Lawe) doe not iuſtifie, is it therefore to be aboliſhed, ſeeing that Abraham himſelfe was circumciſed, and his poſteritie held ſtill the vſe of Moſes Law? Paul affirmeth that it ought to be aboliſhed, becauſe it was inſtituted for that end and purpoſe, that it ſhould be as it were a ſchoolemaſter and keeper to the people of God, vntill the promiſe appeared in deede, that is to ſay, Chriſt, and the Goſpel manifeſtly publiſhed with great efficacie of the Spirit. *x* The cauſe why wee were kept vnder the Law, is ſet downe here. 27 Becauſe age changeth not the condition of ſeruants, hee addeth that wee are free by condition, and therefore, ſeeing wee are out of our childehoode, wee haue no more neede of a keeper and Schoolemaſter. 28 Vſing a generall particle, leaſt the Iewes at the leaſt ſhould not thinke themſelues bound with the band of the Law, hee pronounceth that Baptiſme is common to all beleeuers, becauſe it is a pledge of our deliuerie in Chriſt, as well to the Iewes as to the Grecians, that by this meanes all may be truely one in Chriſt, that is to ſay, that promiſed ſeede to Abraeam and inheritours of euerlaſting life. *y He ſetteth Baptiſme ſecretly againſt circumciſion, which the falſe apoſtles ſo much bragged of.* *z The Church muſt put on Chriſt, as it were a garment, and be couered with him, that it may be throughly holy, and without blame.* *a* You are all as one: and ſo in this great knot and coniunction ſignified.

CHAP. IV.

1 Being deliuered from the bondage of the Lawe, 4 by Christes comming, who is the end thereof, 9 it is very absurd to slide backe to beggerly ceremonies: 13 Hee calleth them againe therefore to the puritie of the doctrine of the Gospel, 21 confirming his discourse with a fine allegorie.

1 Hee declareth that by another double similitude, which he sayd before concerning the keeper and scholemaster For hee saith, that the Law, (that is, the whole gouernement of Gods house according to the Law) was as it were a tutour or ouerseer appointed for a time, vntill such time as that protection and ouerseeing which was but for a time, being ended, we should at length come to be at our owne libertie, and should liue as children, and not as seruants. Moreouer, hee sheweth by the way, that that gouernance of the Law, was as it were an A B C, and as certaine principles in comparison of the doctrine of the Gospel.

1 THen I say, that the heire as long is hee is a child, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutors and gouernours, [a] vntill the time appointed of the Father.

3 Euen so we, when we were children, were in bondage vnder the [b] rudiments of the world.

4 [2] But when the [c] fulnesse of time was come, God sent forth his Sonne made of a [d] woman, *and* made vnder the Lawe,

5 That hee might redeeme them which were vnder the Law, that we ✣ might receiue the [e] adoption of the sonnes.

6 [3] And because ye are sonnes, God hath [f] sent foorth the [g] Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a [h] seruant, but a sonne: now if *thou be* a sonne, *thou art* also the [i] heire of God through Christ.

8 [4] But euen then, when yee knewe not God, yee did seruice vnto them, which by nature are not gods:

9 But nowe seeing ye know God, yea, rather are knowen of God, howe turne yee againe vnto impotent and [k] beggerly rudiments, wherevnto *as* from the beginning ye will be in bondage [l] againe?

10 Yee obserue dayes, and moneths, and times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vaine.

12 [5] Be ye as I (for I am euen as you) brethren, I beseech you: ye haue not hurt me at all.

13 And ye know, how through [m] infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 And the [n] trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an Angel of God, *yea*, as [o] Christ Iesus.

15 [p] What whas then your felicitie? for I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous ouer you [q] amisse: yea, they would exclude you, [r] that yee should altogether loue them.

18 But it is a good thing to loue [f] earnestly alwayes in a good thing, and not onely when I am present with you.

19 My little children, of whom I trauaile in birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might [t] chance my voice: for I am in doubt of you.

21 [6] Tell me, ye that [u] will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, ✣ one by a seruant, and ✣ one by a free woman.

23 But he which was of the seruant, was borne after the [x] flesh: and he which was of the free woman, *vvas borne* by [y] promise.

24 By the which things another thing is meant: for [z] these *mothers* are the [a] two Testaments, the one which is Agar of mount [b] Sina, which gendreth vnto bondage.

25 (For Agar *or* Sina is a mountaine in Arabia, and it [c] answered to Hierusalem which nowe is) and [d] she is in bondage with her children.

26 But Hierusalem, which is [e] aboue, is free: which is the mother of vs all.

27 [7] For it is written, * Reioyce thou barren that beareſt no children: breake foorth, & cry, thou that trauaileſt not: for the [f] desolate hath many moe children, then the which hath an husband.

28 * Therefore, brethren, wee are after the [g] maner of Isaac, children of the [h] promise.

29 But as then hee that was borne after the [i] flesh, persecuted him that *vvas borne* after the [k] Spirit, euen so *it is* now.

30 But

a This is added, because he that is alwayes vnder a tutor and gouernour, may hardly be counted a freeman.

b The Law is called rudiments, because that by the Law God instructed his Church as it were by rudimēts, and afterward powred out his holy Spirit most plentifully in the time of the Gospel. 2 He vttereth and declareth many things at once, to wit, that this tutorship was ended at his time, that curious men may leaue to aske, why that scholemastership lasted so long. And moreouer, that wee are not sonnes by nature, but by adoption, and that in that Sonne of God, who therefore tooke vpon him our flesh, that we might be made his brethren. *c The time is sayd to be full, when all parts of it are past and ended, and therefore Christ could not haue come either sooner of later.* *d Hee calleth Marie a woman, in respect of the sexe, and not as the word is vsed in a contrary sense to a virgine still.* ✣ *Rom. 8, 15.* *e The adoption of the sonnes of God, is from euerlasting, but is reuealed and shewed in the time appointed for it.* 3 He sheweth that we are in such sort free and set at libertie, that in the meane season we must be gouerned by the Spirit of Christ, which reigning in our hearts, may teach vs the true seruice of the Father. But this is not to serue, but rather to enioy true liberalitie, as it commeth sonnes and heires. *f By that that followeth he gathereth that that went before: for if wee haue his spirit, we are his sonnes, and if we are his sonnes, then are we free.* *g The holy Ghost, who is both of the Father and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it.* *h The word seruant, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes.* *i Partaker of this blessings.* 4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Law. But seeing the Galatians were taken and called out of idolatrie to Christian liberty: what pretence might they haue to go backe to those impotent and beggerly rudiments? *k They are called impotent and beggerly ceremonies, being considered apart by themselues without Christ: and againe, for that by that meanes they gaue good testimonie that they were beggers in Christ, when as nothwithstanding, for men, to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to follow beggerly.* *l By going backeward* 5 He mitigateth and qualifie th those things whe ein he might haue seemed to haue spoken some what sharply, very artificiously and diuinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate when they reade these things, or acknowledge their owne lightnes with teares, and desire pardon *m Many afflictions.* *n Those dayly troubles wherewith the Lord tried me amongst you.*

o For my ministeries sake.

p What a talke was there abroade in the world amongst men, how happie you were?

q For they are ielous ouer you for their owne commoditie.

r That they may conuey all your loue from me to themselues.

f He setteth his owne true and good loue, which was earnestly bent towards them, against the naughtie vicious loue of the false apostles.

t Vse other words among you.

6 Because the false apostles alwayes vrged this, that vnlesse the Gentiles were circumcised, Christ could profite them nothing at all, and this dissension of them which beleeued of the circumcision, against them which beleeued of the vncircumcision, was full of offence: the Apostle, after diuers arguments whereby he hath refuted their errour, bringeth foorth an allegorie, wherein hee sayeth the holy Ghost did shadow not vnto vs, all these mysteries: to wit, that it should come to passe, that two sorts of sonnes should haue Abraham a father common to them both, but not with like successe: for as Abraham begate Ismael, by the common course of nature, of Agar his bondmaide and a stranger: and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely not heire, but also persecuted the heire: So there are two couenants, and as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Sina, without the land of promise according to which couenant Abrahams children according to the flesh were begotten: to wit, the Iewes which seeke righteousnes by that couenant, that is, by the Law: but they are not heires, nay they shall at length bee cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers by the vertue of the holy Ghost which children (as Abraham) do rest themselues in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those seruants shalbe shut out. *u That desire so greatly.* ✣ *Genes. 16, 15.* ✣ *Genesis 21 1.* *x As all men are, and by the common course of nature.* *y By vertue of the promise, which Abraham layd hold on for himselfe and his true seed, for other wise Abraham and Sara were past begetting and bearing children.* *z These doe represent and shadowe foorth.* *a They are called two couenants, one of the old Testament, and an other of the New: which were not two in deede, but in respect of the times, and the diuersitie of the gouernement.* *b He maketh mention of Sina, because that couenant was made in that mountaine, of which mountaine Agar was a shadow.* *c Looke how the case standeth betwixt Agar and her children, euen so standeth it betweene Ierusalem and hers.* *d That is, Sina.* *e Which is excellent, and of great account.* Hee sheweth that in this allegorie, hee hath followed the steppes of Esay, who foretold that the Church should bee made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitfull Agar euen then foreshewing the casting off of the Iewes, & calling of the Gentiles. * *Esa. 54. 1.* *f Shee that is destroyed and wasted.* * *Rom. 8, 9.* *g After the maner of Isaac who is the first begotten of the heauenly Hierusalem, as Ismael is of the slauish Synagogue.* *h That seede, vnto which the promise belongeth.* *i By the common course of nature.* *k By the vertue of Gods promise and after a spirituall maner.*

✤ *Gene.21,10.*

8 The concluſion of the former allegory, that we by no meanes procure and call backe againe the ſlauery of the Law, ſeeing that the children of the bondmaide ſhall not be heires.

30 But what ſaith the Scripture? ✤ Put out the ſeruant and her ſonne: for the ſonne of the ſeruant ſhall not be heire with the ſonne of the free woman.

31 8 Then brethren, we are not children of the ſeruant, but of the free woman.

CHAP. V.

1 *Having declared that we came of the free woman, hee ſheweth the price of that freedome,* 13 *and how wee ſhould vſe the ſame,* 16 *that we may obey the Spirit,* 19 *and reſiſt the fleſh.*

STand faſt therefore in the libertie wherewith Chriſt hath made vs free, and be not intangled againe with the yoke of bondage.

2 1 ✤ Beholde, I Paul ſay vnto you, that if yee be [a] circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtifie againe to euery man, which is circumciſed, that he is bound to keepe the whole Law.

4 Ye are * [b] aboliſhed from Chriſt: whoſoeuer are [c] iuſtified by the Law, ye are fallen from grace.

5 9 For wee through the [d] Spirit waite for the hope of righteouſneſſe through faith.

6 3 For in Ieſus Chriſt neither circumciſion auaileth any thing, neither 4 vncircumciſion, 5 but [e] faith which worketh by loue.

7 6 Ye did runne well: who did let you, that ye did not obey the trueth?

8 7 *It is* not the perſwaſion of [f] him that calleth you.

9 * 8 A little leauen doeth leauen the whole lumpe.

10 9 I haue truſt in you through the Lord, that ye will be none otherwiſe minded: but hee that troubleth you, ſhall beare *his* condemnation, whoſoeuer he be.

11 10 And brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? Then is the ſlander of the croſſe aboliſhed.

12 11 Would to God they were euen cut off which doe [g] diſquiet you.

13 For brethren, ye haue bene called vnto libertie: 12 onely vſe not *your* libertie as an occaſion vnto the fleſh, but by loue ſerue one another.

14 13 For [h] all the Law is fulfilled in one word, which is this, ✤ Thou ſhalt loue thy neighbour as thy ſelfe.

15 14 If ye bite and deuoure one another, take heede leaſt ye be conſumed one of another.

16 15 Then I ſay, ✤ Walke in the Spirit, and ye ſhall not fulfill the luſts of the fleſh.

17 For the [i] fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrarie one to another, ſo that yee cannot doe the ſame things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 16 Moreouer the works of the fleſh are manifeſt, which are adulterie, fornication, vncleannes, wantonneſſe,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies,

21 Enuie, murthers, drunkenneſſe, gluttonie, and ſuch like, whereof I tell you before, as I alſo haue tolde you before, that they which doe ſuch things, ſhall not inherite the kingdome of God.

22 But the [k] fruite of the Spirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith,

23 Meekenes, temperancie: 17 againſt ſuch there is no law.

24 For they that are Chriſts, haue crucified the fleſh with the affections and the luſtes.

25 If we [l] liue in the Spirit, let vs alſo walke in the Spirit.

26 18 Let vs not be deſirous of vaine glorie, prouoking one another, enuying one another.

1 An other obteſtation wherein he plainely witneſſeth that iuſtification of workes, and iuſtification of faith cannot ſtand together, becauſe no man can be iuſtified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumciſion, becauſe it was the ground of all the ſeruice of the Law, and was chiefly vrged of the falſe Apoſtles. ✤ *Actes 15,1.*

a Circumciſion is in other places called the ſeale of righteouſneſſe, but here we muſt haue conſideration of the circumſtance of the Baptiſme come in the place of circumciſion. And moreouer Paul reaſoneth according to the opinion that his enemies had of it, which made circumciſion a piece of their ſaluation. * *1.Cor.1,17.* *b That is, as he himſelfe expoundeth it afterwards, ye are fallen from grace.* *c That is, ſeeke to be iuſtified by the Law, for in deede no man is iuſtified by the Law.* 2 He priuily compareth the new people with the old: for it is certaine that they alſo did ground all their hope of iuſtification and life in faith and not in circumciſion, but ſo, that their faith was wrapped in the externall and ceremoniall worſhip: but our faith is bare and content with ſpirituall worſhip. *d Through the Spirit, which ingendreth faith.* 3 He addeth a reaſon for that now circumciſion is aboliſhed, ſeeing that Chriſt is exhibited vnto vs with full plentie of ſpirituall circumciſion. 4 He maketh mention alſo of vncircumciſion, leaſt the Gentiles ſhould pleaſe themſelues in it, as the Iewes doe in circumciſion. 5 The taking away of an obiection: If all that worſhip of the Lawe be taken away, wherein then ſhall we exerciſe our ſelues? In charitie, ſayeth Paul: for faith, whereof we ſpeake, cannot be idle, nay it bringeth forth daily fruits of charitie. *e So is true faith diſtinguiſhed from counterfeit faith: for charitie is not ioyned to faith as a fellow cauſe, to helpe forward our iuſtification with faith.* 6 Againe he chideth the Galatians, but with an admiration, and therewithall a praiſe of their former race, to the end that he may make them more aſhamed. 7 He playeth the part of an Apoſtle with them, and vſeth his authoritie, denying that that doctrine can come from God which is contrary to his. *f Of God.* * *1.Corinth.5,6.* 8 Hee addeth this, that he may not ſeeme to contend vpon a trifle, warning them diligently (by a ſimilitude which he boroweth of leauen, as Chriſt himſelfe alſo did) not to ſuffer the purity of the Apoſtolicall doctrine, to be infected with the leaſt corruption that may be. 9 He mitigateth the former reprehenſion, caſting the fault vpon the falſe Apoſtles, againſt whom he deuounceth the horrible iudgement of God. 10 Hee willeth them to conſider how that he ſeeke h not his owne profit in this matter, ſeeing that he could eſchewe the hatred of men, if he would ioyne Iudaiſme with Chriſtianitie. 11 An example of a true Paſtour inflamed with the zeale of Gods glorie and loue of his flocke. *g For they that preach the Law, cauſe mens conſciences alwayes to tremble.*

12 The third part of this Epiſtle, ſhewing that the right vſe of Chriſtian libertie conſiſteth in this, that being deliuered from the ſlauery of ſinne and the fleſh, and being obedient to the Spirit, we ſhould ſerue vnto one an others ſaluation through loue. 13 He propoundeth the loue of our neighbour, as a marke wherevnto all Chriſtians ought to referre all their actions, and therevnto he citeth the teſtimonie of the Law.

h This particle (All) muſt be reſtrained to the ſecond table.

✤ *Leuit.19,18. matt.22,39. mar. 12,31. rom.13,9. iames 2,8.*

14 An exhortation to the dueties of charitie by the profite that enſueth thereof, becauſe that no men prouide worſe for themſelues, then they that haue one an other. 15 He acknowledgeth the great weakeneſſe of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirit of God, which hath deliuered them from the ſlauery of ſinne, and ſo of the Law ſo farre forth as it is the vertue of ſinne, that they ſhould not giue themſelues to luſtes. ✤ *Rom.13,14. 1.pet.2,11.* *i For the fleſh dwelleth euen in the regenerate man, but the Spirit reigneth although not without great ſtrife, as is largely ſet foorth, Rom.7.* 16 He ſetteth out that particularly, which he ſpake generally, reckoning vp ſome chiefe effects of the fleſh, and oppoſing them to the fruites of the Spirit, that no man may pretend ignorance. *k Therefore, they are not the fruits of free will, but ſo farre forth as our will is made free by grace.* 17 Leaſt that any man ſhould obiect, that Paul plaied the Sophiſter, as one who vrging the Spirit, vrgeth nothing but that which the Law commaundeth, he ſheweth that he requireth not that liberall and outward obedience, but ſpirituall, which proceede h not from the Law, bnt from the Spirit of Chriſt, which doeth beget vs againe, and muſt and ought to be the ruler and guider of our life. *l If we be indeede endued with the quickening Spirit, which cauſeth vs to die to ſinne, and liue to God, let vs ſhew it in our deedes, that is, by holineſſe of life.* 18 He addeth peculiar exhortations according as he knewe the Galatians ſubiect to diuers vices: and firſt of all he warneth them to take heede of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it cannot be but many contentions muſt needes ariſe.

CHAP. VI.

1 *Nowe he entreateth particularly of charitie towards ſuch as offende,* 6 *toward the Miniſters of the word,* 10 *and thoſe that are of the houſholde of faith:* 12 *Not like vnto ſuch who haue a counterfeit zeale of the Law,* 13 *glorying in the mangling of the fleſh,* 14 *and not in the croſſe of Chriſt.*

BRethren, 1 If a man be [a] ſuddenly taken in any offence, ye which are [b] ſpirituall, [c] reſtore ſuch one with the [d] ſpirit of meekeneſſe, 2 conſidering thy ſelfe, leaſt thou alſo be tempted.

1 He condemneth importunate rigour, becauſe that brotherly reprehenſions ought to be moderated and tempered by the ſpirit of meekeneſſe. a Through the malice of the fleſh and the deuill. b Which are vpholden by the vertue of Gods Spirit. c Labour to fill vp that that is wanting in him. d That is a kind of ſpeech which the Hebrewes vſe, giuing to vnderſtand thereby, that all good giftes come from God 2 He toucheth the ſore: for they commonly are moſt ſeuere iudges, which forget their owne infirmities.

2 3 Beare yee one anothers burden, and ſo fulfill the e Law of Chriſt.

3 For if any man ſeeme to himſelfe, that he is ſomewhat, when he is nothing, he deceiueth himſelfe in his imagination.

4 But let every man prooue his owne worke: and then ſhall he haue reioycing in himſelfe onely and not in another.

5 ✣ 4 For euery man ſhall beare his owne burden.

6 5 Let him that is taught in the worde, make him that hath taught him, partaker of f all *his* ♣ goods.

7 6 Bee not deceiued: God is not mocked: for whatſoeuer a man ſoweth, that ſhall he alſo reape.

8 For hee that ſoweth to his g fleſh, ſhall of the fleſh reape corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.

9 ❧ 7 Let vs not therefore be wearie of well doing: for in due ſeaſon we ſhall reape, if wee faint not.

10 8 While we haue therefore time, let vs doe good vnto all men, but eſpecially vnto them, which are of the houſhold of faith.

3 He ſheweth that this is the end of reprehenſions, to raiſe vp our brother which is fallen, and not proudly to oppreſſe him. Therefore euery one muſt ſeeke to haue commendation of his owne life by approuing of himſelfe, and not by reprehending others.

e *Chriſt, in plaine and flat words, calleth the commandement of charitie, his commandement.*

✣ 1. *Cor.* 3, 18.

4 A reaſon wherefore men ought to haue the greateſt eye vpon themſelues, becauſe that euery man ſhall be iudged before God according to his owne life, and not by comparing himſelfe with other men. 5 It is meet that maſters ſhould be found by their ſcholiers, ſo farre foorth as they are able. f *Of whatſoeuer he hath, according to his abilitie.* ♣ 1. *Cor.* 9, 7. 6 He commendeth liberalitie towards the poore, and firſt of all chideth them which were not aſhamed to pretend this and that, and all becauſe they would not helpe their neighbours, as though they could deceiue God: and afterward compareth almes to a ſpirituall ſowing, which ſhall haue a moſt plentifull harueſt, ſo that it ſhall be very profitable: and compareth couetous nigardlineſſe to a carnall ſowing, whereof nothing can be gathered but ſuch things as fade away, and periſh by and by. g *To the commodities of this preſent life.* ❦ 2. *Theſſ.* 3, 13. 7 Againſt ſuch as are liberall at the beginning, but continue not, becauſe the harueſt ſeemeth to be deferred very long, as though the ſeede time and the harueſt were at one inſtant. 8 They that are of the houſholde of faith, that is, ſuch as are ioyned with vs in the profeſſion of one ſelfe ſame religion, ought to be preferred before all other, yet ſo notwithſtanding that our liberalitie extend to all.

11 ¶ 9 Ye ſee how large a letter I haue written vnto you with mine owne hand.

12 As many as deſire to make a h faire ſhew in i the fleſh, they conſtraine you to be circumciſed, onely becauſe they would not ſuffer perſecution for the k croſſe of Chriſt.

13 For they themſelues which are circumciſed keepe not the Law, but deſire to haue you circumciſed, that they might reioyce in l your fleſh.

14 10 But God forbid that I ſhould m reioyce, but in the croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world.

15 For in Chriſt Ieſus neither circumciſion auaileth any thing, nor vncircumciſion, but a newe creature.

16 And as many as walke according to this rule, peace *ſhallbe* vpon them, and mercy, and vpon the n Iſrael of God.

17 11 From hencefoorth let no man put me to buſineſſe: for I beare, in my bodie the o markes of the p Lord Ieſus.

18 12 Brethren, the grace of our Lord Ieſus Chriſt *be* with your q ſpirit, Amen.

¶ Vnto the Galatians written from Rome.

9 The fourth and laſt part of the Epiſtle, wherein he returneth to his principall end and purpoſe: to wit, that the Galatians ſhou'd not ſuffer themſelues to be led out of the way by the falſe apoſtles: and he painteth out thoſe falſe apoſtles in their colours, reprouing them of ambition, as men that do not that which they do, for any affection and zeale they haue to the Law, but only for this purpoſe, that they may purchaſe themſelues fauour amonſt their owne ſort, by the circumciſion of the Galatians.

h *He ſetteth a ſtarre ſhew againſt the trueth.*

i *In keeping of ceremonies.* k *For the preaching of him that was crucified.* l *That they haue entangled you in Iudaiſme, and yet he harpeth on the forme of circumciſion.* 10 He ſticketh not to compare himſelfe with them, ſhewing that on the contrary part hee reioyceth in thoſe afflictions which he ſuffereth for Chriſts ſake, and as he is deſpiſed of the world, ſo doth he in like ſort eſteeme the world as nought: which is the true circumciſion of a true Iſraelite. m *When Paul vſeth this word in good ſenſe of part, it ſignifieth to reſt a mans ſelfe wholly in a thing, and to content himſelfe therewith.* n *Vpon the true Iſrael, whoſe praiſe is of God, and not of men,* Rom. 2, 29. 11 Continuing ſtill in the ſame metaphore, he oppoſeth his miſeries and the markes of thoſe ſtripes which he bare for Chriſts ſake, againſt the ſkarre of the outward circumciſion, as a true marke of his Apoſtleſhip. o Markes which are burnt into a mans fleſh, as they vſed in old time, to marke their ſeruants that had run away from them. p For it importeth much, whoſe markes we beare: for the cauſe maketh the Martyr, and not the puniſhment. 12 Taking his farewell of them, he wiſheth them grace, and the Spirit againſt the deceits of the falſe apoſtles, which laboured to beat thoſe outward things into their braines. q With your mindes and hearts.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 *After the ſalutation,* 4 *hee entreateth of the free election of God,* 5 *and adoption,* 7, 13 *from whence mans ſaluation floweth, as from the true and naturall fountaine: and becauſe ſo high a myſterie cannot be vnderſtood,* 16 *he prayeth that the full,* 20 *knowledge of Chriſt, may by God be reuealed vnto the Epheſians.*

1 The inſcription, and ſaluation, whereof we haue ſpoken in the former Epiſtles.

✣ 1. *Cor.* 1, 2.

a *This is the deſinition of the Saints, ſhewing what they are.*

♣ 1. *Cor.* 1, 3. 2. *pet.* 1, 3.

PAul 1 an Apoſtle of Ieſus Chriſt by the will of God, to the ♣ Saints, which are at Epheſus, and to the a faithfull in Chriſt Ieſus:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

3 ♣ 2 Bleſſed *be* God, 3 and the Father of our Lord Ieſus Chriſt, 4 which hath bleſſed vs, with b all ſpirituall bleſſing in c heauenly things in 5 Chriſt,

4 6 As hee hath choſen vs in d him, before the foundation of the world, 7 that we e ſhould f be holy, and without blame g before him in loue:

5 8 Who hath predeſtinate vs, to be adopted through Ieſus Chriſt h in himſelfe, according to the good pleaſure of his will.

6 9 To the i praiſe of the glorie of his grace, 10 wherewith hee hath made vs freely accepted in *his* beloued.

7 11 By whom wee haue redemption through his blood, *euen* the forgiueneſſe of ſinnes, accor-

6 He declareth the efficient cauſe, or by what meanes God the Father ſaueth vs in his Sonne: Becauſe ſaith he, he choſe vs from euerlaſting in his Sonne.

d *To be adopted in him.*

7 He expoundeth the next finall cauſe, which he maketh double, to wit, ſanctification and iuſtification, whereof he will ſpeake hereafter. And hereby alſo two things are to be noted, to wit, that holineſſe of life cannot be ſeparated from the grace of election: and againe what pureneſſe ſoeuer is in vs, is the gift of God, who hath freely of his mercie choſen vs. e *Then God did not chuſe vs, becauſe we were, or otherwiſe ſhould haue beene holy, but to the end we ſhould be holy.* f *Being cloathed with Chriſts righteouſneſſe.* g *Truely, and ſincerely.*

2 The firſt part of the Epiſtle, wherein he handleth all the partes of our ſaluation, propounding the example of the Epheſians, and vſing diuers exhortations, and beginning after his maner with thankeſgiuing. 3 The efficient cauſe of our ſaluation is God, not conſidered confuſedly and generally, but as the father of our Lord Ieſus Chriſt. 4 The next finall cauſe, and in reſpect of vs, is our ſaluation, all things being beſtowed vpon vs which are neceſſarie to our ſaluation, which kinde of bleſſings is heauenly and proper to the elect. b *With all kinde of gracious and bountifull goodneſſe which is heauenly indeede, and from God onely.* c *Which God our Father gaue vs from his high throne from aboue: or becauſe the Saints haue thoſe gifts beſtowed on them, which belong properly to the citizens of heauen.* 5 The matter of our ſaluation is Chriſt, in whom only wee are indued with ſpirituall bleſſing and vnto ſaluation.

8 Another plainer expoſition of the efficient cauſe, and alſo of eternall election, whereby God is ſaith to haue choſen vs in Chriſt, to wit, becauſe it pleaſed him to appoint vs out when we were not yet borne, whom he would make to be his children by Ieſus Chriſt: ſo that there is no reaſon here of our election to be ſought, but in the free mercie of God, neither is faith which God foreſaw, the cauſe of predeſtination, but the effect. h *God reſpecteth nothing, either that preſent is, or that is to come, but himſelfe onely.* 9 The vttermoſt and chiefeſt finall cauſe is the glory of God the Father, who ſaue h vs freely in his Sonne. i *That as his bountifull goodneſſe deſerueth all praiſe, ſo alſo it ſhould be ſet foorth and publiſhed.* 10 Another finall cauſe moore neere, is our iuſtification, while that he freely accounteth vs for iuſt in his Sonne. 11 An expounding of the materiall cauſe, how we are made acceptable to God in Chriſt, for it is he onely, whoſe ſacrifice by the mercy of God is imputed vnto vs, for forgiueneſſe of ſinne.

ding

ding to his rich grace:

8 12 k Whereby he hath bene abundant toward vs in l all wiſedome and vnderſtanding.

9 And hath opened vnto vs the m myſterie of his will 13 according to his good pleaſure, which he hath purpoſed in him,

10 14 That in the diſpenſation of the fulneſſe of the times, hee might n gather together in one all things, both which are in heauen, and which are in earth, *euen* in Chriſt:

11 15 In whome alſo wee are choſen when wee were predeſtinate according to the purpoſe of him, which worketh o all things after the counſell of his owne will,

12 That we, which p firſt truſted in Chriſt, ſhould be vnto the praiſe of his glorie:

13 16 In whom alſo ye *haue truſted*, after that yee heard the q worde of trueth, *euen* the Goſpel of your ſaluation, wherein alſo after that yee beleeued, yee were r ſealed with the holy l Spirit of promiſe.

14 Which is the earneſt of our inheritance, for the t redemption of that libertie purchaſed vnto the praiſe of his glorie.

15 17 Therefore alſo after that I heard of the faith, which ye haue in the Lord Ieſus, and loue toward all the Saints,

16 I ceaſe not to giue thankes for you, making mention of you in my prayers,

17 18 That the God of our Lorde Ieſus Chriſt, that Father of u glorie, might giue vnto you the Spirit of wiſedome, and reuelation through the x acknowledge of him,

18 That the eyes of your vnderſtanding may be lightened, that ye may know what the y hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,

19 19 And what is the exceeding greatneſſe of his power toward vs, which beleeue, ✣ according to the working of his mightie power,

20 20 Which hee wrought in Chriſt, when hee raiſed him from the dead, and ſet him at his z right hand in the heauenly *places*,

21 Farre aboue all principalitie, and power, and might, and domination, and euery a Name, that is named, not in this world onely, but alſo in that that is to come,

22 21 And hath made all things ſubiect vnder his feet, and hath giuen him ouer all things *to be* the b head to the Church,

23 Which is his body, *euen* the c fulneſſe of him that filleth all in all things.

20 The Apoſtle willeth vs to behold in our moſt glorious Chriſt with the eye of faith, that moſt excellent power and glorie of God, whereof all the faithfull are partakers, although it be as yet verie darke in vs, by reaſon of the ignominie of the croſſe and the weakeneſſe of the fleſh. z To be ſet on Gods right hand, is to be partaker of the ſoueraintie which he hath ouer all creatures. a Euery thing whatſoeuer it be, or aboue all things be they of neuer ſuch power or excellencie. 21 That we ſhould not thinke that that excellent glorie of Chriſt is a thing wherewith we haue nought to doe, he witneſſeth, that he was appointed of God the Father head of all the Church, and therefore the body muſt be ioyned to his head, which otherwiſe ſhould be a maymed thing without the members: which notwithſtanding is not of neceſſitie (ſeeing that the Church is rather quickeneth and ſuſteined by the onely vertue of Chriſt, ſo farre off is it, that hee needeth the fulneſſe thereof) but of the infinite good will and pleaſure of God, who vouchſafeth to ioyne vs to his Sonne. b Inſomuch that there is nothing but is ſubiect to him. c For the loue of Chriſt is ſo great toward the Church, that though he doe fully ſatiſfie all with all things, yet he eſteemeth himſelfe but a maymed and vnperfect head, vnleſſe he haue the Church ioyned to him as his bodie.

CHAP. II.

1 The better to ſet out the grace of Chriſt, he vſeth a compariſon, calling them to mind, 5 that they were altogether caſtawayes and aliants, 8 that they are ſaued by grace, 13 and brought neere, 16 by reconciliation through Chriſt, 17 publiſhed by the Goſpel.

AND 1 ✣ you *hath he quickened*, that were a dead in 2 treſpaſſes and ſinnes,

2 3 Wherein, in times paſt ye walked, 4 according to the courſe of this worlde, *and* b after the prince that ruleth in the aire, euen the ſpirit, that now 5 worketh in the c children of diſobedience,

3 6 Among whome we alſo had our conuerſation in time paſt in the luſtes of our d fleſh, in fulfilling the will of the fleſh, and of the minde, and 7 were by nature the e children of wrath, as well as f others.

4 8 But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when wee were deade by ſinnes, hath quickened vs together in Chriſt, *by vvhoſe* grace ye are ſaued,

6 And hath raiſed vs vp g together, and made vs ſit together in the heauenly *places* in Chriſt Ieſus,

1 Hee declareth againe the greatneſs of Gods good will, by comparing that miſerable ſtate wherein we are borne, with that dignitie wherevnto we are aduanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that he faith, that touching ſpirituall motions wee are not onely borne halfe dead, but wholly and altogether dead.

✣ *Col.* 2, 13.

a *Looke Rom.* 6, 2. *So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned, is no life, ſo this knitting together of bodie and ſoule is properly no life, but death in them which are not ruled by the Spirit of God.* 2 He ſheweth the cauſe of death, to wit, ſinnes. 3 He prooueth by the effects that all were ſpiritually dead. 4 He prooueth this euill to be vniuerſall, in ſomuch as all are ſlaues of Satan. b *At the pleaſure of the prince.* 5 Men are therefore ſlaues to Satan, becauſe they are willingly rebellious againſt God. c *They are called the children of diſobedience, which are giuen to diſobedience.* 6 After that hee hath ſeuerally condemned the Gentiles, hee confeſſeth that the Iewes, amongſt whome he numbreth himſelfe, are not a whit better. d *By the name of fleſh in the firſt place, hee meaneth the whole man, which he diuideth into two parts: into the fleſh, which is the part that the Philoſophers terme without reaſon, and into the thought, which they call reaſonable: ſo that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the ſonne of wrath.* 7 The concluſion: All men are borne ſubiect to the wrath and curſe of God. e *Men are ſaide to be children of wrath paſſiuely, that is to ſay, quieltie of euerlaſting death by the iudgement of God, who is angrie with them.* f *Prophane people which knew not God.* 8 Now hereof followeth another member of the compariſon, declaring our excellencie, to wit, that by the vertue of Chriſt we are deliuered from that death, and made partakers of eternall life, to the ende that at length we may reigne with him. And by diuers and ſundry meanes hee beateth this into their heads, that the efficient cauſe of this benefite is the free mercie of God: & Chriſt himſelfe is the materiall cauſe: and faith is the inſtrument which alſo is the free gift of God: and the end is Gods glorie. g *To wit, as hee addeth afterward in Chriſt, for as yet this is not fulfilled in vs, but onely in our head, by whoſe ſpirit we haue begun to die to ſinne, and liue to God, vntill that worke be fully brought to an end: but yet the hope is certaine, for we are as ſure of that we looke for, as we are of that we haue receiued alreadie.*

7 That

12 Now he commeth at length to the formall cauſe, that is to ſay, to vocation or preaching of the Goſpel, whereby God executeth that eternall counſell of our free reconciliation and ſaluation in Chriſt. And putting in place of the Goſpel all wiſedome and vnderſtanding, he ſheweth how excellent it is.

k By which gracious goodneſſe and bountifulneſſe.

l In perfect and ſound wiſedome.

m For vnleſſe the Lord had opened vnto vs that myſterie, we could neuer haue ſo much as dreamed of it our ſelues.

13 Not onely the election, but alſo the vocation proceedeth of meere grace.

14 The Father exhibiteth and gaue Chriſt, who is the head of all the elect vnto the world, at that time which was conuenient, according as he moſt wiſely diſpoſed all times from euerlaſting. And Chriſt is he in whome all the elect from the beginning of the worlde, (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heauen when hee came into the earth, (to wit, ſuch as by faith in him to come, were gathered together) and other being founde vpon the earth, were gathered together of him, and the reſt are dayly gathered together. n The faithfull are ſayd to be gathered together in Chriſt, becauſe they are ioyned together with him through faith, and become as it were one man. 15 Hee applyeth ſeuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fountaine, that euen they alſo may not attribute their ſaluation neither to themſelues, nor to their ſtocke, nor to any other thing, but to the onely grace and mercie of God, both becauſe they were called, and alſo becauſe they were firſt called. o All things are attributed to the grace of God without exception, and yet for all that, wee are not ſtockes, for hee giueth vs grace both to will and to be able to doe thoſe things that are good, Philipp. 2. 13. p Hee ſpeaketh of the Iewes. 16 Nowe hee maketh the Epheſians (or rather all the Gentiles) equall to the Iewes, becauſe that notwithſtanding they came laſt, yet being called by the ſame Goſpell, they embraced it by faith, and were ſealed vp with the ſame ſpirite, which is the pledge of election, vntill the inheritance it ſelfe be ſeene, that in them alſo the glorie of God might ſhine foorth, and be manifeſted. q That worde which is trueth indeede, becauſe it commeth from God. r This is a borrowed kinde of ſpeech taken of a ſeale, which beeing put to any thing, maketh a difference betweene thoſe things that are authenticall, and others that are not. ſ With that Spirite, which bringeth not the Law, but the promiſe of free adoption. t Full and perfect. 17 Hee returneth to the former gratulation, concluding two things together of thoſe things that went before: the firſt is, that all good things come to vs from God the Father in Chriſt, and by Chriſt, that for them he may be praiſed of vs. The ſecond is that all thoſe things (which he bringeth to two heads, to wit, faith and charitie) are increaſed in vs by certaine degrees, ſo that we muſt deſire increaſe of his grace from whome wee haue the beginning, and of whom we hope for the end.

18 The cauſes of faith, are God the Father lightning our minds with his holy ſpirit, that we may embrace Chriſt opened vnto vs in the Goſpel, to the obtaining of euerlaſting life, and the ſetting foorth of Gods glorie. u Full of maieſtie. x For it is not enough for vs to haue knowen God once, but we muſt know him euerie day more and more. y What bleſſings they are which he calleth you to hope for whome he calleth to Chriſt. 19 The excellencie of faith is declared by the effects, becauſe the mightie power of God is ſet foorth and ſhewed therein. ✣ *Chap.* 3, 7. *col.* 2, 12.

7 That he might shew in the ages to come the exceeding riches of his grace through his kindnes toward vs in Christ Iesus.

8 For by h grace are yee saued through faith, and that not of your selues: *it is* the gift of God,

9 9 Not of workes, least any man should boast himselfe.

10 For wee are i his workemanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 10 Wherefore remember that yee beeing in time past Gentiles in the flesh, *and* k called vncircumcision of them, which are l called circumcision in the flesh, made with hands,

12 That ye were, *I say*, at that time m without Christ, and were n aliants from the common-wealth of Israel, and were ✣ strangers from the couenants of promise, and had no hope, and *were* without God in the world.

13 11 But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 12 For hee is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 ✣ In abrogating through his flesh the hatred, *that is*, the Law of commaundements *which standeth* in ordinances, for to make of twaine one new man in himselfe, *so* making peace,

16 And that hee might reconcile both vnto God in o one bodie by *his* crosse, and p slay hatred thereby,

17 13 And came, and preached peace to you which were afarre off, and to them that were neere.

18 For q through him we both haue an entrance vnto the Father by one Spirit.

19 14 Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God.

20 15 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the r chiefe corner stone,

21 In whome all the building f coupled together, groweth vnto an holy Tempie in the Lord.

22 In whome yee also are built together to be the habitation of God by the Spirit.

h *So then, Grace, that is to say, the gift of God, and faith, doe stand one with another, to which two these are contrarie, To be saued by our selues, or by our workes. Therefore what meane they which would ioyne together things of so contrarie nature?*

9 He taketh away expressely and namely from our workes the praise of iustification, seeing that the good workes themselues are the effects of grace in vs.

i *He speaketh here of Grace, and not of nature: therefore be the workes neuer so good, looke what they are, they are it of grace.*

10 Applying the former doctrine to the Gentiles, he sheweth that they were not only as the Iewes, by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that same so great a benefite of God.

k You were called no otherwise then Gentiles, that all the world might witnesse of your vncleannesse.

l Of the Iewes which were knowē from you by the marke of circumcision, the marke of the couenant. m Hee beginneth first with Christ, who was the end of all the promises. n You had no right or title, to the common wealth of Israel. ✣ *Rom.* 9, 4. 11 Christ is the onely bond of the Iewes and Gentiles, whereby they be reconciled to God. 12 As by the ceremonies and worship appointed by the Lawe, the Iewes were diuided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneth them both together, both in himselfe, and betwixt themselues, and to God. Whereby it followeth, that whosoeuer establisheth the ceremonies of the Lawe, maketh the grace of Christ void and of none effect. ✣ *Col.* 2, 14. o He alludeth to the sacrifices of the Law, which represented that true and onely sacrifice. p For he destroyed death by death, and fastened it as it were to the crosse. 13 The preaching of the Gospell is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles. q Christ is the gate as it were, by whome we come to the Father and the holy Ghost is as it were our lodes man who leadeth vs. 14 The conclusion: The Gentiles are taken in to the fellowship of saluation. And he describeth the excellencie of the Church, calling it the citie and house of God. 15 The Lord committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the ende whereof and matter as it were and substance, is Christ. Therefore that is indeede the true and Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God. r That is, the head of the building, for the foundations are as it were the heads of the buildings. f So that God is the workeman not onely of the foundation, but also of the whole building.

CHAP. III.

1 Hee declareth that therefore hee suffered many things of the Iewes, 3 because hee preached the mysterie touching the saluation of the Gentiles, 8 at Gods commandement. 13 After he desired the Ephesians not to faint for his afflictions. 14 And for this cause hee prayeth vnto God, 18 that they may vnderstand the great loue of Christ.

FOr 1 this cause, I Paul *am* the o prisoner of Iesus Christ for you Gentiles.

2 If yee haue heard of the dispensation of the grace of God, which is giuen me to youwarde.

3 *That is*, that *God* by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in fewe wordes,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ.)

5 Which in b other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentils should be inheriters also, and of the same bodie, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of God giuen vnto mee through the effectuall working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ.

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the world hath beene hid in God, who hath created all things by Iesus Christ,

10 2 To the intent, that nowe vnto principalities and powers in heauenly *places*, might be knowen by the Church the c manifold wisedome of God,

11 According to the d eternall purpose, which he wrought in Christ Iesus our Lord:

12 By whome we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 3 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole e familie in heauen and in earth.)

16 That he might graunt you according to the f riches of his glorie, that ye may be strengthened by his Spirit in the g inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, beeing rooted and grounded in h loue, may be able to comprehend with all Saints, i what is the breadth, and length, and depth, and height:

19 And to knowe the k loue of Christ, which l passeth knowledge, that ye may be filled with all m fulnesse of God.

20 4 Vnto him therefore that is able to doe exceeding aboundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 *Be* praise in the Church by Christ Iesus, throwout all generations for euer, Amen.

1 He maintaineth his Apostleship against the offence of the crosse, whereon also he taketh an argument to confirme himselfe, affirming that hee was not onely appointed an Apostle by the mercie of God, but was also particularly appointed to the Gentiles, to call them on euery side to saluation: because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.

a These wordes, The prisoner of Iesus Christ, are taken passiuely, that is to say I Paul am cast into prison for maintaining the glory of Christ.

b He meaneth not that none knewe the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the Prophets, had it reuealed vnto them very darkely, and vnder figures.

2 The vnlooked for calling of the Gentiles, was as it were a glasse to the heauenly Angels, wherein they might behold the marueilous wisedome of God.

c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes.

d Which was before all beginnings.

3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore wee ought to ioyne prayers with the preaching and hearing of the worde: which are needfull not onely to them which are younglings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, beeing confirmed with all spirituall gifies, may be grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole family, whereof part is alreadie receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, to his onely Sonne. e All that whole people which hath but one houshold Father, and that is the Church which is adopted in Christ. f According to the greatnesse of his mercie. g Looke Roman. 7, 22. h Wherewith God loueth vs, which is the roote of our election. i How perfite that worke of Christ is in euery part. k Which God hath shewed vs in Christ. l Which passeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwise who so hath the Spirite of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation. m So that we haue aboundantly in vs, whatsoeuer things are requisite to make vs perfite with God. 4 Hee breaketh forth into a thankesgiuing, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP.

CHAP. IIII.

Theſe three laſt Chapters containe precepts of maners. 1 *He exhorteth them to mutual loue.* 7 *Sundry giftes are therefore beſtowed of God,* 16 *that the Church may be built vp.* 18 *Hee calleth them from the vanitie of infidels,* 25 *from lying,* 29 *and from filthy talke.*

1 Another part of the Epiſtle conteining precepts of Chriſtian life, the ſumme whereof is this, that euery man behaue himſelfe as it is meete for ſo excellent grace of God.

I Therefore, 1 being priſoner in the Lord, pray you that yee walke worthy of the a vocation wherevnto ye are called,

2 2 With all humblenеſſe of mind, and meekeneſſe, with b long ſuffering, ſupporting one another through loue,

3 3 Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 4 There *is* one body, and one Spirit, euen as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptiſme.

6 One God and Father of all, which is c aboue all, and d through all, and e in you all.

7 5 But vnto euery one of vs is giuen grace according to the meaſure of the f gift of Chriſt.

8 Wherefore he ſaith, When he aſcended vpon hie, he ledgeaptiuity captiue, & gaue gifts vnto mē.

9 (Nowe, in that hee aſcended, what is it but that hee had alſo deſcended firſt into the h loweſt parts of the earth?

10 Hee that deſcended, is euen the ſame that aſcended, farre aboue all heauens, that hee might i fill k all things.)

11 6 Hee therefore gaue ſome *to be* l Apoſtles, and ſome m Prophets, and ſome n Euangeliſts, and ſome o Paſtours, and Teachers,

12 7 For the repairing of the Saints, for the worke of the miniſterie, and for the edification of the p body of Chriſt.

13 8 Till we all meete together (in the q vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, *and* vnto the meaſure of the r age the fulneſſe of Chriſt,

14 9 That wee hencefoorth be no more children, 10 wauering and caried about with euery winde of doctrine, by the ſ deceite of men, and twith craftines, wherby they lay in wait to deceiue.

2 Secondly, he commendeth meekeneſſe of minde, which is ſhewed foorth by bearing one with another.

b *Looke Mat.* 18, 25.

3 Thirdly, he requireth perfite agreement, but yet ſuch as is knit with the band of the holy Ghoſt.

4 An argument of great waight, for an earneſt intertaining of brotherly loue and charitie one with another, becauſe we are made one body as it were of one God, and Father, by one Spirit, worſhipping one Lord with one faith, and conſecrated to him with one Baptiſme, and hope for one ſelfe ſame glory, whervnto we are called. Therfore whoſoeuer breaketh charitie, breaketh all theſe things aſunder.

c *Who only hath the chiefe authority ouer the Church.* d *Who onely powreth foorth his prouidence, through all the members of the Church.* e *Who onely is ioyned together with vs in Chriſt.*

5 Hee teacheth vs, that we in deede are all one body, and that all good giftes proceede from Chriſt onely, who reigneth in heauen hauing mightily conquered all his enemies (from whence he heapeth all giftes vpon his Church:) but yet notwithſtanding theſe gifts are diuerſly and ſundry wayes diuided according to his will and pleaſure, and therefore euery man ought to be content with that meaſure that God hath giuen him, and to beſtow it to the common profite of the whole body.

f *Which Chriſt hath giuen.* g *A multitude of captiues.* h *Downe to the earth, which is the loweſt part of the world.* i *Fill with his gifts.* k *The Church.*

6 Firſt of all he reckoneth vp the Eccleſiaſticall functions, which are partly extraordinary and for a ſeaſon, as Apoſtles, Prophets, Euangeliſtes, and partly ordinary and perpetuall, as Paſtours and Doctours.

l *The Apoſtles were theſe twelue, vnto whom Paul was afterward added, whoſe office was to plant Churches throughout all the world.* m *The Prophets office was one of the chiefeſt, which were men of a maruelous wiſedome, and ſome of them could foretell things to come.* n *Theſe the Apoſtles vſed as followes in the execution of their office, being not able to anſwere all places themſelues.* o *Paſtours are they which gouerne the Church, and Teachers are they which gouerne the ſchooles.*

7 He ſheweth the ende of Eccleſiaſticall functions, to wit, that by the miniſterie of men all the Saints may ſo growe vp together, that they may make one myſticall body of Chriſt.

p *The Church.* 8 The vſe of this miniſterie is perpetuall ſo long as we are in this world, that is, vntill that time that hauing put off the fleſh, and throughly and perfitly agreeing betwixt our ſelues, we ſhall be ioyned with Chriſt our head. Which thing is done by that knowledge of the Sonne of God increaſing in vs, and he himſelfe by litle and litle growing vp in vs vntill we come to be a perfit man, which ſhall be in the world to come, when God ſhall be all in all.

q *In that moſt neere coniunction which is knit and faſtened together by faith.* r *Chriſt is ſaid to growe vp to full age, not in himſelfe, but in vs.* 9 Betwixt our childhood (that is to ſay, a very weake ſtate, while as we doe yet altogether wauer) and our perfit age, which we ſhall haue at length in another world, there is a meane, to wit, our youth, and ſteadie going forward to perfection. 10 He compareth them which reſt not themſelues vpon the word of God, to litle boates which are toſſed hither and thither with the doctrines of men, as it were with contrary windes, and therewithall forewarneth them that it commeth to paſſe not onely by the slightneſſe of mans braine, but alſo by the craftineſſe of certaine, which make as it were an art of it,

ſ *With theſe vncertaine chances which toſſe men to and fro.*

15 11 But let vs follow the trueth in loue, and in all things, grow vp into him, which is the head, *that is,* Chriſt.

16 By whom all the bodie being coupled and knit together by euery ioynt, for ſ furniture *thereof* (according to the u effectuall power, *which is* in the meaſure of euery part) receiueth x increaſe of the body, vnto the edifying of it ſelfe in y loue.

17 12 This I ſay therefore and teſtifie in the Lord, that yee hencefoorth walke not as ✣ other Gentiles walke, in z vanitie of their mind.

18 Hauing their vnderſtanding darkened, and being ſtrangers from the a life of God through the ignorance that is in them, becauſe of the hardneſſe of their heart:

19 Which being b paſt feeling, haue giuen themſelues vnto wantonneſſe, to worke all vncleanneſſe, *euen* with c greedineſſe.

20 13 But ye haue not ſo learned Chriſt,

21 If ſo be ye haue heard him, and haue bene taught by him, d as the trueth is in Ieſus,

22 ✣ *That is*, that yee caſt off, concerning the conuerſation in time paſt, e that olde man, which is corrupt through the deceiueable luſts,

23 And be renewed in the f ſpirit of your mind,

24 And put on the new man, which g after God is created vnto h righteouſneſſe, and i true holines.

25 14 Wherefore caſt off lying, and ſpeake euerie man truth vnto his neighbour: for we are members one of another.

26 15 Be k angry, but ſinne not: let not the ſunne goe downe l vpon your wrath,

27 Neither giue place to the deuill.

28 16 Let him that ſtole, ſteale no more: but let him rather labour, and worke with his hands the thing which is m good, that hee may haue to giue vnto him that needeth.

29 17 Let no n corrupt cōmunication proceed out of your mouthes: but ỹ which is good to the vſe of edifying, ỹ it may miniſter o grace vnto the hearers.

30 18 And grieve not the holy Spirit of God,

By the deceit of theſe men which are very well practiſed in deceiuing of other.

11 By earneſt affection of the trueth & loue, we growe vp into Chriſt: for he (being effectuall by the miniſterie of his word, which as the vitall ſpirit doth ſo quicken the whole body, that it nouriſheth all the limmes thereof according to the meaſure and proportion of eche one) quickeneth and cheriſheth his Church, which conſiſteth of diuers functions, as of diuers members, & preſerueth the proportion of euery one. And thereof it followeth that neither this body can liue without Chriſt, neither can any man growe vp ſpiritually, which ſeparateth himſelfe from the other members.

u *Of Chriſt, who in maner of the ſoule, quickeneth all the members.*

x *Such increaſe as is meete the body ſhould haue.*

y *Charitie is the knitting of the limmes together.*

12 He deſcendeth to the fruits of Chriſtian doctrine, and reaſoneth firſt vpon the principles of maners and actions, ſetting down a moſt graue

compariſon betweene the children of God, and them which are not regenerate: For in theſe men all the powers of the minde are corrupted and their minde is giuen to vanity, and their ſenſes are darkened with moſt groſſe miſtneſſe, and their affections are ſo accuſtomed by little and little to wickedneſſe, that at length they run headlong into all vncleannes, being vtterly deſtitute of all iudgement.

✣ *Rom.* 1, 21.

z *If the nobleſt parts of the ſoule be corrupt, what is man but corruption only?* a *Whereby God liueth in them.* b *Void of all iudgement.* c *They ſtroue to paſſe one another as though there had bin ſome gaine to be gotten by it.* 13 Here followeth the contrary part touching men which are regenerat by the true and liuely knowledge of Chriſt, which haue other principles of their doings far different, to wit, holy and honeſt deſires, and a mind clean changed by the vertue of the holy Ghoſt, from whence proceed alſo like effects, as a iuſt and holy life in deed.

d *As they haue learned which acknowledge Chriſt indeed and in good earneſt.* ✣ *Col.* 3, 8. e *Your ſelues.* f *Where there ought to haue bin the greateſt force of reaſon, there is the greateſt corruption of all which waſteth all things.*

g *After the image of God.* h *The effect and end of the new creation.* i *Not fained nor counterfeit.* 14 He commendeth ſeuerally certain peculiar Chriſtian vertues, and firſt of all he requireth truth (that is to ſay, ſincere maners) condemning all deceit and diſſembling, becauſe we are born one for another. 15 He teacheth vs to bridle our anger in ſuch ſort, that although it be not, yet that it breake not out, and that it be ſtraitwayes quenched before we ſleepe, leſt Satan taking occaſion to giue vs euill counſel through the wicked counſeller, deſtroy vs.

k *If it ſo fall out, that you be angrie, yet ſin not: that is, bridle your anger, and do not wickedly put that in execution, which you haue wickedly conceiued.* l *Let not the night come vpon you in your anger, that is, make an atonement quickly for all matters.* 16 Hee deſcendeth from the heart to the hands condemning theft: and becauſe that men which giue themſelues to this wickednes, vſe to pretend pouerty, he ſheweth that labor is a good remedy againſt pouerty, which God bleſſeth in ſuch ſort that they which labour haue alwayes ſome ouerplus to helpe other ſo far is it from this that they are conſtrained to ſteale other mens goods.

m *By labouring in things that are holy, and profitable to his neighbour.* 17 He bridleth the tongue alſo, teaching vs ſo to temper our talke, that our hearers minde be not only not deſtroyed, but alſo inſtructed.

n *Word for word, rotten.* o *By grace he meaneth that, whereby men may profit to the going on forward in goodlines and loue.* 18 A generall precept againſt all exceſſe of affections which dwell in the part of the mind, which they call, Angry, and he ſetteth againſt them the contrary meanes. And vſeth a moſt vehement preface, how we ought to take heed that wee grieue not the holy Spirite of God through our immoderatneſſe and intemperancie, who dwelleth in vs to this end, to moderate all our affections.

by

19 An argument taken from the example of Chriſt, moſt graue and vehement, both for pardoning of thoſe iniuries which haue bene done vnto vs by our greateſt enemies, and much more for hauing conſideration of the miſerable, and vſing moderation & gentle behauiour towards all men.

by whom ye are ſealed vnto ỹ day of redemption.

31 Let all bitterneſſe, and anger, and wrath, crying, and euill ſpeaking be put away from you, with all malicioufneſſe.

32 Be ye courteous one to another, and tender hearted, freely forgiuing one another, 19 euen as God for Chriſtes ſake, freely forgaue you.

CHAP. V.

3 *Leaſt, in theſe vices which he reprehended, they ſhould ſet light by his admonitions,* 5 *he terrifieth them by denouncing ſeuere iudgement,* 8 *and ſtirreth them forward:* 15 *Then hee deſcendeth from generall leſſons of maners,* 31 *to the particular dueties of wiues,* 25 *and husbands.*

BE yee therefore followers of God, as deare children,

2 ✣ And walke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe for vs, *to be* an offering and a ſacrifice of a ſweete ſmelling ſauour to God.

3 ✣ 1 But fornication, and all vncleanneſſe, or couetouſnes, let it not be once named among you, as it becommeth Saints,

4 Neither filthineſſe, neither fooliſh talking, neither [a] ieſting, which are things not comely, but rather giuing of thankes.

5 2 For this ye know, that no whoremonger, neither vncleane perſon, nor couetous perſon, which is an [b] idolater, hath any inheritance in the kingdome of Chriſt, and of God.

6 ❦ Let no man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.

7 3 Be not therefore companions with them.

8 For ye were once darkeneſſe, but are now [c] light in the Lord: walke as children of light.

9 (For the fruit of the [d] Spirit *is* in all goodneſſe, and righteouſneſſe, and trueth.)

10 Approouing that which is pleaſing to the Lord.

11 And haue no fellowſhip with the vnfruitfull works of darknes, but euen [e] reprooue them rather.

12 For it is ſhame euen to ſpeake of the things which are done of them in ſecret.

13 But all things when they are reprooued of the light, are manifeſt: for it is light that maketh all things manifeſt.

14 Wherefore [f] hee ſaieth, Awake thou that ſleepeſt, and ſtand vp from the [g] dead, and Chriſt ſhall giue thee light.

15 4 Take heede therefore that yee walke circumſpectly, not as fooles, but as ✻ wiſe,

16 [h] Redeeming the ſeaſon: for ỹ [i] daies are euill.

17 ✻ Wherefore, be yee not vnwiſe, but vnderſtand what the will of the Lord is.

18 5 And be not drunken with wine, wherein is [k] exceſſe: but be fulfilled with the Spirit.

19 Speaking vnto your ſelues in Pſalmes, and hymnes, and ſpirituall ſongs, ſinging and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwayes for all things vnto God euen the Father, in the Name of our Lord Ieſus Chriſt,

21 6 Submitting your ſelues one to another in the feare of God.

22 ¶ ✣ 7 Wiues, ſubmit your ſelues vnto your husbands, 8 as vnto the Lord.

23 ✣ 9 For the husband is the wiues head, euen as Chriſt is the head of the Church, 10 and the ſame is the Sauiour of *his* body.

24 11 Therefore as the Church is in ſubiection to Chriſt, euen ſo *let* the wiues *be* to their husbands in euery thing.

25 ¶ ❦ 12 Husbands, loue your wiues, euen as Chriſt loued the Church, and gaue himſelfe for it,

26 13 That he might [m] ſanctifie it, and cleanſe it by the waſhing of water through the [n] word,

27 That he might make it vnto himſelfe a glorious Church, [o] not hauing ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blame.

28 14 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himſelfe.

29 For no man euer yet hated his [p] owne fleſh, but nouriſhed and cheriſheth it, euen as the Lord *doeth* the Church.

30 For we are members of his bodie, [q] of his fleſh, and of his bones.

31 ✻ For this cauſe ſhall a man leaue father and mother, and ſhall [r] cleaue to his wife, and they twaine ſhall be one fleſh.

32 15 This is a great ſecret, but I ſpeake concerning Chriſt, and concerning the Church.

33 16 Therefore euery one of you, *doe ye ſo*: let euery one loue his wife, euen as himſelfe, and *let* the wife *ſee* that ſhe feare her husband.

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a *Ieſtes which men caſt one at another: that no lightneſſe be ſeene, nor euill exemple giuen, nor any offence mooued by euill wordes or backbiting.*

b *A bondſlaue to idolatrie, for the couetous man thinketh that his life ſtandeth in his goods.*

✣ *Iohn* 13, 14. *and* 15, 12. 1. *Iohn* 3, 23.

✣ *Chap.* 4, 29. *Coloſſ.* 3, 5. 1. *Theſſ.* 2, 17.

1 Now he commeth to another kind of affections, which is in that part of the mind, which men call couetous or deſirous: and he reprehended fornication, couetouſneſſe, and ieſting, very ſharpely.

2 Becauſe theſe ſinnes are ſuch that the moſt part of men count them not for ſinnes, he awaketh the godly, to the end they ſhould ſo much the more take heede to themſelues from them, as moſt hurtfull plagues.

3 Becauſe we are not ſo readie to follow euill examples, therefore the Apoſtle warneth the godly to remember alwayes that the other are but as it were darkeneſſe, and that they themſelues are as it were light. And therefore the other commit all villanie (as men are wont in the darke) but they ought not onely not to follow their examples, but alſo (as the property of the light is) reprooue their darkeneſſe, and to walke ſo (hauing Chriſt that true light going before them) as it becommeth wiſe men.

4 The worſe and more corrupt that the maners of this world are, the more watchfull ought we to be againſt all occaſions, and reſpect nothing but the will of God.

5 He ſetteth the ſober and holy aſſemblies of the faithfull, againſt the diſſolute bankers of the vnfaithfull, in which the praiſes of the onely Lord muſt ringh, be it in proſperitie or aduerſitie.

k *All kind of riot, ioyned with all maner of filthines and ſhamefulneſſe.*

l *With an earneſt affection of the heart, and not with the tongue onely.*

6 A ſhort repetition of the ende wherevnto all things ought to be referred, to ſerue one another for Gods ſake.

✣ *Coloſſ.* 3, 18. *titus* 2, 5. 1. *pet.* 3, 1.

7 Nowe he deſcendeth to a familie, diuiding orderly all the parts of a familie. And he ſaith that the duetie of wiues conſiſteth herein, to be obedient to their husbands.

8 The firſt argument, for they cannot be diſobedient to their husbands, but they muſt reſiſt God alſo, who is the author of this ſubiection.

✣ 1. *Cor.* 11, 3.

9 A declaration of the former ſaying: Becauſe God hath made the man head of the woman in matrimonie, as Chriſt is the head of the Church.

10 Another argument: Becauſe the good eſtate of the wife dependeth of the man, ſo that this ſubmiſſion is not only iuſt, but alſo verie profitable: as alſo the ſaluation of the Church *is* of Chriſt, although farre otherwiſe.

11 The concluſion of the wiues duetie towardes their husbands. ❦ *Coloſſ.* 3, 19.

12 The husbandes duetie towardes their wiues, is to loue them as themſelues, of which loue, the loue of Chriſt toward his Church is a liuely patterne.

13 Becauſe many men pretende the infirmities of their wiues to excuſe their owne hardneſſe and cruelitie, the Apoſtle willeth vs to marke what manner of Church Chriſt gate, when hee ioyned it to himſelfe, and how hee doeth not onely not loathe all her filth and vncleanneſſe, but ceaſeth not to wipe the ſame away with his cleanneſſe, vntill hee haue wholly purged it.

m *Make it holy.* n *Through the promiſe of free iuſtification and ſanctification in Chriſt, receiued by faith.* o *The Church, as it is conſidered in it ſelfe, ſhall not bee without wrinkle, before it come to the marke it ſhooteth at: for while it is in this life, it runneth in a race: but if it be conſidered in Chriſt, it is cleane and without wrinkle.*

14 Another argument: Euerie man loueth himſelfe, euen of nature: therefore hee ſtriue h againſt nature that loueth not his wife: hee prooueth the conſequent, firſt by the myſticall knitting of Chriſt and the Church together, and then by the ordinance of God, who ſayeth, that man and wife are as one, that is, not to be deuided.

p *His owne bodie.* q *Hee alludeth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, but is ſealed by the Sacrament of the Supper.* ✻ *Geneſ.* 2, 24. *matt.* 19, 5. *mark.* 10, 7. 1. *corinth.* 6, 16. r *Looke Matth.* 19, 5.

15 That no man might dreame of naturall coniunction or knitting of Chriſt and his Church together (ſuch as the husbands and the wiues is) hee ſheweth that it is ſecret, to wit, ſpirituall and ſuch as farre differeth from the common capacitie of man: as which conſiſteth by the vertue of the Spirite, and not of the fleſh by faith, and by no naturall band.

16 The concluſion both of the husbands duetie towards his wife, and of the wiues toward her husband.

CHAP. VI.

1 *Hee ſheweth the dueties of children,* 5 *ſeruants,* 9 *and maſters:* 10 *Then he ſpeaketh of the fierce battel that the faithfull haue,* 12 *and what weapons wee muſt vſe in the ſame:* 21 *In the end he commendeth Tychicus.*

Children,

CHildren, 1 ✣ obey your parents 2 in the a Lord: 3 for this is right.

2 ✣ 4 Honour thy father and mother (5 which is the firſt commandement with b promiſe)

3 That it may be well with thee, and that thou mayeſt liue long on earth.

4 6 And ye fathers, prouoke not your children to wrath: but bring them vp in inſtruction and c information of the Lord.

5 7 Seruants, be obedient vnto them that are *your* maſters, 8 according to the fleſh, with d feare and trembling in ſingleneſſe of your hearts, as vnto Chriſt,

6 Not with ſeruice to the eye, as men pleaſers, but as the ſeruants of Chriſt, 9 doing the will of God from the heart.

7 With good will, ſeruing the e Lord, and not men.

8 10 And know ye that whatſoeuer good thing any man doeth, that ſame ſhall hee receiue of the Lord, whether *he be* bond or free,

9 11 And ye maſters, doe the ſame things vnto them, putting away threatening: and know that euen your maſter alſo is in heauen, neither is there ✣ f reſpect of perſon with him.

10 ¶ 12 Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the aſſaults of the deuill.

12 13 For we wreſtle not againſt fleſh and g blood, but againſt ✣ h principalities, againſt powers, *and* againſt the worldly gouernours, *the princes* of the darkeneſſe of this world, againſt ſpirituall wickedneſſe, *vvhich are* in the high places.

13 14 For this cauſe take vnto you the whole armour of God, that yee may be able to reſiſt in the i euill day, and hauing finiſhed all things, ſtand faſt.

14 Stand therefore, and your loines girded about with verity, and hauing on the breſt plate of righteouſneſſe,

15 And your feet ſhod with the k preparation of the Goſpel of peace.

16 Aboue all, take the ſhield of Faith, wherewith yee may quench all the fierie darts of the wicked,

17 And take the helmet of Saluation, and the ſword of the Spirit, which is the word of God.

18 And pray alwayes with all maner prayer and ſupplication in the l ſpirit: and watch therevnto with all perſeuerance & ſupplication for all Saints,

19 And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publiſh the ſecret of the Goſpel,

20 Whereof I am the ambaſſadour in bonds, that therein I may ſpeake boldly, as I ought to ſpeake.

21 ¶ 15 But that yee may alſo know mine affaires, *and* what I doe, Tychicus *my* deare brother and faithfull miniſter in the Lord, ſhall ſhew you of all things.

22 Whom I haue ſent vnto you for the ſame purpoſe, that ye might know mine affaires, and that he might comfort your hearts.

23 Peace *be* with the brethren, and loue with faith from God the Father, and *from* the Lord Ieſus Chriſt.

24 Grace *be* with all them which loue our Lord Ieſus Chriſt, to *their* m immortality, Amen.

¶ Written from Rome vnto the Epheſians, *and ſent* by Tychicus.

1 He commeth to another part of a familie, and ſheweth that the duetie of the children toward their parents, conſiſteth in obedience vnto them. ✣ *Coloſſ.* 3, 20.

2 The firſt argument: becauſe God hath ſo appointed: whereupon it followeth alſo, that children are ſo far forth bound to obey their parents, as they may not ſwarue from the true worſhip of God.

a *For the Lord is authour of all fatherhood, and therefore we muſt yeeld ſuch obedience as he will haue vs.*

3 The ſecond argument: becauſe this obedience is moſt iuſt.

✣ *Exod.* 20, 12. *deut.* 5 16. *eccleſ.* 3, 9. *matth.* 15, 4. *marke* 7, 10. 4 A proofe of the firſt argument. 5 The third argument, taken of the profit that enſueth thereby: becauſe the Lord vouchaſed this commandement amongſt the reſt, of a ſpeciall bleſſing. b *With a ſpecially promiſe: for otherwiſe the ſecond commandement hath a promiſe of mercy to a thouſand generations, but that promiſe is generall.* 6 It is the duetie of fathers to vſe their fatherly authoritie moderately, and to Gods glory. c *Such informations and precepts, as being taken out of Gods booke are holy and acceptable to him.* 7 Now he aſcendeth to the third part of a familie, to wit, to the duetie both of the maſters and of the ſeruants. And he ſheweth that the duetie of ſeruants conſiſteth in an heartie loue and reuerence to their maſter. ✣ *Coloſſ.* 3, 22. *tittus* 2, 9. 1. *pet.* 2, 18. 8 He mitigateth the ſharpeneſſe of ſeruice, in that they are ſpiritually free, notwithſtanding the ſame, and yet that ſpirituall freedome taketh not away corporall ſeruice, inſomuch that they cannot be Chriſts, vnleſſe they ſerue their maſters willingly and faithfully, ſo farre forth as they may with ſafe conſcience. d *With careſull reuerence: for ſlauiſh feare is not allowable, much leſſe in Chriſtian ſeruants.* 9 To cut off occaſion of all pretences, hee teacheth vs that it is Gods will that ſome are either borne or made ſeruants, and therefore they muſt reſpect Gods will, although their ſeruice be neuer ſo hard. e *Being mooued with a reuerence of God toward, as though ye ſerued God himſelfe.* 10 Although they ſerue vnkinde and cruell maſters, yet the obedience of ſeruants is no leſſe acceptable to God, then the obedience of them that are free. 11 It is the duetie of maſters to vſe the authoritie that they haue ouer their ſeruants modeſtly, and holily, ſeeing that they in another reſpect haue a common maſter, which is in heauen, who will iudge both the bond and the free. ✣ *1 eut.* 10, 17. 2. *chro.* 16, 7. *iob.* 34, 19. *acts* 10, 34 *rom.* 2, 11. *gal.* 2, 6. *coloſſ.* 3, 25. 1. *pet.* 1 17. f *Either of freedome or bondage.* 10 Hee concludeth the other part of this Epiſtle with a graue exhortation, that all be ready, and fight conſtantly, truſting to ſpirituall weapons, vntill their enemies be cleane put to flight. And firſt of all, hee warneth vs to take the armour of God, whereby onely our enemy may be diſpatched.

13 Secondly he declareth that our chiefeſt and mightieſt enemies are inuiſible, that we may not thinke that our chiefeſt conflict is with men. g *Againſt men, which are of a fraile and brittle nature, againſt which are ſet ſpirituall ſubtilties, more mighty then the other by a thouſand parts.* ✣ *Chap.* 2, 2. h *He giueth theſe names to the euill angels, reaſon of the effectes which they worke: not that they are able to doe the ſame of themſelues, but becauſe God giueth them the bridle.* 14 Hee ſheweth that theſe enemies are put to flight with the only armour of God, to wit, with vprightnes of conſcience, a godly and holy life, knowledge of the Goſpel, faith, and to be ſhort, with the word of God, and vſing dayly earneſt prayer for the health of the Church, and eſpecially, for the conſtancie of the true, godly, and valiant miniſters of the word. i *Looke Chapter* 5, 16. k *That the preparation of the Goſpel may be as it were ſhoes to you: and it is very fitly called the Goſpell of peace, for that, ſeeing we haue to go to God through moſt dangerous ranks of enemies, this may incourage vs to goe on manfully, in that we know by the doctrine of the Goſpel, that we take our iourney to God, who is at peace with vs.* l *That holy prayers may proceed from the holy ſpirit.* 15 A familiar and very amiable declaration of his ſtate, together with a ſolemne prayer, wherewith Paul is woont to end his Epiſtles. m *To life euerlaſting.*

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

3 *Hauing teſtified his godly and tender affection towards the Philippians,* 12 *he intreateth of himſelfe and his bonds:* 22 *And pricketh them forward by his owne example,* 27 *and exhorteth them to vnity,* 28 *and patience.*

PAul 1 and Timotheus the ſeruants of IESVS CHRIST, to all the Saints in Chriſt Ieſus, which are at Philippi, with the a Biſhops and Deacons:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt:

3 I thanke my God, *hauing* you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladneſſe)

5 Becauſe of the b fellowſhip which ye haue in the Goſpel, from the c firſt day vnto now.

6 And I am perſwaded of this ſame thing, that he that hath begunne *this* good worke in you, will performe it vntill the d day of Ieſus Chriſt,

7 As it becommeth me ſo to iudge of you all, becauſe I haue you in remembrance, that both in my e bands, and in *my* defence, and confirmation of the Goſpell you all were partakers of my f grace.

1 The marke whereat he ſhooteth in this Epiſtle, is to confirme the Philippians by all meanes poſſible, not onely not to faint, but alſo to go forward. And firſt of all, he commendeth their former doings, to exhort them to go forward: which thing he ſayth, he hopeth ſurely they will do, and that by the teſtimony of their liuely charity, but in the meane ſeaſon hee referreth all things to the grace of God. a By the Biſhops are meant both the Paſtours, which haue the diſpenſation of the word and the Elders, that gouerne: and by Deacons are meant thoſe that were ſtewards of the treaſury of the Church and had to looke vnto the poore.

b Becauſe that you alſo are made partakers of the Goſpel. c Euer ſince I knew you. d The Spirit of God will not forſake you vnto the very latter end, vntill your mortall bodies ſhall appeare before the iudgement of Chriſt, to be glorified. e A true proofe of a true knitting together with Chriſt f He calleth his bands, grace, as though he had receiued ſome ſingular benefit.

8 [2] For God is my record, how I long after you all from the very heart roote in Iesus Christ.

9 [3] And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement,

10 That yee may allow those things which are best, that ye may be pure, and without offence, vntill the day of Christ,

11 Filled with the [g] fruits of righteousnesse, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ [4] I would ye vnderstood, brethren, that the things which *haue come* vnto me, are turned rather to the furthering of the Gospel,

13 So that my bandes [h] in Christ are famous thorowout all the [i] iudgement hall, and in all other *places*.

14 Insomuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankely speake the [k] Word.

15 Some preach Christ euen through enuy and strife, and some also of good will.

16 The one part preacheth Christ of contention, *and* not [l] purely, supposing to adde more affliction to my bands.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 [5] What then: yet Christ is preached all maner wayes, whether *it be* vnder a [m] pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 [6] As I feruently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether *it be* by life or by death.

21 For Christ *is* to me both in life and in death aduantage.

22 [7] And whether to liue in the [n] flesh *were* profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring to be loosed, and to be with Christ, which is best of all.

24 Neuertheless, to abide in the flesh, *is* more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of *your* faith,

26 That yee may more abundantly reioyce in IESVS CHRIST for me, by my comming to you againe.

27 [8] Onely let your conuersation be as it becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye [o] continue in one spirit, *and* in one minde, fighting together through the faith of the Gospel.

28 [9] And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 [10] For vnto you it is giuen for Christ, that not onely ye should beleeue in him, but also suffer for his sake,

30 [11] Hauing the same fight, which yee saw in me, and now heare *to be* in me.

2 Hee declareth his good will towards them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.

3 Hee sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discerne things that differ one from another) and also in charity, that euen to the end we may giue our selues to good works indeed, to the glory of God by Iesus Christ.

g If righteousnesse be the tree, and good workes the fruits, then must the Papists needes be deceiued, when they say that works are the cause of righteousnesse.

4 He preuenteth the offence that might come by his persecution, whereby diuers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that meanes become more famous, and the dignitie of the Gospel by this occasion is greatly inlarged, although not with like affection in all men, yet indeed.

h For Christ his sake.

i In the Emperous court.

k The Gospel is called the Word, to set forth the excellencie of it.

l Not with a pure minde: for otherwise their doctrine was pure.

5 He sheweth by setting foorth his owne example, that the ende of our afflictions is true ioy: and that through the vertue of the Spirit of Christ, which he giueth to them that aske it.

9 We ought not to be discouraged, but rather incouraged by the persecutions which the enemies of the Gospel imagine and practise against vs: seeing that they are certaine witnesses from God himselfe, both of our saluation, and of the destruction of the wicked.

10 He prooueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith.

11 Now hee sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

1 Hee exhorteth them aboue all things, 3 to humilitie, 6 and that by the example of Christ. 19 He promiseth to send Timotheus shortly vnto them, 26 and excuseth the long tarying of Epaphroditus.

IF [1] *there be* therefore any consolation in [a] Christ, if any comfort of loue, if any fellowship of the Spirit, if any [b] compassion and mercie,

2 Fulfill my ioy, that ye be like minded, hauing the [c] same loue, being of one accord, and of one iudgement,

3 That nothing *be done* through contention or vainglory, but that in meekenesse of mind euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 [2] Let the same mind be in you that was euen in Christ Iesus,

6 Who being in the [d] forme of God, [e] thought it no robbery to be [f] equall with God:

7 But he made himselfe of [g] no reputation, and tooke on him the [h] forme of a seruant, and was made like vnto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 [3] Wherefore God hath also highly exalted him, and giuen him a [i] name aboue euery name.

10 That at the Name of Iesus should [k] euery knee bow, *both* of things in heauen, and things in earth, and things vnder the earth.

11 And that [l] euery tongue should confesse that Iesus Christ *is* the Lord, vnto the glory of God the Father.

12 [4] Wherefore my beloued, as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: *so* [m] make an end of your owne saluation with feare and trembling.

13 [5] For it is God which worketh in you both [n] the will and the deed, *euen* of *his* good pleasure.

14 [6] Doe all things without ✣ murmuring and reasonings,

1 A most earnest request to remooue all those things, whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to passe, that they separate themselues one from another.

a Any Christian comfort.

b If any feeling of inward loue.

c Like loue.

2 Hee setteth before them a most perfit example of all modestie and sweete conuersation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although he be aboue all, that hee tooke vpon him the forme of a seruant, to wit, our flesh willingly, subiect to all infirmities, euen to the death of the crosse.

d Such as God himselfe is, and therefore God, for there is none in all parts like to God, but God himselfe.

e Christ, that glorious and euerlasting God, knew that he might rightfully and lawfully not appeare in the base flesh of man, but remaine with maiestie meet for God: yet he chose rather to debase himselfe

f If the Sonne be equall to the Father; then is there of necessity an equallity, which Arrius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth.

g Hee brought himselfe from all things, as it were, to nothing.

h By taking our manhood vpon him.

3 Hee sheweth the most glorious euent of Christes submission, to teach vs, that modestie is the true way to true praise and glorie.

i Dignity and renowme, and the matter with it.

k All creatures shall at length be subiect to Christ.

l Euery nation.

4 The conclusion: We must goe on to saluation with humilitie and submission, by the way of our vocation.

m He is sayd to make an end of his saluation, which runneth in the race of righteousnesse.

5 A most sure and grounded argument against pride, for that wee haue nothing in vs praise worthy but it commeth of the free gift of God, and is without vs, for we haue no abilitie or power, so much as to will well (much lesse to doe well) but onely of the free mercie of God.

n Why then, we are not stocks, but yet we doe not will well of nature, but onely because God hath made of our naughty will a good will.

6 He describeth modestie by the contrary effects of pride, teaching vs, that it is farre both from all malicious, and close or inward hatred and also from open contentions and brawlings. ✣ 1. *Pet.* 4, 9.

15 7 That ye may be blameleſſe, and pure, *and* the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye ſhine as ✣ lights in the world,

16 Holding forth the o worde of life, 8 that I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offered vp vpon the p ſacrifice, and ſeruice of your faith, I am glad, and reioyce with you all.

18 For the ſame cauſe alſo be yee glad, and reioyce with me.

19 9 And I truſt in the Lord Ieſus, to ſende ✣ Timotheus ſhortly vnto you, that I alſo may be of q good comfort, when I know your ſtate.

20 For I haue no man like minded, who will faithfully care for your matters.

21 ❦ For r all ſeeke their owne, *and* not that which is Ieſus Chriſts.

22 But yee know the proofe of him, that as a ſonne with the father, hee hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſend as ſoone as I know how it will goe with me,

24 And I truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſary to ſende *my* brother Epaphroditus vnto you my companion in labour, and fellow ſouldier, euen your meſſenger, and he that miniſtred vnto mee ſuch things as I wanted.

26 For he longed after all you, and was full of heauineſſe, becauſe ye had heard that he had bene ſicke.

27 And no doubt hee was ſicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me alſo, leaſt I ſhould haue ſorow vpon ſorow.

28 I ſent him therefore the more diligently, that when yee ſhould ſee him againe, yee might reioyce, and I might be the leſſe ſorowfull.

29 Receiue him therefore in the Lord with all gladneſſe, and make much of ſuch:

30 Becauſe that for the t worke of Chriſt hee was neere vnto death, and regarded not his life, to fulfill that ſeruice which was lacking on your part toward me.

7 To be ſhort, he requireth a life without fault, and pure, that being lightened with the word of God, they may ſhine in the darkeneſſe of this world.

✣ *Matth. 5, 14.*

o *The Goſpell is called the word of life, becauſe of the effects which it worketh.*

8 Againe he pricketh them forward, ſetting before them his true Apoſtolike care that hee had of them, comforting them moreouer, to the ende they ſhould not be ſorie for the greatneſſe of his afflictions, no not although he ſhould die to make perfite their oblation with his blood, as it were with a drinke offering.

p *As if he ſaid, I brought you Philippians to Chriſt, my deſire is that you preſent your ſelues a liuely ſacrifice to him, and then ſhall it not grieue mee to be offered vp as a drinke offering, to accompliſh this your ſpirituall offering.*

9 Moreouer hee confirmeth their mindes both by ſending backe Epaphroditus vnto them, whoſe fidelitie towards them, and great paines in helping him, hee commendeth: and alſo promiſing to ſent Timothie ſhortly vnto them, by whoſe preſence they ſhall receiue great commoditie, and hoping alſo to come himſelfe ſhortly vnto them, if God will. ✣ *Acles 16, 1.* q *May be confirmed in my ioy of minde.* ❦ *1. Corinth. 10, 24.* r *The moſt part.* s *He calleth it here the worke of Chriſt, to viſite Chriſt, being poore and in bandes in the perſon of Paul.*

CHAP. III.

2 Hee refuteth the vaine boaſtings of the falſe apoſtles, 7 and ſetteth Chriſt againſt them. 10 Hee ſetteth out the force and nature of faith, 15 that laying all things aſide, they may be partakers of the Croſſe of Chriſt, 18 the enemies whereof, hee acteth out.

1 A concluſion of thoſe things which haue bene before ſaid, to wit, that they go forward cheerefully in the Lord.

MOreouer, 1 my brethren, reioyce in the Lord. 2 It grieueth me not to write the a ſame things to you, and for you it is a ſure thing.

2 Beware of dogs: beware of euill workers: beware of the b conciſion.

2 A preface to the next admonition that followeth, to take good heed and beware of falſe apoſtles, which ioyne Circumciſion with Chriſt (that is to ſay, iuſtification by workes, with free iuſtification by faith) and beare into mens heads the ceremonies which are aboliſhed: for true exerciſes of godlineſſe and charitie. And hee calleth them dogges as prophane barkers, and euill workemen, becauſe they neglected true workes, and did not teach the true vſe of them. To be ſhort, he calleth them Conciſion, becauſe it vrging Circumciſion, they cut off themſelues and others from the Church. a Which you haue often times heart of mee. b Hee alludeth to Circumciſion, of the name whereof whiles they boaſted, they cut aſunder the Church.

3 3 For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence c in the fleſh:

4 4 Though I might alſo haue confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I,

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, ✣ an Ebrew of the Ebrewes, ✣ by the Law a Phariſe.

6 Concerning zeale, I perſecuted the Church: touching the righteouſneſſe which is in the Law, I was vnrebukeable.

7 But the things that were d vantage vnto me, the ſame I counted loſſe for Chriſtes ſake.

8 Yea, doubtleſſe I thinke e all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge *them* to be doung, that I might f winne Chriſt,

9 And might be found in g him, *that is,* h not hauing mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, *euen* the righteouſneſſe which is of God through faith,

10 5 That I may i know him, and the vertue of his reſurrection, and the 6 fellowſhip of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the k reſurrection of the dead:

12 Not as though I had already attained *to it,* either were already perfect: but I follow, if that I may comprehend *that* for whoſe ſake alſo I am l comprehended of Chriſt Ieſus.

13 Brethren, I count not my ſelfe, that I haue attained *to it*; but one thing I *doe*: I forget that which is behinde, and endeuour my ſelfe vnto that which is before,

14 And follow hard toward the marke, for the priſe of the hie calling of God in Chriſt Ieſus.

15 7 Let vs therefore as many as be m perfect, be thus minded: and if yee be otherwiſe minded, God ſhall reueale euen the ſame vnto you.

16 Neuertheleſſe, *in that* whereunto we are come, let vs proceed by one rule, that wee may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke ſo, as ye haue vs for an enſample.

18 8 ❦ For many walke, of whom I haue tolde you often, and now tell you weeping, *that they are* the enemies of the croſſe of Chriſt:

3 He ſhe… we ought t… true circum… to wit, the ci… cision of the … that cutting off … wicked affections by the vertue of Chriſt, we may ſerue God in puritie of life.

e In outward things, which pertaine nothing to the ſoule.

5 He doubteth not to prefer himſelfe euen according to the fleſh, before thoſe peruerſe hote vrgers of the Law, that all men may know that he doeth with good iudgement of minde, lightly eſteeme all thoſe outward things: forſomuch as he lacketh nothing which hath Chriſt, nay, the confidence of our workes can not ſtand with the free iuſtification in Chriſt by faith.

✣ *2. Cor. 11, 22.*

✣ *Act. 23, 6.*

d Which is accounted for vantage.

e He ſhutteth out all workes, aſwell thoſe that go before, as thoſe that come after faith.

f That in their place I might get Chriſt. & of a poore man become rich: ſo farre off am I from loſing any thing.

g In Chriſt: for they that are found without Chriſt, are ſubiect to condemnation.

h That is, to be in Chriſt, to be found not in a mans owne righteouſneſſe, but cloathed with the righteouſneſſe of Chriſt imputed to him.

5 This is the end of righteouſneſſe by faith touching vs, that by the vertue of his reſurrection wee may eſcape from death. i That I may feele him in deed, and haue a triall of him. 6 The way to that eternall ſaluation is to follow Chriſt his ſteps, by afflictions and perſecutions, vntill we come to Chriſt himſelfe, who is our marke whereat we ſhoot, and receiue that reward whereunto God calleth vs in him. And the Apoſtle ſetteth theſe true exerciſes of godlineſſe againſt thoſe vaine ceremonies of the Law, wherein the falſe apoſtles put the ſumme of godlineſſe. k To life euerlaſting, which followeth the reſurrection of the Sainss. l For we runne not, but ſo farre foorth, as we are layde holde on of Chriſt, that is, as God giueth vs ſtrength, and ſheweth vs the way. 7 The concluſion of this exhortation ſtanding vpon three members: The one is, that ſuch as haue profited in the trueth of this doctrine, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant and vnderſtand not theſe things, and doubt of the aboliſhing of the Law, they ſhould cauſe no trouble, and ſhould be gently borne withall, vntill they alſo be inſtructed of the Lord. The third is, that they eſteeme the falſe apoſtles by their fruits: wherein he doubteth not to ſet forth himſelfe for an example. m He ſayd before that he was not perfect. So that in this place he calleth them perfect, which haue ſomewhat profited in the knowledge of Chriſt, and the Goſpel, whom he ſetteth againſt raſh and raw… as he expoundeth himſelfe in the next verſe following. 8 … falſe apoſtles in their colours, not vpon malice or ambition, but with ſorow and teares, to wit, becauſe that being enemies of the Goſpel, for that is ioy and … they regard nothing els, but the commodities of this life, that is … in peace, quietneſſe, and all worldly pleaſures … amongſt men: whoſe miſerable end he forewarneth them of.

19 Whoſe ende *is* damnation, whoſe God *is their* bellie, and *vvhoſe* o glory *is* to their ſhame, which minde earthly things.

20 9 But our conuerſation is in heauen, from whence alſo we looke for the ✠ Sauiour, *euen* the Lord Ieſus Chriſt,

21 Who ſhall change our vile body, that it may be faſhioned like vnto his glorious body, according to the working, whereby he is able euen to ſubdue all things vnto himſelfe.

o *Which they hunt after at mens hands.*
9 He ſetteth againſt theſe fellowes, true paſtors which neglect earthly things, and aſpire to heauen onely, where they know, that euen in their bodies they ſhall be cloathed with that eternall glory, by the vertue of God.
✠ 1. *Cor.* 1, 7. *titus* 2, 13.

CHAP. IIII.

1 *From particular exhortations,* 4 *hee commeth to generall.* 10 *Hee ſaith that hee tooke ſuch ioy in their readineſſe to liberalitie,* 12 *that he will patiently beare the want.*

1 A rehearſall of the concluſion: That they manfully continue, vntill they haue gotten the victorie, truſting to the Lords ſtrength.
a My honour.
b In that concord, whereof the Lord is the band.

THerefore, 1 my brethren, beloued and longed for, *my* ioy and my a crowne, ſo continue in the b Lord, ye beloued.

2 2 I pray Euodias, and beſeech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beſeech thee, faithfull yoakefellow, helpe thoſe *vvomen*, which laboured with me in the Goſpel, with Clement alſo, and with other my fellowe labourers, whoſe names *are* in the ✠ c booke of life.

2 He alſo calleth on ſome by name, partly, becauſe they needed priuate exhortation, and partly alſo to ſtirre vp other, to be more prompt and ready.
✠ *Reuel.* 3, 5. *and* 20 8. *and* 21, 27.
c God is ſaid after the maner of men, to haue a booke, wherein the names of his elect are written, to whom he will giue euerlaſting life. Ezechiel calleth it the writing of the houſe of Iſrael, and the ſecret of the Lord, Chap. 13, 9. 3 He addeth particular exhortations: and the firſt is, that the ioy of the Phi ippians be not hindered by any afflictions that the wicked imagine and worke againſt them. d So is the ioy of the world deſtinguiſheth from our ioy. 4 The ſecond is not taking all things in good part, they behaue themſelues moderately with all men. e Your quiet and ſetled minde. 5 The taking away of an obiection: Wee muſt not be diſquieted through impatience, ſeeing that God is at hand to giue vs remedie in time againſt all our miſeries. 6 The third is, that wee be not too carefull for any thing, but with ſure confidence giue God thankes, and craue of him whatſoeuer wee haue neede of, that with a quiet conſcience wee may wholy and with all our heartes ſubmit our ſelues to him. f So Dauid beganne very oft with teares, but ended with thankeſgiuing. g That great quietneſſe of minde, which God onely giueth in Chriſt. h He deuideth the minde into the earth, that is, into that part which is the ſeat of the will and affections, and into the higher part, whereby we vnderſtand and reaſon of matters. 7 A generall concluſion, that as they haue, bene taught both in word and example, ſo they frame their liues to the rule of all holineſſe and righteouſneſſe. i Whatſoeuer things are ſuch as do beautifie and ſet you out with a holy grauitie.

3 Reioyce in the d Lord alway, againe I ſay, reioyce.

4 Let your e patient minde be knowen vnto all men. 5 The Lord *is* at hand.

6 6 Be nothing carefull, but in all things let your requeſts be ſhewed vnto God in prayer and ſupplication with f giuing of thanks.

7 And the g peace of God which paſſeth all vnderſtanding, ſhall preſerue your h heartes and minds in Chriſts Ieſus.

8 7 Furthermore, brethren, whatſoeuer things are true, whatſoeuer things i *are* honeſt, whatſoeuer things *are* iuſt, whatſoeuer things *are* pure, whatſoeuer things *are* worthy loue, whatſoeuer things *are* of good report, if there *be* any vertue, or if there *be* any praiſe, thinke on theſe things.

9 Which yee haue both learned and receiued, and heard, and ſeene in me: thoſe things doe, and the God of peace ſhall be with you.

10 8 Now I reioyce alſo in the Lord greatly, that now at the laſt your care for me ſpringeth afreſh, wherein notwithſtanding ye were carefull, but ye lacked opportunitie.

11 I ſpeake not becauſe of k want: for I haue learned in whatſoeuer ſtate I am, therewith to be content.

12 And I can be l abaſed, and I can abound: euery where in all things I am m inſtructed, both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to *do* all things through the helpe of Chriſt, which ſtrengtheneth me.

14 Notwithſtanding ye haue well done, that ye did communicate to mine affliction.

15 9 And ye Philippians know alſo that in the n beginning of the Goſpel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giuing and receiuing, but ye onely.

16 For euen *vvhen I vvas* in Theſſalonica, ye ſent once, and afterward againe for my neceſſitie.

17 10 Not that I deſire a gift: but I deſire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which *came* from you, an o odour that ſmelleth ſweete, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſities through his riches with glory in Ieſus Chriſt.

20 Vnto God euen our Father *be* praiſe for euermore, Amen.

21 Salute all the Saints in Chriſt Ieſus. The brethren, which are with me, greete you.

22 All the Saints ſalute you, and moſt of all they which are of p Ceſars houſhold.

23 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

¶ Written to the Philippians from Rome, *and ſent* by Epaphroditus.

8 He witneſſeth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie: but yet ſo moderating his words, that he might declare himſelfe voyd of all ſuſpition of diſhoneſtie, and that he hath a minde contented both with proſperitie and aduerſitie, and to be ſhort, that he repoſeth himſelfe in the onely will of God.
k As though I paſſed for my want.
l He vſeth a generall word, and yet he ſpeaketh but of one kinde of croſſe, which is pouertie, for commonly pouertie bringeth all kinds of diſcommoditie with it.
m This is a metaphore taken from holy things or ſacrifices, for our life is like a ſacrifice.
9 He witneſſeth that he remembreth alſo their former benefits, and againe putteth away ſiniſtrous ſuſpicion of immoderate deſire, in that that hee receiued nought of any elſe.
n At that beginning when I preached the Goſpel amongſt you.
10 He witneſſeth againe, that hee alloweth well of their benefit not ſo much for his owne ſake as for theirs, becauſe they gaue it not ſo much to him, as they offered it to God as a ſacrifice, whereof the Lord himſelfe will not be forgetfull.
o He alludeth to the ſweet ſmelling ſauours that were offered in the olde Law.
p Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 *After the ſalutation,* 4 *he praiſeth them the more, to make them attentiue vnto him.* 7 *He reporteth the teſtimonie of the doctrine which they heard of Epaphras.* 13 *He magnifieth Gods grace towards them,* 20 *and ſheweth that all the parts of our ſaluation conſiſt in Chriſt alone.*

a *By the free bountifulneſſe of God.*
b *Coloſſe is ſituated in Phrygia, not far from Hierapolis and Laodicea, on that ſide that they bend toward Lycia and Pamphylia.*

PAul an Apoſtle of Ieſus Chriſt, by the a will of God, and Timotheus *our* brother,

2 To them which are of b Coloſſe, Saints and faithfull brethren in Chriſt: Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

3 1 We giue thanks to God euen the c Father of our Lord Ieſus Chriſt, alway praying for you:

4 Since we heard of your faith in Chriſt Ieſus, and of *your* loue toward all Saints.

5 For the d hopes ſake, which is layed vp for you in heauen, whereof ye haue heard before by the word of trueth, *vvhich is* the Goſpel,

6 Which is come vnto you euen as *it is* vnto all the world, & is fruitful as *it is* alſo among you from the day ỹ ye heard & truly knew the grace of God,

7 As yee alſo learned of Epaphras our deare fellow ſeruant, which is for you a faithfull miniſter of Chriſt:

1 He commendeth the doctrine that was deliuered them by Epaphras, and their readineſſe in receiuing it.
c *Wee cannot otherwiſe conſider of God to our ſaluation, but as he is Chriſtes Father, in whom we are adopted.*
d *For the glory that is hoped for.*

2 He declareth his good will towards them, telling them that they must not still remaine at one stay but go on further both in the knowledge of the Gospel, and also in the true vse of it.

8 [2] Who hath also declared vnto vs your loue in the [e] Spirit.

9 For this cause wee also, since the day that we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of [f] his will in all wisedome, and spirituall vnderstanding.

10 That yee might walke worthy of the Lord, & please *him* in all things, being fruitfull in al good workes, and increasing in the knowledge of God,

11 [3] Strengthened with all might through his glorious power, vnto all patience, and long suffering with [g] ioyfulnesse,

12 [4] Giuing thankes vnto the [5] Father, which hath made vs meete to be partakers of the inheritance of the Saints in [h] light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome ✣ of his deare Sonne,

14 [6] In whom we haue redemption through his blood, *that is*, the forgiuenesse of sinnes.

15 [7] Who is the [i] image of the inuisible God, the first begotten of euery creature.

16 * For by him were all things created which are in heauen, and which are in earth, things visible and inuisible: whether *they be* [k] Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

18 [8] And hee is the head of the body of the Church: hee is the beginning, * *and* the first begotten of the dead, that in all things he might haue the preeminence.

19 ✣ For it pleased *the Father*, that in him should [m] all fulnesse dwell.

20 [9] And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, *I say*, [n] all things, both which *are* in earth, and which *are* in heauen.

21 [10] And you which were in times past strangers and enemies, because *your* mindes *were set* in euill workes, hath [o] he now also reconciled,

22 In that body of his [p] flesh through death, to make you holy and vnblameable, and without fault in his sight.

23 [11] If yee continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof yee haue heard, and which hath bene preached to [q] euery creature, which is vnder heauen, [12] whereof I Paul am a minister.

24 Now reioyce I in my suffrings [r] for you, and fulfill the [s] rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 [13] Whereof I am a minister, according to the dispensation of God, which is giuen mee vnto you ward, to fulfill the word of God,

26 ✣ *Which is* the mystery hid since the world began, and from *all* ages, but nowe is made manifest to his [t] Saints,

27 To whome God [u] woulde make knowen what is the riches of his glorious mystery among the Gentiles, which *riches* is Christ in you, the hope of glory,

28 [14] Whom wee preach, admonishing euery man, and teaching euery man in [x] all wisedome, that wee may present euery man perfect in Christ Iesus.

29 Wherevnto I also labour & striue, according to his working which worketh in me mightily.

3 The gift of continuance it not of vs, but it proceedeth from the vertue of God, which he doeth freely giue vs.

g It must not be vnwilling, and as it were drawen out of vs by force, but proceed from a merie and ioyfull minde.

6 Hauing ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly diuided into three treatises: for first of all he expoundeth the true doctrine, according to the order of the causes, beginning from this verse to the 24. And from thence he beginneth to apply the same to the Colossians with diuers exhortations to the 6. verse of the second Chapter. And last of all in the third place euen to the third Chapter, hee refuteth the corruption of true doctrine.

e Your spirituall loue, or your loue which commeth from the Spirit.

f Gods will.

o The sonne.

p In that fleshly body, to giue vs to vnderstand that his body was not a fantasticall body, but a true body.

11 This second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselues by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel.

q To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.

12 He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure proofe thereof, of his afflictions which he suffereth for Christs his Name to instruct the Churches with these examples of patience.

r For your profite and commoditie.

s The afflictions of the Church are sayde to be Christes afflictions, by reason of that fellowship and knitting together, that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ sheweth his power in the dayly weakenesse of his, and that for the comfort of the whole body. 13 He bringeth another proofe of his Apostleship, to wit, that God is the authour of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. ✣ *Rom.16,25. ephe.3,9. 2.tim.1,10. ti.1,2. 1 pet.1,20.*

t Whom he chose to sanctifie vnto himselfe in Christ: moreouer he sayth that the mystery of our redemption was hidden since the world began, except it were reuealed vnto a fewe, who also were taught it extraordinarily.

u This Paul bridleth the curiositie of men. 14 He protesteth that he doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely, through the Lords plentifull blessings of his labours.

x Perfect and sound wisedome, which is perfect in it selfe, and shall in the end make them perfect that follow it.

CHAP. II.

4 He condemneth, as vaine, whatsoeuer is without Christ,
11 intreating specially of circumcision, *16 of abstinence from meats,* *18 and of worshipping of Angels.* *20 That wee are deliuered from the traditions of the Law through Christ.*

1 The taking away of an obiection in that that he visited not the Colossians, nor the Laodiceans, he did it not of any negligence but is so much the more carefull for them.

a Me present in body.

FOr I [1] would yee knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my [a] person in the flesh.

2 [2] That [b] their hearts might be comforted, and they knit together in loue, and in all riches of the [c] full assurance of vnderstanding, to know the mystery of God, euen the Father, and of Christ:

3 In whom are hid all the treasures of [d] wisedome and knowledge.

2 He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisedome and most secrete knowledge of God, consisteth in Christ only, & that this is the vse of it touching men, that they being knit together in loue, rest

4 [3] And this I say, least any man should beguile you with [e] entising words:

5 ✣ For though I be absent in the flesh, yet am I with you in ỹ spirit, reioycing & beholding your [f] order, and your [g] stedfast faith in Christ.

6 As ye haue therefore [h] receiued Christ Iesus the Lord, *so* walke in him.

7 Rooted and built in him, and stablished in themselues happily in the knowledge of so great a goodnesse, vntill they come fully to enioy it.

b Whom he neuer saw. *c Of that vnderstanding, which bringeth forth certaine and vndoubted perswasion in our mindes.* *d There is no true wisdome without Christ.*

3 A passing ouer to the treatise following, against the corruptions of Christianitie.

e With a framed kinde of talke made to perswade. ✣ *1.Cor.5,3.* *f The maner of your Ecclesiasticall discipline.* *g Doctrine.* *h So then Christ hangeth not vpon mens traditions*

the faith, as ye haue bene taught, abounding therein with thankeſgiuing:

8 4 Beware leaſt there be any man that i ſpoile you through philoſophie, & vaine deceit, 5 through the traditions of men, 6 according to the k rudiments of the world, 7 and not after Chriſt.

9 8 For l in him m dwelleth n all the fulneſſe of the Godhead o bodily.

10 And yee are compleete in him, which is the head of all principalitie and power.

11 9 In whom alſo yee are circumciſed with ✤ circumciſion made without handes, by putting off the p ſinfull body of the fleſh, through the circumciſion of Chriſt,

12 10 In that yee are ⁂ q buried with r him through baptiſme, 11 in whom yee are alſo raiſed vp together through the faith of the operation of ſ God, which raiſed him from the dead.

13 * 12 And you which were dead in ſinnes, 13 and in the vncircumciſion of your fleſh, hath he quickened together with him, forgiuing you all *your* treſpaſſes,

14 14 And putting out the ⁂ t hand writing of ordinances that was againſt vs, which was contrarie to vs, hee euen tooke it out of the way, and faſtened it vpon the croſſe,

15 And hath ſpoyled the u Principalities, and Powers, and hath x made a ſhewe of them openly, and hath triumphed ouer them in the y ſame *croſſe*.

16 15 Let no man therefore condemne you in meate and drinke, or in reſpect of an holy day, or of the new moone, or of the Sabbath *dayes*,

17 Which are *but* a ſhadow of things to come: but the z body is in Chriſt.

18 16 Let no man at his pleaſure beare rule ouer you by a humbleneſſe of minde, and worſhipping of Angels, 17 aduancing himſelfe in thoſe things which hee neuer ſaw, 18 b raſhly puft vp with his fleſhly minde,

19 19 And holdeth not the c head, whereof all the body furniſhed and knit together by ioynts and bands, increaſeth with the increaſing of d God.

20 20 Wherefore if ye *be* dead with Chriſt from the ordinances of the world, why, e as though ye liued in the world, are ye burdened with traditions?

21 21 *As*, Touch not, Taſte not, Handle not.

22 22 Which all periſh with the vſing, 23 *and are* after the commandements & doctrines of men.

23 24 Which things haue in deede a ſhewe of f wiſedome, in g voluntarie religion and humbleneſſe of minde, and in h not ſparing the body, which are things of no value, *ſith they perteine* to the i filling of the fleſh.

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4 He bringeth all corruptions to three kindes: The firſt is that, which reſteth of vaine and curious ſpeculations, and yet beareth a ſhew of a certaine ſubtill wiſedome.

5 *This is a word of warre, and it is as much as to driue or cary away a ſpoile or bootie.*

5 The ſecond which is manifeſtly ſuperſtitious and vaine, and ſtandeth onely vpon cuſtome and fained inſpirations.

6 The third kinde was of them which ioyned the rudiments of the world, (that is to ſay, the ceremonies of the Law) with the Goſpel.

& *Principles and rulers, wherewith God ruled his Church, as it were vnder a ſchole-maſter.*

7 A generall confutation of all corruptions is this, that that muſt needes be a falſe religion, which addeth any thing to Chriſt.

8 A reaſon: Becauſe onely Chriſt God and man, is moſt perfect, and paſſeth farre aboue all things, ſo that whoſoeuer hath him, may require nothing more. l *By theſe words, is ſhewed a diſtinction of the natures.* m *This word (Dwelleth) noteth out vnto vs the ioyning together of theſe natures, ſo that God and Man, is one Chriſt.* n *Theſe words ſet downe moſt perfect Godhead to be in Chriſt.* o *The knitting together of God and man, is ſubſtantiall and eſſentiall.* 9 Nowe hee dealeth perfectly againſt the third kinde, that is to ſay, againſt them which vrged the Iewiſh religion: and firſt of all, hee denieth that wee haue needed the Circumciſion of the fleſh, ſeeing that without it wee are circumciſed within, by the vertue of Chriſt. ✤ *Rom 2,29.* p *Theſe many wordes are vſed to ſhewe what the olde man is, whom Paul in other places calleth the bodie of ſinne.* 10 The taking away of an obiection: wee needs not ſo much as the eternal ſigne which our fathers had, ſeeing that our baptiſme is a moſt effectuall pledge and witneſſe, of that inward reſtoring and renuing. ⁂ *Rom.6,4. epheſ.1,19.*

q *Looke Rom.6,4.* r So then all the force of the matter commeth not from the very deede done, that is to ſay, it is not the dipping of vs into the water by a Miniſter that maketh vs to be buried with Chriſt, as the Papiſts ſay, that euen for the very actes ſake, wee become verely Chriſtians, but it commeth from the vertue of Chriſt, for the Apoſtle addeth the reſurrection of Chriſt and faith. 11 One end of Baptiſme is the death and buriall of the old man, and that by the mightie power of God onely, whoſe vertue wee lay hold on by faith, in the death and reſurrection of Chriſt.

ſ Through faith which commeth from God. * Epheſ.2.1. 12 An other end of Baptiſme is, that wee which were dead in ſinne, might obteine free remiſſion of ſinnes and eternall life, through faith in Chriſt who dyed for vs. 13 A new argument which lyeth in theſe few words, and it is thus: Vncircumciſion was no hinderance to you, why you being iuſtified in Chriſt ſhould not obteine life therefore you needs not circumciſion to the attayning of ſaluation. 14 He ſpeaketh now more generally againſt the whole ſeruice of the Law, and ſheweth by two reaſons that it is aboliſhed: Firſt, to what purpoſe ſhould hee that hath obteined remiſſion of all his ſinnes in Chriſt require thoſe obſeruations of the Law? Secondly, becauſe that if a man doe rightly conſider thoſe rites, hee ſhall finde that they were ſo many teſtimonies of our guiltineſſe, whereby we manifeſtly witneſſed as it were by our owne hand writing that wee deſerued damnation. Therefore did Chriſt put out that hand writing by his comming and faſtening it to the croſſe, triumphed ouer all our enemies, were they neuer ſo mightie. Therefore to what end, and purpoſe ſhould we now vſe thoſe ceremonies, as though we were ſtill guiltie of ſinne, and ſubiect to the tyrannie of our enemies. ⁂ Epheſ.2,15. t Aboliſhing the rites and ceremonies. u Satan and his angels. x As a conquerour made by a ſhew of thoſe captiues, and puniſhed to ſhame. y The croſſe was as a chariot of triumph. No conquerour could haue triumphed ſo gloriouſly in his chariot, as Chriſt did vpon the croſſe. 15 The concluſion: wherein alſo he nameth certaine kindes as the difference of dayes and meates, and prooueth by a new argument that wee are not bond vnto them: to wit, becauſe thoſe things were ſhadowes of Chriſt to come but wee poſſeſſe him now exhibited vnto vs. z The body, as a thing of ſubſtance and pith, he ſetteth againſt ſhadowes.

16 He diſputeth againſt the firſt kinde of corruptions, and ſetteth downe the worſhipping of Angels for an example: which kinde of falſe religion he confuteth, firſt this way: becauſe that they which being in ſuch a worſhip, attribute that vnto themſelues which is proper onely to God, to wit, authoritie to binde mens conſciences with religion, although they ſeeme to bring in theſe things by humbleneſſe of minde.

a *By a fooliſh humbleneſſe of minde: for otherwiſe humbleneſſe is a vertue. For theſe Angel worſhippers blamed ſuch of pride, as would go ſtraight to God, and vſe no other vnder meanes beſides Chriſt.* 17 Secondly, becauſe they raſhly thruſt vpon them for oracles, thoſe things which they neither ſaw nor heard, but deuiſed of themſelues. 18 Thirdly, becauſe theſe things haue no other grounde, wherevpon they are built, but onely the opinion of men, which pleaſe themſelues without all meaſure in their owne dueties. b *Without reaſon.* 19 The foorth argument, which is of great waight, becauſe they ſpoyle Chriſt of his dignitie, who onely is ſufficient both to nouriſh, and alſo to increaſe his whole body. c *Chriſt.* d *With the encreaſing which commeth from God.* 20 Now laſt of all hee fighteth againſt the ſecond kinde of corruptions, that is to ſay, againſt meere ſuperſtitions, inuented of men, which partly deceiue the ſimplicitie of ſome with their craftineſſe, and partly with very fooliſh ſuperſtitions, and to be laughed at: as when godlineſſe, remiſſion of ſinnes, or any ſuch like vertue is put in ſome certaine kind of meate and ſuch like things, which the inuentours of ſuch rites themſelues vnderſtand not, becauſe in deede it is not. And hee vſeth an argument taken of compariſon. If by the death of Chriſt who eſtabliſheth a new couenant with his blood, you be deliuered from thoſe externall rites wherewith it pleaſed the Lord to prepare the world, as it were by certaine rudiments to that full knowledge of true religion, why would yee be burdened with traditions? I wrote not what, as though yee were citizen of this world, that is to ſay, as though yee depended vpon this life, and earthly things? Now this is the cauſe why before verſe 8. he followed another order then he doeth in the confutation: becauſe he ſheweth there by what degrees falſe religions came into the world, to wit, beginning firſt by curious ſpeculations of the wiſe after which in proceſſe of time ſucceeded groſſe ſuperſtition, againſt which miſchiefes the Lord ſet at length that ſeruice of the Law, which ſome abuſed in like ſort: but in the confutation he began with the aboliſhing of the Law ſeruice, that hee might ſhew by compariſon, that thoſe falſe ſeruices ought much more to be taken away. e *As though your felicitie ſtood in theſe earthly things, and the kingdome of God were not rather ſpirituall.* 21 An imitation in the perſon of theſe ſuperſtitious men, rightly expreſſing their nature and vſe of ſpeech. 22 An other argument: The ſpirituall and inward kingdome of God cannot conſiſt in theſe outward things, and ſuch as periſh with the vſing. 23 The third argument: Becauſe God is not the author of theſe traditions, and therefore they doe not binde the conſcience. 24 The taking away of an obiection. Theſe things haue a goodly ſhew, becauſe men by this meanes, ſeeme to worſhip God with a good minde and humble themſelues, and neglect the body, which the moſt part of men curiouſly pamper vp and cheriſh: but yet notwithſtanding the things themſelues are of no value, for ſo much as they perteine not to things that are ſpirituall and euerlaſting, but to the nouriſhment of the fleſh. f Which ſeeme in deede to be ſome exquiſit thing, and ſo wiſe deuices as though they came from heauen. g Hence ſprang the works of ſupererogation, as the Papiſts terme them, that is to ſay, needleſſe workes, as though men performed more then is commanded them, which was the beginning and the very ground whereon Monks merits were brought in. h A liuely deſcription of Monkerie. i Seeing they ſtand in meat and drinke, wherein the kingdome of God doeth not ſtand.

CHAP. III.

1 *Againſt earthly exerciſes, which the falſe apoſtles vrged,* 2 *he ſetteth heauenly:* 5 *and beginneth with the mortifying of the fleſh,* 8 *whence he draweth particular exhortations,* 18 *and particular dueties which depend on ech mans calling.*

IF 1 yee then 2 bee riſen with Chriſt, 3 ſeeke thoſe things which are aboue, where Chriſt

1 An other part of this Epiſtle, wherein he taketh occaſion by the reaſon of thoſe vaine exerciſes, to ſhew the duetie of a Chriſtian life: which is an ordinary thing with him after he hath once ſet downe the doctrine it ſelfe.

2 Our renuing or newe birth, which is wrought in vs by being partakers of the reſurrection of Chriſt, is the fountaine of all holineſſe, out of which fundry armes or riuers doe afterwards flowe. a *For if we be partakers of Chriſt, wee are caried as it were into another life, where we ſhall neede neither meate nor drinke, for wee ſhall be like vnto the Angels.* 3 The end and marke which all the dueties of Chriſtian life ſhoote at, is to enter into the kingdome of heauen, and to giue our ſelues to thoſe things which lead vs thither, that is to true godlineſſe, and not to thoſe outward and corporall things.

ſitteth at the right hand of God.

2 Set your affections on things which are aboue, *and* not on things which are on the b earth.

3 4 For ye are dead, ſ and your life is hid with Chriſt in God.

4 When Chriſt which is our life, ſhall appeare, then ſhall ye alſo appeare with him in glory.

5 6 ✤ Mortifie therefore you c members which are on the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe which is idolatrie.

6 For the which things ſake the wrath of God d commeth on the children of diſobedience.

7 Wherein yee alſo walked once, when yee liued in them.

8 But now put yee away euen all theſe things, wrath, anger, maliciouſneſſe, curſed ſpeaking, filthie ſpeaking, out of your mouth.

9 Lie not one to another: 7 ſeeing that ye haue put off the old man with his workes,

10 And haue put on the new, 8 which is renewed in e knowledge after the image of him that created him,

11 9 Where is neither Grecian nor Iewe, circumciſion nor vncircumciſion, Barbarian, Scythian, bond, free: But Chriſt is all, and in all things.

12 Now therefore as the elect of God, holy and beloued, f put on the g bowels of mercies, kindeneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Chriſt forgaue, euen ſo do ye.

14 And aboue all theſe things *put on* loue, which is the h bond of perfectneſſe.

15 And let the peace of God i rule in your hearts, to the which yee are called in k one body, and be ye thankefull:

16 Let the word of Chriſt dwell in you plenteouſly in all wiſedome, teaching and admonithing your owne ſelues, in l Pſalmes, and hymnes, and ſpirituall ſongs, ſinging with a grace in your hearts to the Lord,

17 ✤ And whatſoeuer ye ſhall doe, in word or deed, *doe* all in the m Name of the Lord Ieſus, giuing thankes to God euen the Father by him.

18 ¶ * 10 Wiues, ſubmit your ſelues vnto your husbands, as it is n comely in the Lord.

19 ✤ 11 Husbands, loue your wiues, and be not bitter vnto them.

20 ¶ ✤ 12 Children, obey your parents in o all things: for that is well pleaſing vnto the Lord.

21 13 Fathers, prouoke not your children to anger, leaſt they be diſcouraged.

22 ¶ 14 * Seruants, be obedient vnto them that are *your* maſters according to the fleſh, in all things, not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart, fearing God.

23 And whatſoeuer ye doe, doe it heartly, as to the Lord, and not to men,

24 Knowing that of the Lord yee ſhall receiue the p reward of the inheritance: for yee ſerue the Lord Chriſt.

25 15 But he that doeth wrong, ſhall receiue for the wrong that hee hath done: and there is no reſpect of perſons.

b So he calleth that ſhew of religion, which he ſpake of in the former Chapter

4 A reaſon taken of the efficient cauſes and others: you are dead as touching the fleſh, that is, touching the olde nature which ſeeketh after all tranſitory things, and on the other ſide, you haue begun to liue according to the Spirit, therefore giue your ſelues to ſpirituall and heauenly, and not to carnall and earthly things.

5 The taking away of an obiection: whiles we are yet in this world, we are ſubiect to many miſeries of this life, ſo that the life that is in vs is as it were hidden: yet notwithſtanding we haue the beginnings of life and glory, the accompliſhment whereof lieth now in Chriſtes and in Gods hand, ſhall be aſſuredly and manifeſtly performed in that glorious comming of the Lord.

6 Let not your dead nature be any more effectuall in you, but let your liuing nature be effectuall. Now the force of nature is knowen by the motions. Therefore let the affections of the fleſh die in you, and let the contrary motions which are ſpirituall, liue. And he reckoneth vp a great long ſcroule of vices, and their contrary vertues. ✤ *Eph. 5, 3.*

c The motions and luſtes that are in vs, are in this place very properly called members, becauſe that the reaſon and will of man corrupted, doeth vſe them as the body doeth his members. d Vſeth to come. 7 A definition of our newe birth taken of the parts thereof, which are the putting off of the old man, that is to ſay, of the wickedneſſe which is in vs by nature, and the reſtoring, and repairing of the new man, that is to ſay, of pureneſſe which is giuen vs by grace: but both of them are but begunne in vs in this preſent life, and by certaine degrees finiſhed: the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little.

8 Newneſſe of life conſiſteth in knowledge, which tranſformeth man to the image of God his maker, that is to ſay, to the ſincerity and pureneſſe of the whole ſoule.

e Hee ſpeaketh of an effectuall knowledge. 9 Hee telleth them againe, that the Goſpell doeth not reſpect theſe externall things, but true iuſtification and ſanctification in Chriſt onely, which haue many fruites, as hee reckoneth them vp heere: But commendeth two things eſpecially, to wit, godly concord, and continuall ſtudie of Gods worde. f So put on, that you neuer put off. g Thoſe moſt tender affections of exceeding compaſſion. h Which bindeth and knitteth together all the dueties that paſſe from man to man. i Rule and gouerne all things. k You are ioyned together into one body through Gods goodneſſe, that you might helpe one another as fellow members. l By Pſalmes he meaneth all godly ſongs, which were written vpon diuers occaſions, and by hymnes, all ſuch as comeine the prayſe of God, and by ſpirituall ſongs, other more peculiar and artificious ſongs which were alſo in praiſe of God, but they were made fuller of muſicke. ✤ *1. Cor. 10, 31.*

m Call vpon the name of Chriſt, when you doe it, or, doe it to Chriſtes prayſe and glory. * *Epheſ. 5, 22.* 10 Hee goeth from precepts which concerne the whole ciuill life of man, to precepts pertaining to euery mans family, and requireth of wiues, ſubiection in the Lord.

n *For theſe wiues doe not reaſon, that we doe not ſee God in Chriſt before them in their loue, but this Philoſophie knoweth not.* ✤ *1. Pet. 3, 1.*

11 He requireth of husbands, that they loue their wiues, and uſe them gently. ✤ Epheſ. 6, 1.

12 He requireth of children, that according to Gods Commandement they be obedient to their parents.

o In the Lord, and ſo is it expounded, Epheſ. 5, 19.

13 Of parents, that they be gentle towards their children. 14 Of ſeruants that fearing God himſelfe to whom their obedience is acceptable, they reuerently, faithfully and from the heart, obey their maſters. * Epheſ 6, 5. titus 2, 9. 1. pet. 2, 18. p For that that you ſhall haue duely obeyed your maſters, the time ſhall come, that you ſhall be made ſonnes of ſeruants, and then ſhall you knowe this of a ſurety, which ſhall be when you are made partakers of the heauenly inheritance. 15 He requireth of maſters that being mindfull how that they themſelues alſo ſhall render an account before that heauenly Lord and Maſter, which will reuenge wrongfull doings without any reſpect of maſters or ſeruants, they ſhew themſelues iuſt and vpright with equitie, vnto their ſeruants.

CHAP. IV.

2 Hee returneth to generall exhortations, 3 touching prayer and gracious ſpeach, 7 and ſo endeth with greetings and commendations.

YE maſters, doe vnto your ſeruants, that which is iuſt and equall, knowing that yee alſo haue a maſter in heauen.

2 1 ✤ 2 Continue in prayer, and watch in the ſame with thankeſgiuing,

3 3 ✲ Praying alſo for vs, that God may open vnto vs the a doore of vtterance, to ſpeake the myſterie of Chriſt: wherefore I am alſo in bonds,

4 That I may vtter it, as it becommeth mee to ſpeake.

5 ¶ 4 * Walke b wiſely toward them that are without, and redeeme the c ſeaſon.

6 5 Let your ſpeech *be* d gracious alwayes, and powdred with e ſalt, that ye may know how to anſwere euery man.

7 ¶ Tychicus *our* beloued brother and faithfull miniſter, and fellow ſeruant in the Lord, ſhall declare vnto you my whole ſtate:

8 Whom I haue ſent vnto you for the ſame purpoſe that hee might know your ſtate, and might comfort your hearts,

9 With Oneſimus a faithfull & a beloued brother, who is one of you. They ſhall ſhew you of all things here.

10 Ariſtarchus my priſon fellow ſaluteth you, and Marcus Barnabas couſin (touching whom yee receiued commandements: If hee come vnto you, receiue him.)

11 And Ieſus which is called Iuſtus, which are of the circumciſion. Theſe f onely are my worke-fellowes vnto the g kingdome of God, which haue bene vnto my conſolation.

12 Epaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwayes ſtriueth for you in prayers, that ye may ſtand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis,

1 He addeth certaine generall exhortations and at length endeth his Epiſtle with diuers familiar and godly ſalutations.

✲ Luke 18, 1. 1 theſſ. 5, 17.

2 Payers muſt be continuall and earneſt.

3 Such as miniſter the word, muſt eſpecially be commended to the prayers of the Church. ✲ Epheſ. 6, 18. 2. theſſ, 3, 1.

a An open and free mouth to preach the Goſpel.

4 In all parts of our life, we ought to haue good conſideration euen of them which are w out the Church. * Epheſ. 5, 15.

b Aduiſedly and circumſpectly.

c Seeke occaſion to win them, although you loſe of your owne by it.

f Our ſpeech and talke muſt be applied to the profit of the hearers.

d Framed to the profit of your neighbour.

e Againſt this is ſet filthy cõmunication as Epheſ. 4, 29.

f Why then, Peter was not at that time at Rome.

g In the Goſpel.

✣ 2. *Tim.* 4, 11.

14 ✣ Luke the beloued phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, and the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that yee likewiſe reade the Epiſtle *written* from Laodicea,

17 And ſay to Archippus, Take heed to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace *be* with you. Amen.

¶ Written from Rome to the Coloſſians, *and ſent* by Tychycus, and Oneſimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thankeſgiuing, 4 to put them in minde that whatſoeuer was praiſe worthy in them, it came of Gods goodneſſe: 8 and that they are enſamples vnto others.

PAul, and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, *which is* in God the Father, and in the Lord Ieſus Chriſt: Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

2 1 We giue God thankes alwayes for you all, making mention of you in our prayers.

3 2 Without ceaſing, remembring your effectuall faith, and diligent loue, and the patience of *your* hope in our Lord Ieſus Chriſt, in the ſight of God, euen our Father;

4 Knowing, beloued brethren, that ye are [a] elect of God.

5 3 For our Goſpel was not vnto you in word onely, but alſo in power, and in the holy Ghoſt, and in [b] much aſſurance, as yee know after what maner we were among you for your ſakes.

6 4 And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with [c] ioy of the holy Ghoſt,

7 So that yee were as enſamples to all that beleeue in Macedonia and in Achaia.

8 For from you ſounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that wee neede not to ſpeake any thing.

9 For [d] they themſelues ſhew of vs what maner of entring in wee had vnto you, *5* and how yee turned to God from idoles, to ſerue the liuing and true God.

10 And to looke for his ſonne from heauen, whom hee raiſed from the dead, *euen* Ieſus which deliuereth vs from [e] that wrath to come.

1 An example of a right Chriſtian reioycing: whereby alſo we learne, that ſuch as haue great gifts in them are in two ſorts bridled, to wit, if they conſider that they haue receiued all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole Epiſtle exhorteth the Theſſalonians.

2 He commendeth them for three ſpeciall gifts, effectuall faith, continuall loue, and patient hope: to the end they might be aſhamed being indued with ſuch excellent gifts, not to continue in Gods election.

a Word for word, that your election is of God.

3 Another reaſon why they ought in no wiſe ſtart backe but continue to the end, becauſe they cannot doubt of his doctrine which hath bene ſo many wayes confirmed vnto them, euen from heauen as they themſelues did well know. *b Paul ſheweth by two things, that there followed very great fruits of his preaching, to wit, by theſe gifts of the holy Ghoſt, and that certaine aſſurance which was thoroughly ſetled in their minds, as appeared by their willing bearing of the croſſe.*

4 Another reaſon, becauſe euen to that day, they embraced the Goſpel with great cheerefulneſſe, inſomuch that they were an example to all their neighbours: ſo that it ſhould be more ſhame to them to faint in the mid-race. *c With ioy which commeth from the holy Ghoſt. d All the beleeuers. 5* It is no true conuerſion to forſake idoles, vnleſſe a man therewithall worſhip the true and liuing God in Chriſt the onely redeemer. *e This word (That) is not put here without cauſe: and by (wrath) is meant that reuenge and puniſhment, wherewith the Lord will iudge the world at length in his terrible wrath.*

CHAP. II.

1 He declareth how faithfully he preacheth the Goſpel vnto them, 5 ſeeking neither gaine, 6 nor praiſe of men: 10 and he proueth the ſame by their owne teſtimonie: 14 that they did courageouſly beare perſecution of their countrey men: 17 that he deſireth very much to ſee them.

FOr 1 ye your ſelues know, brethren, that our entrance in vnto you was not in vaine,

2 2 But euen after that we had ſuffered before, and were ſhamefully entreated at ✣ Philippi, (as yee know) we were bold in [a] our God, to ſpeake vnto you the Goſpel of God, with much ſtriuing.

3 3 For our exhortation was not by deceit, nor [b] by vncleanneſſe, nor by guile.

4 4 But as we were [c] allowed of God, that the Goſpel ſhould be committed *vnto vs*, ſo we ſpeake, not as they that pleaſe men, but God, which [d] approoueth our hearts.

5 Neither yet did we euer vſe flattering words, as yee keow, nor coloured couetouſneſſe, God *is* record.

6 5 Neither ſought wee praiſe of men, neither of you, nor of others, when wee might haue bene [e] chargeable, as the Apoſtles of Chriſt.

7 But wee were [f] gentle among you, euen as a nource cheriſheth her children.

8 6 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Goſpel of God only, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 7 For yee remember, brethren, ✣ our labour and trauaile: for wee laboured day and night, becauſe wee woulde not bee chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 8 Ye *are* witneſſes, and God *alſo*, how holily and iuſtly, and vnblameably we behaued our ſelues among you that beleeue.

11 9 As ye know how that wee exhorted you, and comforted, and beſought euery one of you, (as a father his children,)

12 10 That ye * would walke worthy of God, who hath called you vnto his kingdome and glorie.

13 11 For this cauſe alſo thanke wee God without ceaſing, that when yee receiued the word of God, which yee heard of vs, yee receiued it not as the worde of men, but as it is in deede the word of God, which alſo worketh in you that beleeue.

1 That which he touched before ſhortly concerning his Apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of.

2 The vertues of a true Paſtour are freely, and without feare to preach the Goſpel, euen in the middes of dangers.

✣ *Actes* 16, 12.

a Through God his gracious helpe.

3 To teach pure doctrine faithfully and with a pure heart.

b By any wicked and naughty kinde of dealing.

4 To approoue his conſcience to God, being free from all flatterie and couetouſnes.

c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chuſe, they reſpect the qualities of thoſe things which ſtand before them, but God findeth the reaſon of his counſell onely in himſelfe, it followeth, that ſeeing we are not able to thinke a good thought, that whomſoeuer he firſt chuſeth to thoſe holy callings, he maketh them able, and doeth not finde them able. And therefore in that we are allowed of God, it hangeth vpon his mercie. d Which liketh and alloweth of them. 5 To ſubmit himſelfe euen to the baſeſt, to winne them, and eſchew all pride. *e When I might lawfully haue liued vpon the expenſes of the Church. f We were not rough, but eaſie, and gentle, as a nource that is neither ambitious nor coueteous, but taketh all paines as patiently, as if ſhe were a mother.* 6 To haue the flocke that is committed vnto him in more eſtimation, then his owne life. 7 To depart with his owne right rather then to be chargeable to his ſheepe. ✣ *Act.* 20. 34. 1. *cor.* 4, 12. 2. *theſ.* 3, 8. 8 To excell other in example of godly life. 9 To exhort & comfort with a fatherly mind and affection. 10 To exhort all men diligently and earneſtly to lead a godly life. * *ephes* 4, 1. *phil.* 1, 27. *col.* 1, 10. 11 Hauing approoued his miniſterie, he commendeth againe (to that end & purpoſe that I ſpake of) the cheerefulneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

14 12 For

14 12 For brethren, ye are become followers of the Churches of God, which in Iudea are in g Christ Iesus, becausе yee haue also suffered the same things of your owne h countrey men, euen as they *haue* of the Iewes,

15 13 Who both killed the Lord Iesus & their owne Prophets, and haue persecuted vs away, 14 & God they please not, and are contrary to i all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saued, to k fulfill their sinnes alwayes: for the l wrath *of God* is come on them to the vtmost.

17 15 Forasmuch, brethren, as wee m were kept from you for a season, concerning sight, but not in the heart, wee enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.

19 For what is our hope or ioy, or crowne of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his comming?

20 Yea, ye are our glorie and ioy.

12 He confirmeth them in their afflictions which they suffred of their owne people, because they were afflicted of their owne countreymen: which came aswell (saith he) to the Churches of the Iewes, as to them: and therefore they ought to take it in good part.

g Which Christ hath gathered together.

h Euen of them which are of the same countrey, and the same towne that you are of.

13 He preuenteth an offeuce which might be taken, for that the Iewes especially aboue all other persecuted the Gospel. That is no newe thing, sayth hee, seeing they slewe Christ himselfe and his Prophets, and haue banished me also. 14 He foretelleth the vtter destruction of the Iewes, least any man should be mooued by their rebellion.

i For the Iewes would neither enter into the kingdome of God themselues, nor suffer other to enter in.

k Vntill the wickednesse of theirs which they haue by inheritance as it were of their fathers, be growen so great that the measure of their iniquitie being filled, God may come forth to wrath.

l The iudgements of God being angrie, which in deede appeared shortly after in the destruction of the citie of Hierusalem, whither many resorted euen out of diuers prouinces, when it was besieged.

15 He meeteth with an obiection, why he came not to them straightwayes being in so great miserie, I desired oftentimes (saith he) and it lay not in mee, but Satan hindred my endeuours, and therefore I sent Timothie my faithfull companion vnto you, becausе you are most deere to me.

m Were kept asunder from you, and as it were orphans.

CHAP. III.

1 To shew his affection towards them, he sendeth Timothie vnto them: 6 Hee is so mooued by the report of their prosperous state, 9 that he cannot giue sufficient thanks, 11 and therefore he breaketh out into prayer.

W Herefore since wee could no longer forbare, we thought it good to remaine at Athens alone,

2 ✣ And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospell of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be mooued with these afflictions: 1 for ye your selues knowe, that we are appointed thereunto.

4 For verely when we were with you, we told you before that wee should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbeare, I sent *him* that I might knowe of your faith, lest the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 2 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also *doe* you.

7 Therefore brethren, wee had consolation in you, in all our affliction and necessitie through your faith.

8 For now are wee a aliue, if yee stand fast in the Lord.

9 For what thankes can wee recompense to God againe for you, for all the ioy wherewith wee reioyce for your sakes before our God,

10 Night and day, ✣ praying exceedingly, that wee might see your face, and might b accomplish that which is lacking in your faith?

11 Now God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you.

12 3 And the Lord encrease you, and make you abound in loue one toward another, and toward all men, euen as we *doe* toward you:

13 ✣ To make your hearts stable and vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

3 Another part of the Epistle, wherein he speaketh of the dueties of a Christian life. And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfit his worke by the same grace, wherewith he begun it in vs. ✣ *Chap. 5, 23. 1. cor. 1, 8.*

CHAP. IV.

1 He exhorteth them 3 to holines, 9 and brotherly loue, 13 He forbiddeth them to sorow after the maner of infidels. 15 Hee setteth out the historie of our resurrection.

A Nd 1 furthermore wee beseech you, brethren, and exhort you in the Lord Iesus, that ye a increase more and more, as yee haue receiued of vs, how ye ought to walke, and to please God.

2 For yee know what commandements wee gaue you by the Lord Iesus.

3 ✣ 2 For this is the will of God *euen* your b sanctification, *and* that yee should abstaine from fornication,

4 3 That euery one of you should know, how to possesse his vessel in holinesse and honour,

5 4 *And* not in the lust of concupiscence, euen as the Gentiles which know not God:

6 * 5 That no man oppresse or defraud his brother in any matter: for the Lord *is* auenger of all such things, as we also haue told you before-time, and testified.

7 * For God hath not called vs vnto vncleannesse, but vnto holinesse.

8 Hee therefore that c despiseth *these things*, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 6 But as touching brotherly loue, yee neede not that I write vnto you: ✣ for yee are taught of God to loue one another.

10 Yea, and that thing verely yee doe vnto all the brethren, which are thorowout all Macedonia: but we beseech you brethren, that ye increase more and more,

11 7 And that ye study to be quiet, and to meddle with your owne businesse, 8 and to worke with your owne hands, as we commanded you,

12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 ¶ 9 I would not brethren, haue you ignorant 10 concerning them 11 which are asleepe, that ye sorow not euen as other which haue no hope.

14 12 For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in d Iesus, will God e bring with him.

1 Diuers exhortations, the ground whereof is this, to be mindfull of those things, which they haue heard of the Apostle.

a That ye labour to excell more and more, and dayly passe your selues. ✣ *Rom. 12, 2. ephes. 5, 17.*

2 This is the summe of those things, which he deliuered them, to dedicate themselues wholly to God. And he condemneth plainely all filthinesse through lust, becausе it is altogether contrary to the will of God.

b Looke Iohn 19, 17.

3 Another reason, becausе it defileth the body.

4 The third, becausе the Saints are discerned from them which know not God, by honestie and puritie.

* 1. Cor. 6, 8.

5 Secondly, he reprehendeth all violent oppression and immoderate desire, and sheweth most seuerely as the Propher of God, that God will reuenge such wickednesse,

✣ 1. Cor. 1, 2.

✣ *Actes 16, 1.*

1 The will of God, who calleth his on this condition, to bring them to glory by affliction is a most sure remedie against al affliction.

2 Becausе they haue hitherto gone so well forward, he exhorteth them againe to make an end of the rest of the iourney, seeing that therein also they shall doe him their Apostle a great pleasure.

a For now you can not otherwise thinke me safe and in good case, vnlesse you goe forward in religion and faith.

✣ *Rom. 1, 10. and 15, 23.*

b Paul was constrained through the importunate dealing of the enemies to leaue the building which he had scarse begun: And for that cause he had left Silas and Timothie in Macedonia, and when Timothie came to Athens to him, he sent him backe againe streightway. So that he desireth to see the Thessalonians, that he may thereby thorowly accomplish their faith and religion, that was as yet imperfect.

c These commandements which I gaue you. 6 Thirdly, he requireth a readie minde to all maner of louing kindnesse, and exhorteth them to profite more and more in that vertue. ✣ *Iohn 13, 34. and 15, 11 1. Iohn 2, 8. and 4, 12.* 7 He condemneth vnquiet braines, and such as are curious in matters which appertaine not vnto them. 8 Hee rebuketh idlenesse and slouthfulnesse, which vices whosoeuer are giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is enterlaced among the former exhortations (which hee returneth vnto afterward) wherein he speaketh of mourning for the dead, and the maner of the resurrection, and of the latter day. 10 We must take heede that we doe not immoderately bewaile the dead, that is, as they vse to doe which thinke that they are vtterly perished. 12 A confirmation: for death is but a sleepe of the body (for hee speaketh of the faithfull) vntill the Lord commeth. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God. *d They die in Christ, which continue in faith, whereby they are grafted into Christ, euen to the last gaspe.* *e Will call their bodies out of their graues, and ioyne their soules to them againe.*

13 The maner of the reſurrection ſhalbe thus: The bodies of the dead ſhallbe as it were raiſed out of ſleep, at the ſound of the trumpet of God, Chriſt himſelfe ſhall deſcend from heauen. The Saints (for be ſpeaketh properly of them) which ſhall then be found aliue together with the dead which ſhall riſe, ſhalbe taken vp into the cloudes to meete the Lord, and ſhallbe in perpetuall glory with him.

15 13 For this ſay wee vnto you by the *f* word of the Lord, that *g* we which liue, and are remaining in the comming of the Lord, ſhall not preuent them which ſleepe.

16 For the Lord himſelfe ſhall deſcend from heauen with a *h* ſhout, *and* with the voyce of the Archangel, and ✤ with the trumpet of God: and the dead in Chriſt ſhall riſe firſt:

17 Then ſhall we which liue and remaine, be *i* caught vp with them alſo in the cloudes, to meete the Lord in the aire: and ſo ſhall wee euer be with the Lord.

18 Wherefore, comfort your ſelues one another with theſe words.

f In the Name of the Lord, as though he himſelfe ſpeake vnto you. *g He ſpeaketh of theſe things, as though he ſhould be one of them whom the Lord ſhall finde aliue at his comming, becauſe that time is vncertaine, and therefore euery one of vs ought to be in ſuch a readineſſe, as if the Lord were comming at euery moment.* *h The word which the Apoſtle vſeth here, ſignifieth properly that incouragement which mariners vſe one to another: when they altogether with one ſhout put foorth their oares and rowe together.* *i Suddenly and in the twinkling of an eye.*

✤ 1. Cor. 15,52.

CHAP. V.

1 Condemning the curious ſearching for the ſeaſons of Chriſts comming, 6 he warneth them to be ready dayly to receiue him: 11 And ſo giueth them ſundry good leſſons.

1 The day that God hath appointed for his iudgement, we know not. But this is ſure that it ſhall come vpon men when they looke for nothing leſſe. *a Looke Acts 1,7.*

BUt 1 of the times and *a* ſeaſons, brethren, yee haue no neede that I write vnto you.

2 For ye your ſelues know perfectly, that the day of the Lord ſhall come, euen as a thiefe in the night.

3 For when they ſhall ſay, Peace and ſafety, then ſhall come vpon them ſudden deſtruction, as the trauaile vpon a woman with childe, and they ſhall not eſcape.

2 Returning to exhortations he warneth vs which are lightned with the knowledge of God, that it is our dueties not to liue ſecurely in deliciouſneſſe, leaſt we be ſuddenly taken in a dead ſleepe in pleaſures, but contrariwiſe to haue an eye to the Lord, and not ſuffer our ſelues to be oppreſſed with the cares of this world, for that is meet for the darkeneſſe of the night, and this for the light.

4 2 But ye, brethren, are not in darkeneſſe, that that day ſhall come on you, as *it vvere* a thiefe.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkeneſſe.

6 Therefore let vs not ſleepe as doe other, but let vs watch and be ſober.

7 For they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night.

8 3 But let vs which are of the day, be ſober, ✤ putting on the breſtplate of faith and loue, and the hope of ſaluation for an helmet.

9 4 For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.

10 *5* Which died for vs, that whether we wake or ſleepe, we ſhould liue together with him.

11 6 Wherefore exhort one another, and edifie one another, euen as you doe.

12 7 Now we beſeech you brethren, that yee *b* acknowledge them which labour among you, and are ouer you in the *c* Lord, and admoniſh you.

13 That yee haue them in ſingular loue for *d* their workes ſake. 8 Be at peace among your ſelues.

14 9 We deſire you, brethren, admoniſh them that are *e* out of order: comfort the feeble minded: beare with the weake: be patient toward all men.

15 10 ✤ See that none recompenſe euill for euill vnto any man: but euer follow that which is good, both toward your ſelues, and toward all men.

16 11 Reioyce euermore.

17 ✤ Pray continually.

18 In all things, giue thankes, for this is the *f* will of God in Chriſt Ieſus toward you.

19 12 Quench not the Spirit.

20 Deſpiſe not *g* prophecying.

21 Try all things, *and* keepe that which is good.

22 13 Abſteine from all *h* appearance of euill.

23 Now the very God of peace *i* ſanctifie you thorowout: and *I pray God* that your whole ſpirit and ſoule and body, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.

24 14 * *k* Faithfull *is hee* which calleth you, which will alſo *l* doe it.

25 15 Brethren, pray for vs.

26 Greete all the brethren with an holy kiſſe.

27 I charge you in the Lord, that this Epiſtle be read vnto all the brethren the Saints.

28 The grace of our Lord Ieſus Chriſt *be* with you, Amen.

The firſt *Epiſtle* vnto the Theſſalonians written from Athens.

3 We muſt fight with faith and hope, much leſſe ought we lie careleſly ſnorting. ✤ *Eſa. 59,17. epheſ. 6, 17.* 4 He pricketh vs forwards by ſeeing moſt certaine hope of victorie before vs. 5 The death of Chriſt is a pledge of our victorie, for therefore he died, that we might be partakers of his life or vertue, yea euen whiles we liue here.

6 We muſt not onely watch our ſelues, but we are alſo bound to ſtir vp and confirme one another.

7 We muſt haue great conſideration of them which are appointed to the miniſterie of the word, and gouernement of the Church by God, and doe their duetie.

b That you acknowledge and take them for ſuch as they are, that is to ſay, men worthy to be greatly accounted of among you.

c In thoſe things which pertaine to Gods ſeruice: ſo is the Eccleſiaſticall function diſtinguiſhed from ciuill authority, and true ſhepheard from wolues.

d So then, where this cauſe ceaſeth, there muſt the honour ceaſe.

8 This maintenance of mutuall concord, is eſpecially to bee looked vnto.

9 We muſt haue conſideration of euery man, and ſo the diſeaſe is, ſo muſt the remedie be vſed.

e That keepe not their ranke or ſtanding. 10 Charitie ought not to be ouercome with any iniuries. ✤ *Pro. 17, 13. and 20, 22. mat. 5, 39. rom. 12, 17. 1. pet. 3, 9.* 11 A quiet and appeaſed minde, is nouriſheth with continual prayers, reſpecting the will of God. ✤ *Luke 18, 1.* *f An acceptable thing to God and ſuch as he liketh well of.* 12 The ſparkes of the Spirit of God that are kindled in vs, are nouriſhed with dayly hearing the word of God: but true doctrine muſt be diligently diſtinguiſhed from falſe *g The expounding of the word of God.* 13 A generall concluſion, that we waiting for the comming of Chriſt, doe giue our ſelues to pureneſſe both in minde, will, and body, through the grace and ſtrength of the Spirit of God. *h Whatſoeuer hath but the very ſhew of euil, abſtaine from it.* *i Separate you from the world, and make you holy to himſelfe through his ſpirit, in Chriſt in whom onely you ſhall attaine vnto that true peace* 14 The good will and power of God is a ſure confirmation againſt all difficulties, whereof we haue a ſure witneſſe in our vocation. * 1. Cor. 1, 9. *k Alwayes one and euer like himſelfe, who performeth in deed whatſoeuer he promiſeth: and an effectual calling is nothing elſe but a right declaring and true ſetting foorth of Gods will: and therefore the ſaluation of the elect is ſafe and ſure.* *l Who will alſo make you perfit.* 15 The laſt part of the Epiſtle, wherein with moſt waighty charge, hee commendeth both himſelfe and this Epiſtle vnto them.

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

3 He commendeth the increaſe of faith and charitie, 4 and the patience of the Theſſalonians: 6 And deſcribing Gods vengeance againſt ſuch as oppreſſe the godly, 10 he teacheth the godly to waite for the laſt iudgement.

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, *vvhich is* in God our Father, and in the Lord Ieſus Chriſt:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

3 ✤ 1 Wee ought to thanke God alwayes for you, brethren, as it is meete, becauſe that your faith *a* groweth exceedingly, and the loue of euery one of you toward another, aboundeth,

4 So that we our ſelues reioyce of you in the Churches of God, becauſe of your patience and faith in all your perſecutions and tribulations that ye ſuffer.

✤ 1. *Theſ.* 1, 2.

1 The firſt part of the Epiſtle, wherein he reioyceth that through the grace of God, they haue manfully ſuſteined all the aſſaults of their enemies, wherein he confirmeth them moreouer ſhewing with what gifts they muſt chiefly fight, to wit, with faith and charitie which muſt dayly increaſe. *a That whereas it grew vs before, it doeth alſo receiue ſome increaſe euery day more and more.*

5 ✤ 2 Theſ. *Lich*

✤ *Iude 6.*

a He openeth the fountaine of all true comfort, to wit, that in afflictions, which we ſuffer of the wicked for righteouſneſſe ſake, we may behold as it were in a glaſſe the teſtimonie of that iudgement to come, and the end therefore moſt acceptable to vs, and moſt ſharpe to his enemies.

3 A proofe: God is iuſt, therefore he will worthily puniſh the vniuſt, and will doe away the miſeries of his people.

4 He confirmeth them alſo by the way, by this meanes, that the condition both of this preſent ſtate and the ſtate to come, is common to him with them. ✤ *1. Theſ. 4, 16.*

5 ✤ 2 *Which is* a manifeſt token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye alſo ſuffer.

6 3 For it is a righteous thing with God, to recompenſe tribulation to them that trouble you,

7 And to you which are troubled, reſt 4 with vs, ✤ 5 when the Lord Ieſus ſhall ſhewe himſelfe from heauen with his mightie Angels,

8 In flaming fire, rendring vengeance vnto them, 6 that doe not know God, and which obey not vnto the Goſpel of our Lord Ieſus Chriſt,

9 Which ſhall be puniſhed with euerlaſting perdition from the preſence of the Lord, and from the glory of his power,

10 When hee ſhall come to be glorified in his Saints, and to be made marueilous in all them that beleeue (7 becauſe our teſtimonie toward you was beleeued) in that day.

11 8 Wherefore, we alſo pray alwayes for you, that our God may make you woorthy of b this calling, and fulfill c all the good pleaſure of *his* goodneſſe, and the d worke of faith with power.

12 That the Name of our Lord Ieſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Ieſus Chriſt.

5 A moſt glorious deſcription of the ſecond comming of Chriſt, to be ſet againſt all the miſeries of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto ſaluation, without the Goſpel of Chriſt. 7 The children of God ſhall be counted by the faith which they haue in the Goſpel, which is preached vnto them by the Apoſtles. 8 Seeing that we haue the marke ſet before vs, it remaineth that we goe vnto it. And we goe to it, by certaine degrees of cauſes: firſt by the free loue and good pleaſure of God, by vertue whereof all other inferiour cauſes worke: from thence proceedeth the free calling to Chriſt, and from calling, faith, whereupon followeth both the glorifying of Chriſt in vs, and vs in Chriſt. b *By (calling) he meaneth not the very acte of calling, but that ſelfe ſame thing where vnto we are called, which is the glory of that heauenly kingdome.* c *Which he determined long ſince, onely vpon his gracious and mercifull goodneſſe toward you.* d *So then, faith is an excellent worke of God in vs: and we ſee here plainely that the Apoſtle leaueth nothing to free will, to make it cheekemate with Gods working therein, as the Papiſts dreame.*

CHAP. II.

a *He ſheweth that the day of the Lord ſhall not come, till there ... a departure from the faith,* 3 *and that Antichriſt be reuealed,* 8 *whoſe deſtruction he ſetteth out,* 15 *and thereupon exhorteth to conſtancie.*

1 The ſecond part of the Epiſtle, conteining an excellent prophecie of the ſtate of the Church, which ſhall be from the Apoſtles times vnto the latter day of iudgement.

NOw 1 we beſeech you, brethren, by the comming of our Lord Ieſus Chriſt, and by our a aſſembling vnto him,

2 2 That ye be not ſuddenly mooued from *your* minde, nor troubled neither by b ſpirit, nor by c word, nor by d letter, as *it were* from vs, as though the day of Chriſt were at hand.

3 Let no man deceiue you by any meanes: 3 for *that day ſhall not come*, except there come a departing firſt, and that e that man of ſinne be diſcloſed, *euen* the ſonne of perdition.

4 Which is an aduerſarie, and f exalteth himſelfe againſt all that is called God, or that is worſhipped: 4 ſo that he doeth ſit as God in the Temple of God, ſhewing himſelfe that he is God.

5 5 Remember yee not, that when I was yet with you, I tolde you theſe things?

6 And now ye know g what withholdeth, that he might be reuealed in his time.

7 6 For the myſterie of iniquitie doeth already worke: 7 onely he which now h withholdeth, *ſhall let* till he be taken out of the way.

8 8 And then ſhall i that wicked man be reuealed, ✤ whom the Lord ſhall k conſume with the l Spirit of his mouth, and ſhall aboliſh with the brightneſſe of his comming,

9 9 *Euen him* whoſe comming is by the effectuall working of Satan, with all his power, and ſignes, and m lying wonders,

10 And in all deceiueableneſſe of vnrighteouſneſſe, among them that periſh, becauſe they receiued not the loue of the trueth, that they might be ſaued.

11 And therefore God ſhall ſend them n ſtrong deluſion, that they ſhould beleeue lies,

12 That all they might be damned which beleeued not the trueth, but o had pleaſure in vnrighteouſneſſe.

13 10 But wee ought to giue thankes alway to God for you, brethren beloued of the Lord, becauſe that God hath from the beginning choſen you to ſaluation, through p ſanctification of the Spirit, and the q faith of trueth,

14 Whereunto he called you by our r Goſpel, to obtaine the glory of our Lord Ieſus Chriſt.

15 11 Therefore, brethren, ſtand faſt, and keepe the inſtructions, which ye haue bene taught, either by word, or by our Epiſtle.

16 Now the ſame Ieſus Chriſt our Lord, and our God, euen the Father, which hath loued vs, and hath giuen vs euerlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in euery word and good worke.

4 He foretelleth that Antichriſt, (that is, whoſoeuer he be that ſhall occupie that ſeate that falleth away from God) ſhall not reigne without the Church, but in the very boſome of the Church.

5 This prophecie was continually declared to the Auncient Church, but it was neglected of them that followed.

g *What hindreth and ſtayeth.*

6 Euen in the Apoſtles time the firſt foundations of the Apoſtolicall ſeate were layed, but yet ſo, that they deceiued men.

7 He foretelleth that when the empire of Rome is taken away, the ſeate that falleth away from God ſhall ſucceede and ſhall hold his place, as the olde writers Tertullian, Chryſoſtomes and Hierome do expound it.

h *He which is now in authoritie and ruleth all, to wit, the Romane Empire.*

8 That wickednes ſhall at length be detected by the word of the Lord, and vtterly be aboliſhed by Chriſtes comming. i *Word for word, that lawleſſe fellow: that is to ſay, hee that ſhall tread Gods Law clean vnder foote.* ✤ *Iſai. 11, 4.* k *Bring to nought.* l *With his word: for the true Miniſters of the word are as a mouth, whereby the Lord breatheth out that mightie and euerlaſting word, which ſhall breake his enemies in ſunder, as it were an yron rodde.* 9 He foretelleth that Satan will beſtow all his might and power, and vſe all falſe miracles that he can to eſtabliſh that ſeate, and that with great ſucceſſe, becauſe the wickednes of the world doeth ſo deſerue it: yet ſo, that onely the vnfaithfull ſhall periſh through his deceit. m *Which are partly falſe, and partly wrought to eſtabliſh a falſhood.* n *A moſt mightie working to deceiue them.* o *They liked lies ſo well, that they had pleaſure in them which is the greateſt madneſſe that may be.* 10 The elect ſhall ſtand ſtedfaſt and ſafe from all theſe miſchiefes. Now election is knowen by theſe teſtimonies: Faith is gathered by ſanctification: faith, by that that we accord vnto the trueth: trueth by calling through the preaching of the Goſpel: from whence we come at length to a certaine hope of glorification p *To ſanctifie you.* q *Faith which layeth hold not vpon lies, but vpon the trueth of God, which is the Goſpel.* r *By our preaching.* 11 The concluſion remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apoſtles, through the free good will of God, which comforteth vs with an inuincible hope, and alſo in all godlineſſe our whole life long.

CHAP. III.

1 *He deſireth them to further the preaching of the Goſpell with their prayers,* 6 *and to withdraw themſelues from theſe, who through idlenes,* 11 *and curioſitie peruert good order:* 14 *Whom hee excludeth from the company of the faithfull.*

FUrthermore, 1 brethren, ✤ pray for vs, that the word of the Lord may haue free paſſage and be glorified, euen as *it is* with you.

2 And that we may be deliuered from a vnreaſonable

1 He addeth now conſequently according to his maner, diuers admonitions: The firſt of them is, that they make prayers for the increaſe and free paſſage of the Goſpel, and for the ſafetie of the faithfull miniſters of the ſame. ✤ *Epheſ. 6, 19. coloſſ. 4, 3.* a *Which haue no care of their duetie.*

ſonable and evill men : 2 for all men haue not faith.

3 But the Lord is faithfull, which will ſtabliſh you, and keepe you from b euill.

4 3 And we are perſwaded of you through the Lord, that yee both doe, and will doe the things which we warne you of.

5 4 And the Lord guide your hearts to the loue of God, and the waiting for of Chriſt.

6 5 We warne you, brethren, in the Name of our Lord Ieſus Chriſt, that yee withdraw your ſelues from euery brother that walked inordinately, and not after the inſtruction, which he receiued of vs.

7 6 For ye your ſelues know, ✤ how ye ought to follow vs: ✤ for we behaued not our ſelues inordinately among you,

8 Neither tooke wee bread of any man for nought: but we wrought with labour and trauaile night and day, becauſe wee would not be chargeable to any of you.

9 Not becauſe we haue not authority, but that we might make our ſelues an enſample vnto you to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which would not worke, that he ſhould not c eate.

11 For wee heare, that there are ſome which walke among 7 you inordinately, and worke not at all, 8 but are buſie bodies.

12 9 Therefore them that are ſuch, we warne & exhort by our Lord Ieſus Chriſt, that they worke with quietneſſe, and eate their owne bread.

13 10 And ye, brethren, be not wearie in well doing.

14 11 If any man obey not this our ſaying in this letter, note him, and haue no 12 companie with him, 13 that he may be aſhamed.

15 14 Yet count him not as an enemie, but admoniſh him as a brother.

16 15 Now the Lord himſelfe of peace giue you peace alwayes by all meanes. The Lord *be* with you all.

17 16 The ſalutation of mee Paul, with mine owne hand, which is the token in euery Epiſtle: ſo I write,

18 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

¶ The ſecond *Epiſtle* to the Theſſalonians, written from Athens.

2 It is no marueile that the Goſpel is hated of ſo many, ſeeing that faith is a rare gift of God. Notwithſtanding, the Church ſhall neuer be deſtroyed by the multitude of the wicked, becauſe it is grounded and ſtayed vpon the faithfull promiſe of God.

b From Satans ſnares, or from euill.

3 The ſecond admonition is, that they followe alwayes the doctrine of the Apoſtles as a rule for their life.

4 Thirdly, he diligently and earneſtly admoniſheth them of two things which are giuen vs by the onely grace of God, to wit, of charitie, and a watchfull minde to the comming of Chriſt.

5 Fourthly, hee ſaith, that idle and laſie perſons ought not to be relieued of the Church, nay, that they are not to be ſuffered. 6 Leaſt he might ſeeme to deale hardly with them, he ſetteth foorth himſelfe for an example, who beſides his trauaile in preaching laboured with his hands, which he ſaith he was not ſimply bound to doe. ✤ 1. *Cor.* 11, 1. ✤ 1. *Theſ.* 4, 11. c *What ſhall we do then with thoſe idle bellied Monkes, and ſacrificing Prieſts? A Monke (ſaith Socrates, booke 8. of his Tripartite hiſtorie) which worketh not with hands, is like a thiefe.*

7 How great a fault idleneſſe is, he declareth by that that God created no man in vaine or to no purpoſe, neither is there any vnto whom he hath not allotted as it were a certaine ſtanding and roome. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea, broken, which is great ſinne and wickedneſſe.

8 He reprehendeth a vice which is ioyned with the former, whereupon follow an infinite ſort of miſchiefs: to wit, that there are none more buſie in other mens matters then they which neglect their owne. 9 The Lord commandeth, and the Apoſtles pray in the Name of Chriſt, firſt that no men be idle, and next, that euery man doe quietly and carefully ſee to doe his duetie in that office and calling wherein the Lord hath placed him. 10 Wee muſt take heede that ſome mens vnworthineſſe cauſe vs not to be ſlacker in well doing. 11 Excommunication is a puniſhment for the obſtinate. 12 We muſt haue no familiaritie nor fellowſhip with the excommunicate. 13 The end of the excommunication is not the deſtruction, but the ſaluation of the ſinner, that at leaſt through ſhame he may be driuen in repentance. 14 We muſt ſo eſchew familiaritie with the excommunicate, that we diligently ſeeke all occaſions and meanes that may be to bring them againe into the right way. 15 Prayers are the ſeales of all exhortations. 16 The Apoſtle ſubſcribeth his letters with his owne hand, that falſe letters might not be brought and put in place of true.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect paterne of a true Paſtour, whoſe office eſpecially conſiſteth in teaching, 4 he warneth him that vaine queſtions ſet apart, he teach thoſe things, 5 which further charitie and faith: 12 and that his authoritie be not condemned, 14 he ſheweth what an one he is made through the grace of God.

1 PAul an Apoſtle of Ieſus Chriſt, by the ‖ commandement of God our Sauiour, and of *our* Lord Ieſus Chriſt our hope,

2 Vnto Timotheus *my* naturall ſonne in the faith: Grace, a mercy, *and* peace from God our Father, and *from* Chriſt Ieſus our Lord.

3 2 As I beſought thee to abide ſtill in Epheſus, when I departed into Macedonia, *ſo doe*, that thou mayeſt warne ſome, that they teach none other doctrine,

4 3 Neither that they giue heede to fables and b genealogies *vvhich are* endleſſe, which breede queſtions rather then godly edifying which is by faith.

5 4 ✤ For the ende of the c commandement is d loue out of a pure heart, and of a good conſcience, and of faith vnfained.

6 5 From the which things ſome haue erred, and haue turned vnto vaine iangling.

7 6 They would be doctours of the Lawe, and yet vnderſtande not what they ſpeake, neither whereof they affirme.

8 7 And we knowe, that the Law is good, if a man vſe it lawfully.

9 8 Knowing this, that the Law is not giuen vnto a e righteous man, but vnto the lawleſſe & diſobedient, to the vngodly, and to f ſinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manſlayers,

10 To whoremongers, to buggerers, to menſtealers, to liers, to the periured, and if there be any other thing that is contrary to wholſome doctrine,

11 9 *Which is* according to the glorious Goſpel of the bleſſed God, 10 which is committed vnto me.

1 First of all, he auoucheth his owne free vocation, and alſo Timothies, that the one might be confirmed by the other: and therewithall he declareth the ſumme of the Apoſtolicall doctrine, to wit, the mercie of God in Chriſt Ieſus apprehended by faith, the end whereof is yet hoped for.

‖ *Or, ordinance.*

a *There is as much difference betwixt mercy and grace, as is betwixt the effect, and the cauſe: For grace is that free good will of God, wherely he choſe vs in Chriſt, and mercie is that free iuſtification which followeth it.*

2 This whole Epiſtle conſiſteth in admonitions, wherein all the dueties of a faithfull Paſtour are liuely ſet out. And the firſt admonition is this, that no innouation be made either in the Apoſtles doctrine it ſelfe, or in the maner of teaching it. 3 The doctrine is corrupted not onely by falſe opinions, but alſo by vaine and curious ſpeculations: the declaration and vſe whereof can nothing helpe our faith. b *He noteth out one kinde of vaine queſtions.* 4 The ſecond admonition is, that the right vſe and practiſe of the doctrine muſt be ioyned with the doctrine. And that conſiſteth in pure charitie, and a good conſcience, and true faith, ✤ *Rom.* 13, 10 c *Of the Law.*

d *There is neither loue without a good conſcience, nor a good conſcience without faith, nor faith without the word of God.*

5 That which he ſpake before generally of vaine and curious controuerſies, he applieth to them, which pretending a zeale of the Law, dwelled vpon outward things, and neuer made an end of babbling of fooliſh trifles.

6 There are none more vnlearned, and more impudent in vſurping the name of holineſſe, then fooliſh ſophiſticall babblers. 7 The taking away of an obiection. He condemneth not the Law, but requireth the right vſe and practiſe of it. 8 He in deede eſcapeth the curſe of the Law, and therefore doeth not abhorre it, who fleeing and eſchewing thoſe things which the Law condemneth, giueth himſelfe with all his heart to obſerue it: and not he that maketh a vaine babbling of outward and curious matters. e *And ſuch an one is he, whom the Lord hath indued with true doctrine, and with the holy Ghoſt.* f *To ſuch as make an arte as it were of ſinning.* 9 He ſetteth againſt ſond and vaine babbling, not onely the Law, but the Goſpel alſo, which condemneth not, but greatly commendeth the wholeſome doctrine conteined in the commandements of God, and therefore he calleth it a glorious Goſpel, and the Goſpel of the bleſſed God, the vertue whereof theſe babblers knew not. 10 A reaſon why neither any other Goſpel is to be taught then hee hath taught in the Church, neither after any other ſort, becauſe there is no other Goſpell beſide that, which God committed to him.

12 11 Therefore

12 11 Therefore I thanke him which hath made me g ſtrong, *that is*, Chriſt Ieſus our Lord: for hee counted mee faithfull, and put me in *his* ſeruice:

13 When before I was a h blaſphemer, and a perſecuter, and an oppreſſer, but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding aboundant 12 with faith and loue, which is in Chriſt Ieſus.

15 13 This *is* a i true ſaying, and by all meanes worthie to be receiued, that ✣ Chriſt Ieſus came into the worlde to ſaue ſinners, of whome I am chiefe.

16 Notwithſtanding for this cauſe was I receiued to mercie, that Ieſus Chriſt ſhould firſt ſhewe on me all long ſuffering vnto the enſample of them, which ſhall in time to come beleeue in him vnto eternall life.

17 14 Nowe vnto the king euerlaſting, immortall, inuiſible, vnto God k onely wiſe, *be* honour, *and* glorie, for euer, and euer, Amen.

18 15 This commaundement commit I vnto thee, ſonne Timotheus, according to the prophecies, which went before vpon thee, that thou l by them ſhouldeſt fight a good fight,

19 Hauing m faith and a good conſcience, 16 which ſome haue put away, and as concerning faith, haue made ſhipwracke.

20 Of whome is Hymeneus, and Alexander, ✻ 17 whome I haue u deliuered vnto Satan, that they might o learne not to blaſpheme.

11 He maintaineth of neceſſitie his Apoſtleſhip againſt ſome that did carpe at his former life, debaſing himſelfe, euen to hell, to aduance Chriſtes onely mercie, wherewith he aboliſhed all thoſe his former doings.
g Which gaue me ſtrength, not onely when I had no will to doe well, but alſo when I was wholly giuen to euill.
h Theſe are the preparatiue workes which Paul braggeth of.
12 Hee prooueth this change by the effects, for that, that he that was a prophane man, is become a beleeuer: and he that did moſt outragiouſly perſecute Chriſt, burneth now in loue towards him.
13 He turneth the reproach of the aduerſaries vpon their owne head, ſhewing that this ſingular example of the goodneſſe of God, redoundeth to the commoditie of the whole Church. i Worthie to be beleeued. *Matth.* 4, 13. *mark.* 2, 17. 14 Hee breaketh out into an exclamation, euen for very zeale of minde, for that he cannot ſatisfie himſelfe in amplifying the grace of God. k Looke Iohn 17, 3. 3 The concluſion of both the former fatherly admonitions, to wit, that Timothie ſtriuing manfully againſt all lets, being called to the miniſterie according to many prophecies which went before of him, ſhould both maintaine the doctrine which he had receiued, and keepe alſo a good conſcience. l By the helpe of them. m Wholeſome and ſound doctrine. 16 Whoſoeuer keepe not a good conſcience, doe looſe alſo by little and little the gift of vnderſtanding: which he prooueth by two moſt lamentable examples. ✣ 1. *Cor.* 5, 5. 17 Such as fall from God, and his religion, are not to be ſuffered in the Church, but rather ought to be excommunicated. n Caſt out of the Church, and ſo deliuered them to Satan. o That by their ſmart they might learne what it is to blaſpheme.

CHAP. II.

He exhorteth them to make publike prayers for all men, 4, 5 and that for two cauſes. 8 and therefore hee willeth all men in all places to pray, 9 and declareth in what apparell, 11 and with what modeſtie, women ought to behaue themſelues in holy aſſemblies.

I 1 Exhort therefore, that firſt of all ſupplications, prayers, interceſſions, *and* giuing of thankes be made for all men,

2 For Kings, and for all that are in authoritie, 2 that we may lead a quiet and a peaceable life, in all godlineſſe, and a honeſtie.

3 For this is good and acceptable in the ſight of God our Sauiour.

4 3 Who will that all men ſhall be ſaued, and come vnto the acknowledging of the trueth.

5 4 For there is one God, and one Mediatour betweene God and man, *which is* the b man Chriſt Ieſus,

6 Who gaue himſelfe a ranſome for all men, 5 *to be* that teſtimonie in due time,

7 ✣ Wherevnto I am ordained a preacher and an Apoſtle (I ſpeake the trueth in Chriſt, and lye not) *euen* a teacher of the Gentiles in c faith and veritie.

8 6 I will therefore that the men pray, euerie where d lifting vp pure hands without e wrath, or f doubting.

9 ✣ 7 Likewiſe alſo the women, that they aray themſelues in comely apparell, with ſhamefaſtneſſe and modeſtie, not with broyded haire, or gold, or pearles, or coſtly apparell,

10 But (as becommeth women that profeſſe the feare of God) with good works.

11 Let the woman learne in ſilence with all ſubiection.

12 ✻ I permit not a woman to teach, 8 neither to vſurpe authoritie ouer the man, but to be in ſilence.

13 9 For ✻ Adam was firſt formed, then Eue.

14 ✻ 10 And Adam was not g deceiued, but the woman was deceiued, and was in the tranſgreſſion.

15 11 Notwithſtanding, through bearing of children ſhe ſhal be ſaued, if they continue in faith, and loue, and holineſſe with modeſtie.

1 Hauing diſpatched thoſe things which pertaine to doctrine, he ſpeaketh now in the ſecond place of the other part of the miniſterie of the word, to wit, of publike prayers. And firſt of all declaring this queſtion, for whome we ought to pray: he teacheth that we muſt pray for all men, and eſpecially for all manner of magiſtrates, which thing was at that time ſomewhat doubted of, ſeeing that kings, yea and the moſt part of magiſtrates were at that time enemies of the Church. 2 An argument taken of the end: to wit, becauſe that magiſtrates are appointed to this end, that men might peaceably and quietly liue in all godlineſſe and honeſtie, and therefore muſt we commend them eſpecially to God, that they may faithfully execute ſo neceſſarie an office. a This word conteineth all kind of duetie, which is to be vſed amongſt men in all their affaires. 3 Another argument, why Churches or Congregations ought to pray for all men without any difference of nation, kindle, age, or order: to wit, becauſe the Lord by calling of all ſorts, yea, ſometime thoſe that are greateſt enemies to the Goſpell, will haue his Church gathered together after this ſort, and therefore prayers to be made for all.

4 God would not els be manifeſted to be the onely God of all men, vnleſſe he would ſhew his goodnes in ſauing of all ſorts of men: neither ſhould Chriſt be ſeene to be the only Mediatour betweene God and all ſorts of men, by hauing taken vpon him that nature of man which is common to all men, vnleſſe he had ſatisfied for all ſorts of men, and made interceſſion for all.
b Chriſt Ieſus which was made man.
5 A confirmation, becauſe that euen to the Gentiles in the ſecret of ſaluation now opened and made manifeſt the Apoſtle himſelfe being appointed properly to this office, which he doth faithfully and ſincerely execute. ✣ 2. *Tim.* 1, 11. c Faithfully and ſincerely: and by faith he meaneth wholeſome and ſound doctrine, and by trueth, an vpright and ſincere handling of it. 6 He hath ſpoken of the perſons for whome we muſt pray: and now he teacheth that the difference of places is taken away: for in times paſt, one onely nation, and in one certaine place came together to publike ſeruice: but now Churches or Congregations are gathered together euery where (orderly and decently) and men come together to ſerue God publikely with common prayer, neither muſt wee ſtriue for the nation or for the purification of the bodie, or for the place, but for the mind to haue it cleane from all offence, and full of ſure truſt and confidence. d Hee putteth the ſigne for the thing it ſelfe, the lifting vp of hands, for the calling vpon God. e Without theſe griefes and offences of the mind, which hinder vs from calling vpon God with a good conſcience. f Doubting which is againſt faith, Iam. 1, 6. ✣ 1. *Pet.* 3, 3. 7 Thirdly he appointeth women to learne in the publike aſſemblies with ſilence and modeſty, being comely apparelled without any ryot or exceſſe in their apparell. ✻ 1. *Cor.* 14, 34. 8 The firſt argument, why it is not lawfull for women to teach in the Congregation, becauſe by this meanes they ſhoulde be placed aboue men, for they ſhould be their maiſters: which is againſt Gods ordinance. 9 He prooueth this ordinance of God, whereby the woman is ſubiect to man, firſt by that, that God made the woman after man, for mans ſake. ✻ *Gen.* 1, 27. *and* 27, 21. ✣ *Gen.* 3, 6. 10 Then becauſe that after ſinne God enioyned the woman this puniſhment, for that the man was deceiued by her. g Adam was deceiued, but through his wiues meanes, and therefore ſhe is worthily for this cauſe ſubiect to her husband, and ought to be. 11 He addeth a comfort by the way, that their ſubiection hindereth not but that women may be ſaued as well as men, if they behaue themſelues in thoſe burdens of marriage holily and modeſtly, with faith and charitie.

CHAP. III.

a Hee ſetteth out Biſhops, 8 and Chriſtian deacons with their wiues, 12 children and family, 15 he calleth the Church the houſe of God.

THis 1 *is* a true ſaying, a If any man a deſire the office of a Biſhop, hee deſireth a worthie worke.

2 * A Biſhop therefore muſt be vnreprooueable, the husband of one b wife, watching, temperate,

1 Hauing diſpatched the treatiſe, as well of doctrine and of the manner of handling of it, as alſo of publike prayer, he now in the thirde place commeth to the perſons themſelues, ſpeaking firſt of Paſtours and afterward of Deacons, and he vſeth a preface, that the Church may knowe that theſe be certaine and ſure rulers. 2 A Biſhopricke or the miniſterie of the worde is not an idle dignitie, but a worke and hat an excellent worke: and therefore a Biſhop muſt be furniſhed with many vertues both at home and abroad. Wherefore it is requiſite before hee be choſen, to examine well his learning, his giftes, and ableneſſe, and his life. a Hee ſpeaketh not here of ambitious ſeeking, then the which there cannot be a worſe fault in the Church, but generall of the mind, and diſpoſition of man, framed and diſpoſed to helpe and edifie the Church of God, when and whereſoeuer it ſhall pleaſe the Lord. * *Titus* 2, 6. b Therefore hee that ſhutteth out married men from the office of Biſhops, onely becauſe they are marryed, is Antichriſt.

rate,

rate, modeſt, harberous, apt to teach,

3 Not c giuen to wine, no ſtriker, not giuen to filthie lucre, but gentle, no fighter, not couetous.

4 One that can rule his owne houſe honeſtly, hauing children vnder obedience with all honeſtie.

5 For if any cannot rule his owne houſe, how ſhall he care for the Church of God?

6 He may not be a yong ſchollar, leaſt he being puffed vp fall into the d condemnation of the deuill.

7 Hee muſt alſo be well reported of, euen of them which are without, leaſt he fall into rebuke, and the ſnare of the deuill.

8 3 Likewiſe *muſt* e Deacons *be* graue, not double tongued, not giuen vnto much wine, neither to filthie lucre,

9 ✣ Hauing the f myſterie of the faith in pure conſcience.

10 And let them firſt be prooued, then let them miniſter, if they be found blameleſſe.

11 4 Likewiſe their wiues *muſt be* honeſt, not euill ſpeakers, *but* ſober, *and* faithfull in all things.

12 5 Let the Deacons be the husbandes of one wife, and ſuch as can rule their children well, and their owne houſholds.

13 For they that haue miniſtred well, get themſelues a good g decree, and h great libertie in the faith, which is in Chriſt Ieſus.

14 6 Theſe things write I vnto thee, truſting to come very ſhortly vnto thee.

15 But if I tary long, that thou maieſt yet know, howe thou oughteſt to behaue thy ſelfe in the 7 houſe of God, which is the Church of the liuing God, the i pillar and ground of trueth.

16 8 And without controuerſie, great is the myſterie of godlineſſe, *vvhich is*, God is manifeſted in the fleſh, k iuſtified in the Spirit, ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, *and* receiued vp in glorie.

3 3 Forbidding to marry, *and commaunding* to abſtaine from meates 4 which God hath created 5 to be receiued 6 with giuing thanks of them which beleeue and know the trueth.

4 7 For euery creature of God *is* good, and nothing *ought* to be refuſed, if it be receiued with thankſgiuing.

5 8 For it is d ſanctified by the e word of God, and prayer.

6 9 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Ieſus Chriſt, which haſt beene nouriſhed vp in the words of faith, and of good doctrine which thou haſt continually f followed.

7 10 But caſt away prophane, and olde wiues fables, 11 and exercite thy ſelfe vnto g godlineſſe.

8 12 For bodily exerciſe profiteth little: but godlineſſe is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come.

9 13 This *is* a true ſaying, and by all meanes worthie to be receiued.

10 For therefore wee labour and are rebuked, becauſe we truſt in the liuing God, which is the Sauiour of all men, ſpecially of thoſe that beleeue.

11 Theſe things warne and teach.

12 14 Let no man deſpiſe thy youth, but be vnto them that beleeue, an enſample, in worde, in conuerſation, in loue, in ſpirit, in faith *and* in pureneſſe.

13 15 Till I come, giue attentance to reading, to exhortation, *and* to doctrine.

14 Deſpiſe not the gifte that is in thee, which was giuen thee by prophecie with the laying on of the hands of the companie of the Elderſhip.

15 Theſe things exerciſe, *and* giue thy ſelfe vnto them, that it may be ſeene how thou profiteſt among all men.

16 Take heede vnto thy ſelfe, and vnto learning: continue therein: for in doing this thou ſhalt both h ſaue thy ſelfe, and them that heare thee.

c *A common tipler, and one that will ſit by it.*
d *Leaſt by reaſon that he is aduanced to that degree, hee take occaſion to be proud, which will vndoe him, and ſo he fall into the ſame condemnation that the deuill himſelfe is fallen into.*
3 Likewiſe the Deacons muſt firſt be proued that there may be a good triall of their honeſtie, trueth, ſobrietie, mind, void of couetouſneſſe, that they are well inſtructed in the doctrine of faith, and to be ſhort, of their good conſcience and integritie.
e *Theſe are they that had to ſee to the poore.*
✣ *Chap. 1, 19*
f *The doctrine of the Goſpell, which is a miſterie indeed: for fleſh and blood doe not reueale it.*
4 Regard muſt be had alſo to the Paſtours and Deacons wiues.
5 They that haue more wiues then one at one time, muſt neither be called to be miniſters, nor to be Deacons.
g *Honour and eſtimation.* h *Bold and aſſured confidence without feare.* 6 Paul purpoſing to adde many peculiar things pertaining to the dayly office of a Paſtour, ſpeaketh firſt a word or two concerning his comming to Timothie, that he would be ſo much the more carefull, leaſt at his comming he might be reprooued of negligence. 7 The Paſtour hath alwayes to thinke, how that he is occupied in the houſe of the liuing God, wherein the treaſure of the trueth is kept. i *To wit, in reſpect of men: for the Church reſteth vpon that corner ſtone, Chriſt, and is the preſeruer of the trueth, but not the mother.* 8 There is nothing more excellent then this trueth, whereof the Church is the keeper and preſeruer here amongſt men, the miniſtery of the word being appointed to that ende and purpoſe: for it teacheth vs the greateſt matters that may be thought of, to wit, that God is be come viſible in the perſon of Chriſt by taking our nature vpon him, whoſe Maieſtie notwithſtanding in ſo great weakeneſſe was manifeſted many wayes, inſomuch that the ſight of it pearced the very Angels: and to conclude, he being preached vnto the Gentiles was receiued of them, and is now placed aboue in glorie vnſpeakeable. k *The power of the Godhead ſheweth it ſelfe ſo marueilouſly in that weake fleſh of Chriſt, that though he were a weake man, yet all the world knoweth hee was, and is God.*

3 He ſetteth downe two kindes of this falſe doctrine, to wit, the Law of ſolelife, and difference of meats.
4 He prooueth that he iuſtly called ſuch doctrines deuiliſh, firſt, becauſe the teachers of them make lawes of things which are not their owne: for haue they created the meats?
5 Secondly, becauſe they ouerthrow with their decrees, the end wherefore they we created of God, to wit, that we ſhould vſe them.
6 Thirdly, for that by this meanes they rob God of his glory, who will be honoured in the vſe of them. And herewithall the Apoſtle declareth that we muſt vſe the liberalitie of God ſoberly, and with a good conſcience.
7 He ſetteth an Apoſtolicall rule, for taking away the difference of meats, againſt that falſe doctrine.
8 He vſeth Gods benefits rightly, which acknowledgeth the giuer of them by his word, and calleth vpon him. d It is ſo made pure and holy in reſpect of vs, ſo that we may vſe it with a good conſcience, as receiued at the Lords hand. e Wee confeſſe and acknowledge that God is the maker and giuer of thoſe creatures which wee vſe. Secondly, that we are of the number of thoſe, who through Chriſtes benefite haue recouered that right ouer all creatures, which Adam loſt by his fall. Thirdly, by our prayers we craue of the Lord, that we may vſe thoſe meates with a good conſcience, which we receiue at his handes. Fourthly, wee make an end of our eating and drinking, with thankeſgiuing and prayer: and ſo are our meates ſanctified to vs. 9 The concluſion with an exhortation to Timothie, to propound theſe things diligently to the Churches, which hee had ſucked of the Apoſtle, euen in a manner from the teate. f Neuer departing from the ſide of it. 10 He ſetteth againe true doctrine not onely againſt that falſe and apoſtaticall doctrine, but alſo againſt all vaine and curious ſubtilties. 11 It is not onely requiſite that the miniſter of the word be ſound in doctrine, but alſo that his life be godly and religious. g In the true ſeruing of God. 12 Godlineſſe conſiſteth in ſpirituall exerciſe, and not in outwarde auſtereneſſe of life, which though it be ſome thing to be accounteth of, if it be rightly vſed, yet is it in no wiſe comparable with godlineſſe: For it profiteth not of it ſelfe, but through the benefite of another, but this hath the promiſe both of the life preſent, and of that that is to come. 13 Hee goeth a little from his matter, and ſheweth that they which giue themſelues to godlineſſe, although they are afflicted and reproached, are notwithſtanding no to be counted miſerable as other men are, becauſe they are not afflicted for that cauſe that other men are, and the end of them both is farre different one from the other. For howe can God forſake his, which is bountifull euen towardes his enemies? And hee willeth that this doctrine be well beaten into their heades. 14 Nowe hee returneth to that exhortation, ſhewing which are the vertues of a Paſtour, whereby hee may come to be reuerenced, although hee be but young, to wit, ſuch ſpeech and life as are witneſſes of charitie, zeale, faith, and puritie, but here is no mention made of the croſier ſtaffe, ring, cloake, and ſuch other fooliſh and childiſh toyes. 15 The priuate exerciſe of Paſtours, is continuall reading of the Scriptures, whence out they may drawe matter of wholeſome doctrine and exhortation, both to themſelues and to other. h Faith is by hearing, and hearing by preaching: and therefore the miniſters of the worde are ſo ſaide to ſaue themſelues and other, for that in them the Lord hath put the worde of reconciliation.

CHAP. IIII.

1 He condemneth as well falſe doctrine, 3 of mariage and the chiefe of meates, 7 as alſo prophane fables: 8 and commendeth the godly exerciſe, 13 and the daily reading of the Scriptures.

1 He ſetteth againſt that true doctrine, falſe opinions, which he foretelleth that certaine which ſhall fall away from God and his religion, ſhall bring in by the ſuggeſtion of Satan, and ſo that a great number ſhall giue eare to them.

NOw 1 the Spirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the a faith, and ſhall giue heed vnto ſpirits of errour, and doctrines of deuils,

2 2 Which ſpeake lyes through b hypocriſie, and haue their c conſciences burned with an hote yron,

a *From the true doctrine of God.* 2 Although heretikes counterfeite holineſſe neuer ſo much, yet they haue no conſcience. b *For they will as it were pratiſe the arte of diſguiſed perſons and players, that we may not thinke they will lie lurking in ſome one corner, or keepe any reſemblance of ſhamefaſtnes.* c *Whoſe conſcience waxed ſo hard, that there grew an hard fleſhines ouer it, and ſo became to haue a canker on it, and now at length required of euery neceſſitie to be burned with an hote yron.*

CHAP. V.

1 Hauing ſet downe a manner howe to rebuke all degrees. 5 Hee intreateth of widowes, who then were choſen for the ſeruice of the Church: 17 Then hee commeth to Elders, 23 and ſpeaketh ſomewhat touching the health of the bodie.

1 Of keeping meaſure in priuate reprehenſions according to the degrees of ages and kinds.

REbuke 1 not an elder, but exhort him as a father, *and* the yonger men as brethren.

2 The elder women as mothers, the yonger as ſiſters, with all pureneſſe.

2 The Apoſtle giueth theſe rules touching the care of widowes.

3 2 [a] Honour widowes, which are widowes in deede.

a *Haue care of thoſe widowes which haue need of helpe.*

4 3 But if any widowe haue children or nephewes let them learne firſt to ſhewe godlineſſe 4 toward their owne houſe, and *to* recompenſe their kinred: 6 for that is an honeſt thing, and acceptable before God.

3 Widowes children and nephewes muſt take care for their parents, according to their abilitie.

5 7 And ſhe that is a widowe in deede and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.

6 8 But ſhee that liueth in pleaſure, is dead, while ſhe liueth.

7 Theſe things thereof warne *them* of, that they may be blameleſſe.

8 If there be any that prouideth not for his owne, and namely for them of his houſeholde, hee denieth the faith, and is worſe then an infidell.

4 The firſt reaſon, becauſe that, that which they beſtow vpon theirs, they beſtow it vpon themſelues.

9 9 Let not a widow be taken into the number vnder threeſcore yeere olde, that hath beene the wife of [b] one husband.

5 Another, becauſe nature it ſelfe teacheth vs to recompenſe our parents.

10 And well reported of for good workes: if ſhe haue nouriſhed her children, if ſhe haue lodged the ſtrangers, if ſhee haue [c] waſhed the Saints feete, if ſhe haue miniſtred vnto them which were in aduerſitie, if ſhee were continually giuen vnto euery good worke.

6 The third: becauſe this duetifulnes pleaſeth God.

11 10 But [d] refuſe the yonger widowes: for when they haue begun to waxe wanton againſt Chriſt, they will marrie.

12 Hauing damnation, becauſe they haue broken the firſt faith.

13 11 And likewiſe alſo being idle they learne to goe about from houſe to houſe: yea *they are* not onely idle, but alſo pratlers and buſibodies, ſpeaking things which are not comely.

7 The ſecond rule: Let the Church haue care of ſuch as are widowes in deede, that is to ſay, ſuch as are poore and deſtitute of helpe of their own friends, and liue godly and religiouſly.

14 12 I will therefore that the younger women marrie, and beare children, and gouerne the houſe, *and* giue none occaſion to the aduerſarie to ſpeake euill.

8 The third rule: Let widowes that liue in pleaſure, and neglect the care of their owne familie, be holden and accompted as fallers away from God and his religion, and worſe then very infidels.

15 For certaine are alreadie turned backe after Satan.

16 13 If any faithfull man or faithfull woman haue widowes, let them miniſter vnto them, and let not the Church be charged, that there may be ſufficient for them that are widowes in deed.

9 The fourth rule: Let none vnder threeſcore yeeres olde, be taken into the number of widowes, to ſerue the Congregations or Churches, and ſuch as are free from all reproach of vnchaſtitie, and are well reported of for their diligence charitie, and integritie. b *That hath had no more husbands, but one at once.* c *This is ſpoken in reſpect of the maner of thoſe countries.* 10 The firſt reaſon why younger widowes are not to be admitted to this miniſterie, to wit becauſe for the lightneſſe of their age, they will at length ſhake off the burden that Chriſt hath layed vpon them, and thinke rather vpon marrying againe: and ſo will forſake the miniſtery wherevnto they had bound themſelues. d *Take them not in the ordinarie of widowes.* 11 Another reaſon: becauſe they are for the moſt part pratlers and buſie bodies, and gadders vp and downe neglecting their charge and duetie. 12 The fifth rule: Let younger widowes marrie and gouerne their houſes godly. 13 The fixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with theſe expenſes.

17 14 The Elders that rule well, let them be had in [e] double honour, [f] ſpecially they which labour in the word and doctrine.

14 Now he giueth rules, and ſheweth how he ought to behaue himſelfe with the Elders, that is to ſay: with the Paſtours and ſuch as haue the gouernance in the diſcipline of the Church, which is preſident of their company. The firſt rule: Let the Church or Congregation ſee vnto this eſpecially, as God himſelfe hath commaunded, that the Elders that doe their duetie well, be honeſtly maintained.

18 For the Scripture ſayth, ✣ Thou ſhalt not mouſell the mouth of the oxe that treadeth out the corne: and, ✣ The labourer is woorthie of his wages.

19 15 Againſt an Elder receiue none accuſation, but vnder two or three witneſſes.

20 16 Them that ſinne, rebuke openly, that the reſt alſo may feare.

21 ¶ ∴ 17 I charge *thee* before God and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe things, without preferring one to another, and doe nothing partially.

22 18 Lay hands [g] ſuddenly on no man, neither be partaker of other mens ſinnes; keepe thy ſelfe pure.

23 19 Drinke no longer water, but vſe a little wine for thy ſtomackes ſake, and thine often infirmities.

24 20 Some mens ſinnes are open before hand, and goe before vnto iudgement: but ſome mens follow after.

25 21 Likewiſe alſo the good workes are manifeſt before hand, and they that are otherwiſe, cannot be hid.

e *Wee muſt be more carefull for them, then for the reſt.*

f *There were two kinds of Elders, the one attended vpon the gouernement onely, and looked to be manners of the Congregation, the other did beſide that, attende vpon preaching and prayers, to and for the Congregation.* ✣ *Deuteronomie 25, 4. 1. Corinthians 9, 9.* ✣ *Matthew 10, 10. Luke 10, 7.* 15 The ſecond rule: Let no accuſation be admitted againſt an Elder, but vnder two or three witneſſes. 16 The third rule: Let the Elders ſo conuicted be rebuked openly, that they may be an example to others. ∴ *Chapter 6, 13.* 17 The fourth rule: Let ſinceritie be vſed without any prejudice or reſpect of perſons in the Eccleſiaſticall proceedings, (eſpecially againſt the Elders) becauſe God himſelfe is there preſent, and the Lord Ieſus Chriſt with a multitude of Angels. 18 The firſt rule: Let the miniſter laye handes ſuddainely on no man. Let him not be faultie herein either by fauouring any mans follie, or peruerſe affection: If ought be done otherwiſe then well of his fellowes, let him keepe his conſcience pure. g *As much as in the lyeth doe not raſhly admit any whatſoeuer, to any Eccleſiaſticall function.* 19 The ſixth rule: Let the Elders haue indifferent conſideration of their health, in the manner of their dyet. 20 Becauſe hypocrites ſometimes creepe into the miniſterie although there be neuer ſo great diligence vſed, the Apoſtle willeth the Paſtours not to be troubled therefore, or ſlacke any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcouer the faults of ſuch men and it is our partes to take heede that wee offende not therein. 31 Another comfort belonging to them, which ſometime are ſlaundred and miſreported of.

CHAP. VI.

1 He ſheweth the duetie of ſeruants: 10 and what a miſchieuous euill couetouſneſſe is: 13 and hauing ſpoken ſomewhat of rich men, he once againe forbiddeth Timothie, 20 to cumber himſelfe with vaine babblings.

1 Hee addeth alſo rules for the ſeruants duetie towardes their maſters: whereupon no doubt there were many queſtions then mooued by them which tooke occaſion by the Goſpel to trouble

LEt 1 as many ſeruants as are vnder the yoke, count their maſters worthy of all honour, 2 that the Name of God, and *his* doctrine be not euill ſpoken of.

2 3 And they which haue beleeuing maſters, let them not deſpiſe them, becauſe they are brethren, but rather doe ſeruice, becauſe they are faithfull, and beloued, and [a] partakers of the benefite. 4 Theſe things teach and exhort.

the common ſtate. And this is the firſt rule: Let ſeruantes that are come to the faith, and haue infidels to their maſters, ſerue them notwithſtanding with great fidelitie. 2 The reaſon: leaſt God ſhoulde ſeeme by he Doctrine of the Goſpell to ſtirre vp men to rebellion and all wickedneſſe. 3 The ſecond rule: Let not ſeruants that are come to the faith and haue a ſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhoode, but let them ſo much the rather obey them. a *Let this be ſufficient, that as touching theſe things which pertaine to euerlaſting life, they are partakers of the ſame good will and loue of God, as their maſters themſelues are.* 4 A generall concluſion, that theſe things ought not onely to be ſimply taught, but muſt with exhortations be diligently beaten into their heads.

3 5 If

3 5 If any man teach otherwiſe, and conſenteth not to the wholeſome words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe.

4 Hee is puft vp and knoweth nothing, but doteth about queſtions and b ſtriue of wordes, whereof commeth enuie, ſtrife, railings, euill ſurmiſings,

5 Froward c diſputations of men of corrupt mindes and deſtitute of the trueth, which thinke that gaine is godlineſſe: from ſuch ſeparate thy ſelfe.

6 6 But godlineſſe is great gaine, if a man be content with that hee hath.

7 7 For wee brought nothing into the world, *and* it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 8 For they that will be rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of money is the roote of all euill, which while ſome luſted after they erred from the faith, and d pearced themſelues thorow with many ſorowes.

11 9 But thou, O e man of God, flee theſe things, and follow after righteouſneſſe, godlineſſe, faith, loue, patience, *and* meekeneſſe.

12 Fight the good fight of faith: lay holde of eternall life, whereevnto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 ✣ 10 I charge thee in the ſight of God, who quickeneth all things, and before Ieſus Chriſt, which vnder Pontius Pilate ſ witneſſeth a good confeſſion.

14 That thou keepe *this* commandement without ſpot, and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt,

15 Which in due time he ſhall ſhewe, that is f ✣ bleſſed and Prince onely, the King of kings and Lord of lords.

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, ✣ whom neuer man ſawe, neither can ſee, vnto whom *be* honour and power euerlaſting, Amen.

17 11 Charge them that are rich in g this world, that they be not high minded, and that they ✣ truſt not in vncertaine riches, but in the h liuing God, (which giueth vs abundantly all things to enioy.)

18 That they doe good, *and* be rich in good works, *and* be ready to diſtribute, and communicate,

19 ✣ 12 Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life.

20 13 O Timotheus, keepe that which is committed vnto thee, and auoide prophane *and* vaine babblings, and oppoſitions of ſcience falſly ſo called,

21 Which while ſome i profeſſe, they haue erred concerning the faith. Grace *be* with thee, Amen.

¶ The firſt *Epiſtle* to Timotheus, written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

5 He condemneth ſeuerally, and excommunicateth or caſteth out of the Church as proud men, ſuch as content not themſelues with Chriſts doctrine, (that is to ſay, the doctrine of godlineſſe) but wearie both themſelues and others in vaine queſtions, (for all other things are vaine) becauſe they content not themſelues in Chriſts doctrine: and as lying deceiuers, becauſe they ſauour or ſound of nothing but vanitie: as madde men, becauſe they trouble themſelues ſo much in matters of nothing: as miſchieuous plagues, for that they cauſe great contentions, and corrupt mens mindes and iudgement: to be ſhort, as prophane and wicked, becauſe they abuſe the precious name of godlineſſe and religion to filthy lucre. b Striuing about words, and not about matter: and by words he meaneth all thoſe things which haue no pith in them, and whereby we can reape no profite. c Such as we ſee in thoſe ſhameleſſe ſchooles of Poperie, which are nothing elſe but vaine babbling and prating. 6 Hee turneth away fitly the name of gaine and lucre, confeſſing that godlineſſe is great gaine, but farre after an other ſort, to wit, becauſe it bringeth true ſufficience. 7 Hee mocketh their follie, which doeſo greedily gape after fraile things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enioy that exceſſe. 8 He frayeth Timothie from couetouſneſſe after another ſort, to wit, becauſe it draweth with it an infinite ſort of luſts, and thoſe very hurtfull, wherewith couetous men doe torment themſelues ſo farre foorth, that in the ende they caſt away from them their faith and ſaluation. d Sorowe and griefe do as it were pearce thorow the minde of man, and are the harueſt and true fruits of couetouſneſſe. 9 A peculiar exhortation to diuers vertues, wherewith it behoueth the Paſtours eſpecially to be furniſhed. e Whom the Spirit of God ruleth.

✣ *Chap. 5, 21.* 10 A moſt earneſt requeſt and charge, to obſerue and keepe all the premiſſes faithfully, with our eyes ſet vpon the comming of Ieſus Chriſt, whoſe glory we haue to ſet againſt the vaine gliſtering of this world, and his power, againſt all the terrours of the wicked. ✣ *Matth. 27, 11. Iohn 18, 37.* f He heapeth many words together, to one purpoſe: whereby he voucheth the power of God, which if we ſticke faſt vnto, we ſhall not be mooued out of our ſtandings. ✣ *Chap. 1, 11. rom. 16, 25, 26. and 19, 15.* ✣ *Iohn 1, 18.* 11 He addeth for an ouerplus as it were a ſharpe admonition to the rich, that they chiefly take heede of two miſchiefs, to wit, of pride, and deceitfull hope, againſt which he ſetteth three excellent vertues, hope in the liuing God, liberalitie towards their neighbour, and gentle conditions. g In things perteining to this life, with whom thoſe men are compared which are rich in good workes. ✣ *Mark. 4, 19. luk. 12, 15.* h Who onely is, and that euerlaſting: for he ſetteth the fraile nature of riches againſt God. ✣ *Matt. 6, 2.* 12 The praiſe of liberalitie by the effects thereof: becauſe it is a ſure teſtimonie of the Spirit of God which dwelleth in vs, and therefore of the ſaluation that ſhall be giuen vs. 13 He rehearſeth the chiefeſt of all the former exhortations, which ought to be deepely imprinted in the mindes of all miniſters of the word, to wit, that they eſchewe all vaine babblings of ſophiſtrie and continue in the ſimplicitie of ſincere doctrine. i Not onely in word, but alſo in countenance and geſture: to be ſhort, whiles their behauiour was ſuch that euen when they helde their peace, they would make men beleeue their heads were occupied about nothing but high and weigatie matters, euen then they erred concerning the faith.

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

3 He commendeth Timotheus faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him: 8 and that neither for his bonds, 15 nor the reuolting of others, he faint. 18 He triumpheth of his Apoſtleſhip. 14 He willeth him to haue care of the thing committed vnto him, 16 and prayeth One ſiphorus.

PAul an Apoſtle of Ieſus Chriſt by the will of God, a according to the promiſe of life which is in Chriſt Ieſus,

2 To Timotheus *my* beloued ſonne: Grace, mercie *and* peace from God the Father, and *from* Ieſus Chriſt our Lord.

3 1 I thanke God, ✣ whom I ſerue from *mine* b elders with pure conſcience, that without ceaſing I haue remembrance of thee in my prayers night and day.

4 Deſiring to ſee thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt firſt in thy grandmother Lois, and in thy mother Eunice, and am aſſured that *it dwelleth* in thee alſo.

6 2 Wherefore, I put thee in remembrance that thou c ſtirre vp the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not giuen to vs the Spirit of d feare, but of power, and of loue, and of a ſound minde.

8 3 Be not therefore aſhamed of the teſtimo-

a *Sent of God to preach that life which he promiſed in Chriſt Ieſus.* 1 The chiefeſt marke that he ſhooteth at in this Epiſtle, is to confirme Timothie to continue conſtantly and manfully euen to the end, ſetting firſt before him the great good will hee beareth him, and then reckoning vp the excellent gifts which God would as it were haue to be by inheritance in Timothie, and his anceſtours, which might ſo much the more make him bound to God. ✣ *Acts 22, 3.* b *From Abraham, Iſaac and Iacob: for he ſpeaketh not of Phariſaiſme, but of Chriſtianiſme.* 2 He warneth vs to ſet the inuincible power of the Spirit, which God hath giuen vs, againſt thoſe ſtormes which may and doe come vpon vs. c *The gift of God is as it were a certaine liuely flame kindled in our hearts, which the fleſh and the deuill go about to put out: and therefore we on the contrary ſide muſt labour as much as we can to foſter and keepe it burning.* d *To pearce vs thorow, and terrifie vs, as men whom the Lord will deſtroy.* 3 He prooueth that the ignominie or ſhame of the croſſe is not onely not to be aſhamed of, but alſo that it is glorious and moſt honourable: firſt, becauſe the Goſpel wherefore the godly are afflicted, is the teſtimonie of Chriſt: and ſecondly, becauſe at length the great vertue and power of God appeareth in them,

nie

nie of our Lord, neither of me e his priſoner: but be partaker of the afflictions of the f Goſpel according to the g power of God.

9 4 Who hath ſaued vs, and called vs with an ✤ holy calling, not according to our $ works, but according to his owne purpoſe and grace, which was h giuen to vs through Chriſt Ieſus i before the * world was,

10 But is now made manifeſt by that appearing of our Sauiour Ieſus Chriſt, who hath aboliſhed death, and hath brought life and immortalitie vnto k light through the Goſpel.

11 ✤ 5 Whereunto I am appointed a preacher, and Apoſtle, and a teacher of the Gentiles.

12 6 For the which cauſe I alſo ſuffer theſe things, 7 but I am not aſhamed: for I know whom I haue beleeued, and I am perſwaded that he is able to keepe that which I haue committed to him againſt that day.

13 8 Keepe the true paterne of the wholeſome words, which thou haſt heard of me in faith and loue which is in Chriſt Ieſus.

14 9 That woorthy thing, which was committed to thee, keepe 10 through the holy Ghoſt, which dwelleth in vs.

15 11 This thou knoweſt, that all they which are in Aſia, be turned from me: of which ſort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the houſe of Oneſiphorus: for he oft refreſhed me, and was not aſhamed of my chaine,

17 But when he was at Rome, he ſought me out very diligently, and found *me*.

18 The Lord graunt vnto him, that he may finde mercy with the Lord at that day, and in how many things he hath miniſtred vnto me at Epheſus, thou knoweſt very well.

e *For his ſake.*
f *The Goſpel after a ſort is ſayd to be afflicted in them that preach it.*
g *Through the power of God.*
4 Hee ſheweth with how great benefits God hath bound vs to mainteine boldly and conſtantly his glorie which is ioyned with our ſaluation, and reckoneth vp the cauſes of our ſaluation, to wit, that free and eternall purpoſe of God to ſaue vs in Chriſt which was to come, whereby it ſhould come to paſſe, that wee ſhould at length be freely called of God by the preaching of the Goſpel, to Chriſt the deſtroyer of death and authour of immortalitie.
✤ 1. *Cor.* 1, 2.
$ *Titus* 3, 5.
h *He ſayeth that that grace was giuen vs from euerlaſting, vnto which we were predeſtinate from euerlaſting. So that the doctrine of foreſeene faith and foreſeene works, is cleane contrary to the doctrine which preached and teacheth the grace of God.*
i *Before that courſe of yeeres, which hath runne on euer ſince the beginning of the world.*
* *Rom.* 16, 25. *epheſ.* 1, 4. *col.* 1, 26. *tit.* 1, 2.
k *Hath cauſed life and immortality to appeare.*
✤ 1. *Tim.* 2, 7.
5 That is, the Goſpel which the Apoſtle preached.
6 Hee confirmeth his Apoſtleſhip by a ſtrange argument, to wit, becauſe the world could not abide it, and therefore it perſecuted him that preached it.
7 By ſetting his owne example before vs, he ſheweth vs how it may be that wee ſhall not be aſhamed of the croſſe of Chriſt, to wit, if wee be ſure that God both can and will keepe the ſaluation which he hath as it were layd vp in ſtore by himſelfe for vs againſt that day.
8 He ſheweth wherein hee ought to be moſt conſtant, to wit, both in the doctrine it ſelfe, the abridgement whereof is faith and charitie, and next in the maner of teaching it, a liuely paterne and ſhape whereof Timothie knew in the Apoſtle.
9 An amplification, taken of the dignitie of ſo great a benefit committed of the miniſters.
10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued vs with his vertue.
11 He preuenteth an offence which aroſe by the meanes of certaine that fell from God and the religion, and vttereth alſo their names, that they might be knowen of all men. But he ſetteth againſt them the ſingular faith of one man, that one onely good example might counterpoiſe and wigh downe all euill examples.

CHAP. II.

2 The better to ſet out perſeuerance in the Chriſtian warfare, 3 he taketh ſimilitudes, 4 from ſouldiers, 6 and from husbandmen. 10 Hee ſheweth that his bonds are for the profit of the Saints: 15 Then hee warneth Timo-thie to diuide the word of trueth aright. 17 to beware of the examples of the wicked, 22 and to do all things modeſtly.

THou 1 therefore, my ſonne, be ſtrong in the grace that is in Chriſt Ieſus.

2 And what things thou haſt heard of me, by a many witneſſes, the ſame deliuer to faithfull men, which ſhall be able to teach other alſo.

3 2 Thou therefore ſuffer affliction as a good ſouldier of Ieſus Chriſt.

4 No man that warreth, entangleth himſelfe with the affaires of b *this* life, becauſe hee would pleaſe him that hath choſen him to be a ſouldier.

5 3 And if any man alſo ſtriue for a maſterie, he is not crowned, except he ſtriue as he ought to doe.

6 4 The husbandman muſt labour before hee receiue the fruits.

7 5 Conſider what I ſay: and the Lord giue thee vnderſtanding in all things.

8 6 Remember that Ieſus Chriſt, *made* of the ſeed of Dauid, was raiſed againe from the dead according to my Goſpel,

9 7 Wherein I ſuffer trouble as an euill doer, euen vnto bondes: but the word of God is not bound.

10 Therefore I ſuffer all things for the elects ſake, that they might alſo obtaine the ſaluation which is in Chriſt Ieſus, with eternall glory.

11 8 *It is* a true ſaying, For if we be 4 c dead together *vvith him*: we alſo ſhall liue together *vvith him*.

12 If we ſuffer, we ſhall alſo reigne together *vvith him*: $ if we deny *him*, he alſo will deny vs.

13 If * we beleeue not, *yet* abideth he faithfull: he cannot deny himſelfe.

14 Of theſe things put them in remembrance, and d proteſt before the Lord, that they ſtriue not about words, which is to no profit, *but* to the peruerting of the hearers.

15 9 Studie to ſhew thy ſelfe approoued vnto God a workman that needeth not to be aſhamed, diuiding the word of trueth e aright.

16 f Stay profane and vaine babblings: 10 for they ſhall increaſe vnto more vngodlineſſe.

17 And their word ſhall fret as a canker: of which ſort is Hymeneus and Philetus.

18 Which as concerning the trueth haue erred from the marke, ſaying that the reſurrection is paſt alreadie, and doe deſtroy the faith of certaine.

19 11 But the foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his: and, Let euery one that g calleth on the Name of Chriſt, depart from iniquitie.

1 The concluſion of the former exhortation, which hath alſo added vnto it a declaration how that they do not keepe that worthy thing that is committed vnto them which keepe it to themſelues, but they rather which do moſt freely communicate it with other, to the end that many may bee partakers of it without any mans loſſe or hinderance.
a *When many were by, which can beare witneſſe of theſe things.*
2 Another admonition: That the miniſtery of the word is a ſpirituall warfare, which no man can ſo trauell in, that he may pleaſe his captaine, vnleſſe he forgoe and part with all hinderances which might draw him away from it.
b *With affaires of houſeholde, or other things that belong to other ordinarie buſineſſes.*
3 The third admonition: The miniſterie is like to a game or iuſting, wherein men ſtriue for the victory, and no man is crowned vnleſſe he ſtriue according to the lawes which are preſcribed, be they neuer ſo hard and painfull.
4 Another ſimilitude tending to the ſame end: no man may looke for the harueſt, vnleſſe hee firſt take paines to plow and ſowe his ground.
5 All theſe things cannot be vnderſtood, and much leſſe practiſed, vnleſſe wee aske of God, and he giue vs vnderſtanding.
6 He confirmeth plainly two principles of our faith, which are alwayes aſſaulted of heretikes, the one whereof (to wit, that Chriſt is the true Meſſias made man of the ſeed of Dauid) is the ground of our ſaluation: and the other is the higheſt part of it, to wit, that he is riſen againe from the dead.
7 The taking away of an obiection: Trueth it is, that he is kept in priſon, as an euill doer, yet there is no cauſe, why therefore ſome ſhould goe about to derogate credit from his Goſpel, ſeeing that notwithſtanding God did bleſſe his miniſterie, nay rather, that example of this his captiuitie and patience did ſundrie wayes confirme the Church in the hope of a better life.
8 The fourth admonition: wee ought not to contend vpon words and queſtions, which are not onely vnprofitable, but alſo for the moſt part hurtfull: but rather vpon this, how we may frame our ſelues to all maner of patience, and to doe alſo with Chriſt (that is to ſay, for Chriſtes Name) becauſe that is the plaine way to the moſt glorious life: as contrariwiſe the falling away of men can diminiſh no part of the trueth of God, although by ſuch meanes they procure moſt certaine deſtruction to themſelues.
✤ *Rom.* 6, 5.
c *If we be aſſinred with Chriſt, and for Chriſtes ſake.*
$ *Matt.* 10, 33. *marke* 8, 38.
* *Rom.* 3, 3. *and* 9, 6.
d *Call God to witneſſe, or as a iudge: as Moſes, Ioſua, Samuel, and Paul himſelfe did, Acts* 20.
9 The fifth admonition: A miniſter muſt not be an idle diſputer, but a faithfull ſteward in diuiding aright the word of trueth, inſomuch that hee muſt ſtop the mouthes of other vaine ablers.
e By adding nothing to it, neither ouerſlipping any thing, neither mangling it, nor renting it in ſunder, nor wreſting of it: but marking diligently what his hearers are able to heare, and what is fit to edifying.
f Marke and watch, and ſee they creepe not on further.
10 Hee diſcouereth the ſubtilitie of Satan, who beginning with theſe principles draweth vs by little and little to vngodlineſſe through the meanes of that wicked and profane babling, ſtill creeping on: which he prooueth by the horrible example of them that taught, that the reſurrection was alreadie paſt.
11 A digreſſion: wherein he ſaluteth that offence that roſe by their falling away: ſhewing firſt, that the elect are out of all danger of any ſuch falling away: ſecondly, that they are knowen to God and not vs: and therefore it is no maruell if we count hypocrites ſometimes for true brethren: but we muſt take heed that we be not like them, but rather that wee be in deed, ſuch as we are ſayd to be.
g That ſerueth and worſhipperh him, and is as it were named of him, a faithfull man or Chriſtian.

20 12 Notwith-

12 The taking away of an obiection: it is no dishonour to the good man of the houſe, that he hath not in a great houſe all veſſels of one ſort and for one ſeruice, but we muſt looke to this, that we be found veſſels prepared to honour.
✣ *Rom.* 9, 21.
h *By theſe words is meant the execution of the matter, and not the cauſe: for in that we purge our ſelues, it is not to be attributeth to any free will that is in vs, but to God, who freely & wholly worketh in vs a good and an effectuall will.*
13 Returning to the matter from whence he digreſſed, verſe 16.

20 12 Notwithſtanding in a great houſe are not only veſſels of gold and of ſilver, but alſo of wood and of earth, ✣ and ſome for honour, and ſome vnto diſhonour.

21 If any man therefore h purge himſelfe from theſe, he ſhall be a veſſell vnto honour, ſanctified, and meet for the Lord, and prepared vnto euerie good worke.

22 13 Flee alſo from the luſts of youth, and follow after righteouſneſſe, faith, loue, *and* 14 peace, with them that ✣ call on the Lord with pure heart,

23 * And put away fooliſh and vnlearned queſtions, knowing that they ingender ſtrife.

24 But the ſeruant of the Lord muſt not ſtriue, but *muſt* be gentle toward all men, apt to teach, i ſuffering the euill,

25 Inſtructing them with meekeneſſe that are k contrary minded, *procuring* if God at any time will giue them repentance, that they may acknowledge the trueth,

26 And come to amendment out of that ſnare of the deuill, of whom they are taken priſoners, to *doe* his will.

13 Hee warneth him to exerciſe himſelfe in weighty matters, and ſuch as perteine to godlineſſe. 14 The ſixt admonition: Wee muſt aboue all things eſchew all bitternes of minde both in teaching all men, and alſo in calling them backe which haue gone out of the way. ✣ 1. *Cor.* 1, 2. * 1. *Tim.* 1, 4. *and* 4, 7. *tit.* 3, 9. i *To winne them through our patient bearing with them, but not to pleaſe them or excuſe them in their wickedneſſe.* k *He meaneth ſuch as doe not yet ſee the trueth.*

CHAP. III.

1 *Hee foretelleth the dangerous times that are to inſue: 9 but with the certaine hope of victorie, 10 hee encouraageth him to the combat, 14 ſitting out eſpecially the triall of ſound doctrine.*

1 The ſeuenth admonition. we may not hope for any Church in this world without corruption: but there ſhallbe rather great abundance of moſt wicked men, euen in the very boſome of the Church, which notwithſtanding ſhall make a ſhew and countenance of great holineſſe and charitie.
✣ 1. *Tim.* 4, 1. 2. *pet.* 3, 3. *iude* 18.
a *Which make no account, either of right or honeſty.*
2 Wee muſt not dallie with ſuch men as reſiſt the trueth not of ſimple ignorance, but of a peruerſe mind, (which thing appeareth by their fruits which hee painteth out here liuely) but we muſt rather turne away from them.
✣ *Exod.* 7, 11.

THis 1 know alſo, that in the * laſt dayes ſhall come perillous times.

2 For men ſhallbe louers of their owne ſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, vnthankfull, a vnholy,

3 Without naturall affection, truce breakers, falſe accuſers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleaſures more then louers of God,

5 Hauing a ſhew of godlineſſe, but haue denied the power thereof: 2 turne away therefore from ſuch.

6 For of this ſort are they which creepe into houſes, and leade captiue ſimple women laden with ſinnes, and led with diuers luſts,

7 *Which women are* euer learning, and are neuer able to come to the acknowledging of the trueth.

8 ✲ And as Iannes and Iambres withſtood Moſes, ſo doe theſe alſo reſiſt the trueth, men of corrupt minds, reprobate concerning the faith.

9 3 But they ſhall preuaile no longer: for their madneſſe ſhall be euident vnto all men, as theirs alſo was.

10 ¶ 4 But thou haſt b fully knowen my doctrine, maner of liuing, purpoſe, faith, long ſuffering, loue, patience,

11 Perſecutions, *and* afflictions which came vnto me at c Antiochia, at Iconium, and at Lyſtri, which perſecutions I ſuffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution.

13 But the euill men and deceiuers ſhall waxe d worſe and worſe, deceiuing, and being deceiued.

14 But continue thou in the things which thou haſt learned, and which are committed vnto thee, knowing of whom thou haſt learned *them*:

15 And that thou haſt knowen the holy Scriptures of a childe, which are able to make thee wiſe vnto ſaluation, through the faith which is in Chriſt Ieſus.

16 ✣ 5 For the whole Scripture *is* giuen by inſpiration of God, and *is* profitable to teach, to conuince, to correct, *and* to inſtruct in righteouſneſſe,

17 That the e man of God may be abſolute, being made perfect vnto all good works.

CHAP. IIII.

1 *He chargeth him to preach the Goſpel with all diligence, 3 in that ſo miſerable a time: 6 that his death is hard at hand, 8 yet ſo, that as a conquerour hee maketh haſte to a glorious triumph. 10 He ſheweth the cauſe why he ſendeth for Timothie, 11 euen by reaſon of his preſent ſtate.*

I 1 Charge *thee* therefore before God, and *before* the Lord Ieſus Chriſt, which ſhall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the word: be inſtant, in ſeaſon, and out of ſeaſon, improoue, rebuke, exhort with all long ſuffering and doctrine.

3 2 For the time will come when they will not ſuffer wholeſome doctrine: but hauing their eares itching, ſhall after their owne luſts get them an heape of teachers,

4 And ſhall turne their eares from the trueth, and ſhallbe giuen vnto a fables.

5 3 But watch thou in all things: ſuffer aduerſitie: doe the worke of an Euangeliſt: b cauſe thy miniſtery to be thorowly liked of.

6 4 For I am now ready to be c offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finiſhed my courſe: I haue kept the faith.

8 *For* henceforth is layd vp for me the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue mee at that day: and not to mee onely, but vnto all them alſo that loue that his appearing.

9 5 Make ſpeed to come vnto me at once:

10 For Demas hath forſaken me, and hath d embraced this preſent world, and is departed vnto Theſſalonica. Creſcens *is gone* to Galatia, Titus vnto Dalmatia.

11 ✣ Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto mee to miniſter.

12 And Tychicus haue I ſent to Epheſus.

13 The cloake that I left at Troas with Carpus, when thou commeſt, bring with thee, and the bookes, but ſpecially the parchments.

14 Alexander the copperſmith hath done mee much euill: the Lord reward him according to his works.

1 The principall and chiefe of all admonitions, being therefore propoſed with a moſt earneſt charge, is this: That the word of God be propounded with a certaine holie importunitie, as neceſſitie requireth: but ſo, that a good and true ground of the doctrine be layd, and the vehemencie be tempered with all holy meekeneſſe.
2 Faithfull Paſtours in times paſt tooke all occaſions they could, becauſe men were very prompt and ready to returne to their fables.
a *To fooliſh and vnprofitable doctrines, which the world is now ſo bewitched withall, that it had rather the open light of the trueth were vtterly put out, when it would come out of darkneſſe.*
3 The wickednes and falling away of the world, ought to cauſe faithfull miniſters to be ſo much the more carefull.
b Prooue and ſhew by good & ſubſtantiall proofe, that thou art the true miniſter of God.
4 Hee foreſeeth his death to be at hand, and ſetteth before them an excellent example, both of inuincible conſtancie and ſure hope. c To be offered for a drinke offering: and he alludeth to the powring out of blood or wine which was vſed in ſacrifices. 5 The laſt part of the Epiſtle, ſetting forth grieuous complaints againſt certaine, and examples of ſingular godlineſſe in euery place, and of a minde neuer wearied. d Contented himſelfe with this world. ✣ *Coloſ.* 4, 10, 14.

d *Their wickednes ſhall daily increaſe.* ✣ 2. *Pet.* 1, 20.
5 The eight admonition, which is moſt precious: A Paſtour muſt be wiſe by the word of God only: wherin we haue perfectly deliuered vnto vs, whatſoeuer perteineth either to diſcerne, know and eſtabliſh true opinions, and to confute falſe, and furthermore, to correct euill maners, and to frame good.
e *The Prophets and expounders of Gods will, are properly & peculiarly called, Men of God.*

15 Of whom be thou ware alſo: for he withſtood our preaching ſore.

16 At my firſt anſwering no man aſſiſted mee, but all forſooke me: *I pray God*, that it may not be laid to their charge.

17 Notwithſtanding the Lord aſſiſted me, and ſtrengthened mee, that by me the preaching might be fully beleeued, and that all the Gentiles ſhould heare: and I was deliuered out of the mouth of the e lyon.

18 And the Lord will deliuer mee from euery f euill worke, and will preſerue me vnto his g heauenly kingdome: to whom *be* prayſe for euer and euer, Amen.

e *Of Nero.*
f *Preſerue me pure from committing any thing vnworthy my Apoſtleſhip.*
g *To make me partaker of his kingdome.*

19 Salute Priſca and Aquila, and the ✣ houſe- ✣ *Chap. 1, 16.* hold of Oneſiphorus.

20 Eraſtus aboade at Corinthus: Trophimus I left at Miletum ſicke.

21 Make ſpeede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Ieſus Chriſt *be* with thy Spirit. Grace *be* with you, Amen.

¶ The ſecond *Epiſtle* written from Rome vnto Timotheus, the firſt Biſhop elected of the Church of Epheſus, when Paul was preſented the ſecond time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He ſheweth what kinde of men ought to be choſen Miniſters: 10 howe vaine babblers mouthes ſhould be ſtopped: 12 and through this occaſion hee toucheth the nature of the Cretians, 14 and the Iewes, who put holineſſe in outward things.

1 He voucheth his Apoſtleſhip, (not for Titus, but for the Cretenſes ſake) both by the teſtimonie of his outward calling, and by his conſent wherein he agreeeth with all the elect from the beginning of the world.

PAul 1 a ſeruant of God, & an Apoſtle of Ieſus Chriſt, according to the faith of Gods b elect, 2 and the acknowledging of the trueth, which is according vnto godlines.

2 Vnto the c hope of eternall life, which God that cannot lye, hath d promiſed before the ✣ e world began:

3 3 But hath made his worde manifeſt in due time through the preaching, which is ✣ committed vnto mee according to the commandement of God our f Sauiour:

4 4 To Titus *my* naturall ſonne according to the common faith, 5 Grace, mercy, *and* peace from God the Father, and *from* the Lord Ieſus Chriſt our Sauiour.

5 6 For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe the things that remaine, and ſhouldeſt ordeine Elders in euery citie as I appointed thee.

6 * If any be vnreproueable, the husband of one wife, hauing faithfull children, which are not ſlandered of riot, neither are g diſobedient.

7 7 For a Biſhop muſt be vnreproueable, as Gods h ſteward, not i froward, not angry, not giuen to wine, no ſtriker, not giuen to filthy lucre,

8 But harberous, one that loueth goodneſſe, k wiſe, righteous, holy, temperate,

9 8 Holding faſt that faithfull worde according to doctrine, 9 that hee alſo may be able to exhort with wholeſome doctrine, and conuince them that ſay againſt it.

10 10 For there are many diſobedient and vaine talkers and deceiuers of mindes, chiefly they of the l Circumciſion,

11 Whoſe mouthes muſt be ſtopped, which ſubuert whole houſes, teaching things which they ought not, for filthy lucres ſake.

12 m One of themſelues, *euen* one of their owne Prophets ſaid, The Cretians *are* alwayes lyars, euill beaſts, ſlow bellies.

13 This witneſſe is true: wherefore conuince them n ſharply, that they may be ſound in the faith.

14 And not taking heed to ✣ Iewiſh fables and commandements of men, that turne away from the trueth.

15 11 Vnto the pure * *are* all things pure, but vnto them that are defiled, and vnbeleeuing *is* nothing pure, but euen their o mindes and conſciences are defiled.

16 They profeſſe that they know God, but by works they deny *him*, and are abominable and diſobedient, and vnto euery good worke reprobate.

10 An applying of the generall propoſition to a particular: The Cretenſes aboue all other neede ſharpe reprehenſions: both becauſe their minde are naturally giuen to lies and ſlouthfulneſſe, and alſo becauſe of certaine couetous Iewes, which vnder a colour of godlineſſe ioyned partly certaine vaine traditions, and partly olde ceremonies with the Goſpel.

l *Of the Iewes, or rather of thoſe Iewes, which went about to ioyne Chriſt and the Law together.* m *Epimenides, who was counted a Prophet amongſt them. Looke vpon Laertius and Cicero in his firſt booke of Diuination.* n *Roughly and plainely, and goe not about the buſh with them.* ✣ 1. *Tim.* 1, 4. 11 Hee ſheweth in few words, that puritie conſiſteth not in any externall worſhip, and that that is according to the olde Law, (as in difference of meats, and waſhing and other ſuch things which are abrogated) but in the minde and conſcience: and whoſoeuer teach otherwiſe, know not what is true religion indeed, and alſo are nothing leſſe then that they would ſeeme to bee. * *Rom.* 14, 20. o *If our mindes and conſcience be vncleane, what cleanneſſe is there in vs before regeneration?*

CHAP. II.

2 He ſetteth out the duelies of ſundry perſons and ſtates, 6 and willeth him to inſtruct the Church in maners. 11 Hee draweth an argument from the end of our redemption, 12 which is, that we liue godly and vprightly.

1 The firſt admonition: The doctrine muſt not onely be generally pure, but alſo be applied to all ages and orders of men according to the diuerſity of circumſtances.

BVt 1 ſpeake thou the things which become wholeſome doctrine,

2 2 That the elder men be watchfull, graue, temperate, ſound in the faith, in loue, *and* in patience:

3 The elder women likewiſe, that they be in ſuch behauiour as becommeth holineſſe, not falſe accuſers, not ſubiect to much wine, *but* teachers of honeſt things,

4 That they may inſtruct the young women to be ſober minded, that they loue their husbands, that they loue their children,

5 *That they be* temperate, chaſte, a keeping at home, good and * ſubiect vnto their husbands, that the word of God be not euill ſpoken of.

6 Exhort yong men likewiſe, that they be ſober minded.

7 3 In all things ſhew thy ſelfe an example of

2 What are the chiefeſt vertues for old and yong, both men and women: and how they ought to be ſtirred vp vnto them continually.

a *No gadders vp and downe.*

* *Epheſ.* 5, 23.

3 The ſixt admonition: That both the Paſtours life and doctrin muſt be ſound.

a *Miniſter, as Chriſt himſelfe, in that that he was a miniſter and head of the Prophets, is called a ſeruant, Eſa.* 43, 10.
b *Of thoſe whom God hath choſen.*
c *Hope is the ende of faith.* d *Freely, and of his meere liberalitie.* ✣ *Rom.* 16, 25. *epheſ.* 3, 9 *coloſſ.* 1, 26. 2. *tim.* 1, 9. 1. *pet.* 1, 20.
e *Looke* 2. *Tim.* 1, 9. 3 This trueth is no other where to be ſought, but in the preaching of the Apoſtle. ✣ *Gal.* 1, 1. f *This word (Sauiour) doeth not onely ſignifie a preſeruer of life, but alſo a giuer of life.* 4 The Apoſtle moueth the Cretenſes to heare Titus, by ſetting foorth his conſent and agreement with him in the faith, and therewithall ſheweth by what ſpeciall note we may diſtinguiſh true miniſters from falſe. 5 There is but one way of ſaluation, common both to the Paſtour and the flocke. 6 The firſt admonition, to ordeine Elders in euery citie. * 1. *Tim.* 3, 2. g *This word is proper to horſes and oxen, which will not abide the yoke.* 7 The ſecond admonition, what faults paſtours (whom hee comprehended afore vnder the worde Elders) ought to be voyd of, and what vertues they ought to haue. h *Whom the Lord hath appointed ſteward of his gifties.* i *Not hard conditioned, and euill to pleaſe.* k *Circumſpect, of a ſound iudgement, and of a ſingular example of moderation.* 8 The thirde admonition: The Paſtour muſt hold faſt that doctrine, which the Apoſtles deliuered, and pertaineth to ſaluation, leauing all curious and vaine matters. 9 The fourth admonition: To apply the knowledge of true doctrine vnto vſe, which conſiſteth in two things to wit, in gouerning them which ſhew themſelues apt to learne, and confuting the obſtinate.

of good workes with vncorrupt doctrine, with b grauitie, integritie,

8 *And* with the wholeſome word, which can not be condemned, that hee which withſtandeth, may be aſhamed, hauing nothing concerning you to ſpeake euill of.

9 ✤ 4 Let ſeruants be ſubiect to their maſters, & pleaſe *them* in all c things, not anſwering againe,

10 Neither pickers, but that they ſhew all good faithfulneſſe, that they may adorne the doctrine of God our Sauiour in all things.

11 ✤ 5 For that grace of God, that bringeth ſaluation vnto all men, hath appeared,

12 And teacheth vs, that wee ſhould denie vngodlineſſe and d worldly luſts, and that we ſhould liue ſoberly and righteouſly, and godly in this preſent world,

13 e Looking for that bleſſed hope, and appearing of that glorie of that mightie God, and of our Sauiour Ieſus Chriſt.

14 Who gaue himſelfe for vs, that hee might redeeme vs from all iniquitie, and purge vs *to be* a f peculiar people vnto himſelfe, zealous of good works.

15 Theſe things ſpeake, and exhort, and conuince with all g authoritie. See that no man deſpite thee.

b *Not ſuch a grauitie as may driue men from comming to the miniſter, but ſuch as may cauſe them to come in moſt reuerent and honeſt ſort.*
✤ *Ephe. 6, 5. coll. 3. 22. 1. pet. 2, 18.*
4 The ſeuenth admonition, of ſeruants duetie toward their maſters.
c *Which may be done without offence to God.*
✤ *1. Cor. 1, 2. coloſſ. 1, 22.*
5 The eight admonition belonging to all the godly, that ſeeing God calleth all men to the Goſpel, and Chriſt hath ſo iuſtified vs, that he hath alſo ſanctified vs, we muſt all of vs giue our ſelues to true godlineſſe and righteouſneſſe, ſetting before vs a ſure hope of that immeaſurable glory: which thing muſt in ſuch ſort be beaten into their heads, that the gainſayers alſo muſt be conuicted, by the authority of the mightie God.
d *Luſtes of the fleſh, which belong to the preſent ſtate of this life*
e *Chriſt is here moſt plainely called that mightie God, and his appearance and comming is called by the figure Metonymie, our hope.*
f *As it were a thing peculiarly laid vp for himſelfe.*
g *With all authoritie poſſible.*

CHAP. III.

1 Hee willeth that all generally be put in minde to reuerence ſuch as be in authoritie. 3 That they remember their former life, and attribute all iuſtification vnto grace. 9 And if any brabbler withſtand theſe things, 10 he willeth that he be reiected.

1 PVt them in remembrance that they ✻ be ſubiect to the principalities and powers, *and* that they be obedient, *and* ready to euery good worke.

2 That they ſpeake euill of no man, that they be no fighters, *but* ſoft, ſhewing all meekeneſſe vnto all men.

3 2 ✤ For we our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſtes and diuers pleaſures, liuing in malicioufneſſe and enuie, hatefull, *and* hating one another.

4 But when that bountifulneſſe and that loue of God our Sauiour toward man appeared,

5 ✤ Not by the works of a righteouſnes, which we had done, but according to his mercy he ſaued vs, by the waſhing of the new birth, and the renewing of the b holy Ghoſt,

6 Which hee ſhed on vs abundantly, through Ieſus Chriſt our Sauiour,

7 That wee, being iuſtified by his grace, ſhould be made heires according to the hope of eternall life.

8 3 This is a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which haue beleeued God, might be carefull to ſhewe foorth c good workes. Theſe things are good and profitable vnto men.

9 * But ſtay fooliſh queſtions, and genealogies, and contentions, and brawlings about the Law: for they are vnprofitable and vaine.

10 4 Reiect him that is an heretike, after once or twiſe admonition,

11 Knowing that hee that is ſuch, is peruerted, and ſinneth, being damned of his owne ſelfe,

12 5 When I ſhall ſend Artemas vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours alſo learne to ſhew forth good workes for neceſſary vſes, that they be not vnfruitfull.

15 All that are with me, ſalute thee. Greete them that loue vs in the faith. Grace *be* with you all. Amen.

¶ To Titus, elect the firſt Biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

1 He declareth particularly and ſeuerally, that which he ſaid before generally, noting out certaine chiefe and principall dueties, which men owe to men, and eſpecially ſubiects to their magiſtrates.
✻ *Rom. 13, 1. 1. pet. 2, 13.*
2 He confirmeth againe the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptiſme.
✤ *1. Cor. 6, 11.*
✤ *2. Tim. 1, 9.*
a *Word for word, of works which are done in righteouſneſſe: and this place doth fully refute the doctrine of merits.*
b *Which the vertue of the holy Ghoſt worketh.*
3 Againe with great earneſtneſſe he beateth into our heads, how that we ought to giue our ſelues, to true godlineſſe, and eſchew all vaine queſtions, which ſerue to nothing but to mooue ſtrife and debate.
c *Giue themſelues earneſtly vnto good workes.*
* *1. Tim. 1, 4. & 4. 7. 2. tim. 2, 23.*
4 The miniſters of the word muſt at once caſt off heretikes, that is, ſuch as ſtubburnely and ſeditiouſly diſquiet the Church, and will giue no eare to Eccleſiaſticall admouitions.
5 Leaſt of all, he writeth a word or two of priuate matters and commendeth certaine men.

THE EPISTLE OF PAVL TO PHILEMON.

1 Paul handling a baſe and ſmall matter, yet according to his maner mounteth aloft vnto God. 8 Sending againe to Philemon his vagabond and theeuiſh ſeruant, he intreateth pardon for him, and very gravely preacheth of Chriſtian equitie.

PAul a priſoner of Ieſus Chriſt, and *our* brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to *our* deare ſiſter Aphia, and to Archippus our fellow ſouldier, and to the Church that is in thine houſe:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

4 I ✤ giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou haſt toward the Lord Ieſus, and toward all Saints.)

6 That the a fellowſhip of thy faith may be made effectuall, and that whatſoeuer good thing is in you through Chriſt Ieſus, may be b knowen.

7 For wee haue great ioy and conſolation in thy loue, becauſe by thee, brother, the Saints c bowels are comforted.

8 Wherefore, though I be very bolde in Chriſt to command thee that which is conuenient,

9 1 *Yet* for loues ſake I rather beſeech thee, though I be as I am, euen Paul aged, and euen now a priſoner for Ieſus Chriſt.

10 I beſeech thee for my ſonne ✤ Oneſimus, whom I haue begotten in my bonds,

11 Which in times paſt was to thee vnprofitable, but now profitable both to thee and to me.

12 Whom I haue ſent againe: thou therefore receiue him, that is mine owne d bowels,

✤ *1. Theſſ. 1, 2. 2. theſſ. 1, 3.*
a *By fellowſhip of faith, hee meaneth thoſe dueties of charitie which are beſtowed vpon the Saints, and flow forth of an effectuall faith.*
b *That by this meanes all men may perceiue how rich you are in Chriſt, to wit, in faith, charity, and all bountifulneſſe.*
c *Becauſe thou diddeſt ſo dutifully and cheerefully refreſh the Saints, that they conceiued inwardly a marueilous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miſeries that men haue one of anothers ſtate, but alſo that ioy and comfort which entreth into the very bowels, as though the heart were refreſhed and comforted.*
1 An example of a Chriſtian exerciſe and commendation for another man.
✤ *Col. 4, 9.*
d *As mine owne ſonne, and as if I had begotten him of mine owne body.*

13 Whom

13 Whom I would haue receiued with me, that in thy ſtead he might haue miniſtred vnto mee in the bonds of the Goſpel.

14 But without thy minde woulde I doe nothing, that thy benefite ſhould not be as it were of e neceſſitie, but willingly.

15 It may be that he therefore f departed for g a ſeaſon, that thou ſhouldeſt receiue him for euer,

16 Not now as a ſeruant, but aboue a ſeruant, *euen as* a brother beloued, ſpecially to mee: how much more then vnto thee, but in the h fleſh and in the Lord?

17 If therefore thou count our things common, receiue him as my ſelfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul haue written *this* with mine owne hand: I will recompenſe it, albeit I doe not ſay to thee, that thou oweſt moreouer vnto mee euen thine owne ſelfe.

20 i Yea, brother, let mee obteine this pleaſure of thee in the Lord: comfort my bowels in the Lord.

21 Truſting in thine obedience, I wrote vnto thee knowing y thou wilt do euen more then I ſay,

22 Moreouer alſo prepare mee lodging: for I truſt through your prayers I ſhall be freely giuen vnto you.

23 There ſalute thee Epaphras my fellow priſoner in Chriſt Ieſus,

24 Marcus, Ariſtarchus, Demas *and* Luke, my fellow helpers.

25 The grace of our Lord Ieſus Chriſt, *be* with your ſpirit, Amen.

¶ Written from Rome to Philemon, *and ſent* by Oneſimus a ſeruant.

e That thou mighteſt not ſeeme to haue lent me thy ſeruant vpon conſtraint, but willingly.
f Thus he aſſwageth the harder kinde of ſpeech, which is to ſay, he ranne away.
g For a little time.
h Becauſe he is thy ſeruant, as other ſeruants are, and becauſe he is the Lords ſeruant, ſo that thou muſt needs loue him both for the Lords ſake, and for thine owne ſake.
i Good brother let me obteine this benefit at thine hand.

THE EPISTLE TO THE HEBREWES.

THe drift and end of this Epiſtle, is to ſhew that Ieſus Chriſt the Sonne of God both God and man, is that true eternall and onely Prophet, King, and high Prieſt: that was ſhadowed by the figures of the olde Law, and is now in deed exhibited: of whom the whole Church ought to be taught, gouerned and ſanctified

CHAP. I.

a To ſhew that the doctrine which Chriſt brought, is moſt excellent, in that it is the knitting vp of all prophecies, 4 he aduanceth him aboue the Angels: 10 And proueth by diuers teſtimonies of the Scripture, that he farre paſſeth all other.

1 The firſt part of the general propoſition of this Epiſtle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed that that God after a ſort and in ſhadowes ſignified by his Prophets, and hath fully opened his Fathers will to the world.
a So that the former declaration made by the Prophets was not full, and nothing muſt be added to this latter.
b Which one Sonne is God and man.
2 The ſecond part of the ſame propoſition: The ſame Sonne is appointed

T 1 ſundry times and in diuers maners God ſpake in the olde time to *our* fathers by the Prophets: in theſe a laſt dayes hee hath ſpoken vnto vs by his b Sonne,

2 2 Whom he hath made c heire of all things, by whom alſo he made the d worldes,

3 ✣ Who being the e brightneſſe of the glory, and the ingraued forme of his f perſon, and g bearing vp all things by his mightie word: 3 hath by himſelfe purged our ſinnes: and h ſitteth at the right hand of the Maieſtie in the higheſt places,

4 4 And is made ſo much more excellent then the Angels, in as much as hee hath obteined a more excellent i Name then they.

5 5 For vnto which of the Angels ſayde he at any time, ✣ Thou art my Sonne, k this day begate I thee? 6 and againe, I * will be his Father, and he ſhalbe my Sonne:

6 7 And l againe, when he bringeth in *his* firſt begotten Sonne into the world, he ſayeth, ✣ And let all the Angels of God worſhip him.

7 8 And of the Angels he ſaith, He maketh the ſpirits his m meſſengers, and his miniſters a flame n of fire.

8 But vnto the Sonne *he ſayth*, ✣ O God, thy o throne *is* for euer p and euer: the ſcepter of thy kingdome *is* a q ſcepter of righteouſneſſe.

9 Thou haſt loued righteouſneſſe & r hated iniquitie. Wherefore God *euen* thy God, hath ſanointed thee w the oyle of gladnes, aboue thy fellowes.

10 9 And, * Thou, Lord, in the beginning haſt u eſtabliſhed the earth, and the heauens are the workes of thine hands.

11 They ſhall periſh, but thou doeſt remaine, and they all ſhall waxe olde as doeth a garment,

12 And as a veſture ſhalt thou folde them vp, and they ſhallbe changed: but thou art the ſame, and thy yeeres ſhall not faile.

13 10 Vnto which alſo of the Angels ſayd hee at any time, * Sit at my right hand, till I make thine enemies thy footeſtoole?

14 Are they not all x miniſtring ſpirits, ſent forth to miniſter, for their ſakes which ſhallbe heires of ſaluation?

✣ Pſal.104,4.
m Cherub, Pſ.18,11.
n Seraph, Eſa.6,2.
✣ Pſal.55.7.
o The throne is proper to the Prince, and not to the ſeruant.
p For euerlaſting, for this doubling of the word increaſeth the ſignification of it beyond all meaſure.
q The gouernement of thy kingdome is righteous.
r This kinde of rehearſing which the Iewes vſe by contraries, hath great force in it.
f In that, that the word became fleſh, by powring the holy Ghoſt vpon him without meaſure.
t For he is the head and we are his members.
* Pſal.102,25.
u Madeſt the earth
x By that name by which we commonly call Princes meſſengers, he here calleth the ſpirits.

CHAP. II.

1 Thereof he inferreth, that good heede muſt be giuen to Chriſtes doctrine: 9 And he ſetteth him out vnto vs euen as our brother in our fleſh, that wee may with a good will yeelde vp our ſelues wholly vnto him.

W Herefore 1 we ought diligently to giue heed to the things which a we haue heard, leaſt at any time we b runne out.

2 For if the c word ſpoken by Angels was ſtedfaſt, and euery tranſgreſſion, and diſobedience receiued a iuſt recompence of reward,

3 How ſhall we eſcape if we neglect ſo great ſaluation, 2 which at the firſt began to be preached

1 Now as it were pauſing with himſelfe & ſhewing to what end and purpoſe all theſe things were ſpoken, to wit, to vnderſtand by the excellencie of Chriſt aboue all creatures, that his doctrine, maieſtie and Prieſthood is moſt perfect, he vſeth an exhortation taken from a compariſon.
a Hee maketh himſelfe an hearer. *b They are ſayde to let the worde runne out, which holde it not faſt when they haue heard it.* *c The Law which appointed puniſhment for the offenders: and which Paul ſayth was giuen by Angels. Gal.3,19. and Steuen, Actes 7,53.* 2 If the breach and tranſgreſſion of the worde ſpoken by Angels was not ſuffered vnpuniſhed, much leſſe ſhall it be lawfull for vs to neglect the Goſpel which the Lord of Angels preached, and was confirmed by the voyce of the Apoſtles, and with ſo many ſignes and wonders from heauen, and eſpecially with ſo great and mightie working of the holy Ghoſt.

d *By the Apostles.* ✤ *Marke 16, 20.* e *This is the true end of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and unaccustomed things and vertues, because they give vs a glimse of Gods mightie power.*

3 If it were an haynous matter to contemne the Angels which are but seruants, much more haynous is it to contemne that most mightie King of the restored world.

f *The worlde to come, whereof Christ is Father, Esa. 9, 6. or the Church, which as a new world, was to be gathered together by the Gospell.*

4 Hee sheweth that the vse of this Kingly dignitie consisteth herein, that men might not onely Christ recouer that dignitie which they haue lost, but also might be through him aduanced aboue all things, which

by the Lord, and *afterward* was confirmed vnto vs by d them that heard him.

4 ✤ God bearing witnesse thereto, both with e signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 3 For he hath not put in subiection vnto the Angels the f world to come, whereof we speake.

6 4 But ✤ one in a certaine place witnessed, saying, g What is man, that thou shouldest be mindefull of him? or the h sonne of man, that thou wouldest consider him?

7 Thou i madest him a little inferiour to the Angels: thou crownedst him with k glory and honour, and hast set him aboue the workes of thine hands.

8 ✤ Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. 5 But wee yet see not all things subdued vnto him,

9 6 But wee l see Iesus crowned with glory and honour, * which was made little m inferiour to the Angels, 7 through the n suffering of death, that by Gods grace he might o taste death for 8 all men.

10 9 For it became p him, for whom *are* all these things, and by whome *are* all these things, 10 seeing that hee brought many children vnto glory, 11 that he should consecrate the p Prince of their saluation through afflictions.

11 12 For he that x sanctifieth, and they which are sanctified, *are* all of 5 one: wherefore he is not ashamed to call them brethren,

dignitie of men Dauid describeth most excellently. ✤ *Psal. 8, 6.* g *What is there in man that thou shouldest haue so great regard of him, and doe him that honour?* h *He calleth all the citizens of that heauenly kingdome as they are considered in themselues, before that God giueth them the liberty, of that citie in Christ, Man, and Son of man.* i *This is the first honour of the citizens of the world to come, that they are next the Angels.* k *For they shall be in very great honour, when they shallbe partakers of the kingdome. And he speaketh of the thing that shallbe, as though it were already, because it is so certaine.* ✤ 1. *Corint. 15, 27.* 5 An obiection: But where is this so great rule and dominion? 6 The answere: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferiour to the Angels, being made man: but nowe is aduanced into most high glory. l By his vertue and power which appeareth manifestly in the Church. * *Phil. 2, 8.* m Who abased himselfe for a season, and tooke vpon him the shape of a seruant. 7 Hee sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, he might not onely be our Prophet and King, but also our high Priest. n That hee might die. o Reele death. 8 Herein consisteth the force of the argument: for wee coulde not at length be glorified with him, vnlesse hee had bene abased for vs euen all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christes person, wherein hee prooueth him to be in such sort God, that hee is also man. 9 Hee prooueth moreouer by other arguments, why it behooueth the Sonne of God who is true God (as he prooueth a little before) to become man notwithstanding, subiect to all miseries, sinne onely except. p God. 10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And howe could hee haue men for his sonnes, vnlesse his onely begotten Sonne had become brother to men? 11 Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not haue bene seene plainely to be made man, vnlesse hee had bene made like vnto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather, it became him which was Prince of the saluation of other, to be consecrated aboue other, through those afflictions, Prophet, King, and Priest, which are the parties of that principalitie for the saluation of other. q The Chiefetaine, who as he is chiefest in dignitie, so is hee the first begotten from among the dead, amongst many brethren. 12 The ground of both the former arguments: for neither shou'd wee be sonnes through him, neither coulde he be consecrate through afflictions, vnlesse hee hath bene made man like vnto vs. But because this Sonneshoode dependeth not vpon nature onely, for no man is accompted the sonne of God, vnlesse that besides that he is a sonne of a man, he be also Christs brother (which is by sanctification, that is, by becomming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren. r He vseth the time that now is, to shew vs that we are yet still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs. 5 One, of one selfe same nature of man.

12 13 Saying, ✤ I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 14 And againe, ✤ I will put my t trust in him. And againe, * u Beholde, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are x partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy ✤ through death, him that had the y power of death, that is, the z deuill,

15 And that hee might deliuer all them, which for feare of a death were all their life time subiect to bondage.

16 15 For he in no sort tooke on *him* the b Angels *nature*, but hee tooke on *him* the c seede of Abraham.

17 16 Wherefore in d all things it beloued him to be made like vnto his brethren, that he might be e mercifull, and a f faithfull hie Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffered, and was g tempted, he is able to succour them that are tempted.

13 That which he taught before of the incarnation of the sanctifier, he applieth to the prophetical office. ✤ Psal. 22, 25.

14 He applieth the same to the kingly power of Christ in deliuering his from the power of the deuill and death. ✤ *Psalme 18, 2.* t *I will commit my selfe to him, and to his defence.* * *Esai. 1, 18.* u *This Esai speaketh of himselfe and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole Church. And therefore seeing Christ is the head of the Prophets and ministers, these wordes are more rightly verified of him, then of Esay.* x *Are made of flesh and blood which is a fraile and brittle nature.* * *Hose. 13, 14. 1. cor. 15, 55.* y *The deuill is sayd to haue the power of death, because he is the authour of sinne: and from sinne commeth death, and for this cause he egged vs dayly to sinne.* z *He speaketh of one as of the Prince, ioyning to him secretly all his angels.* a *By (death) thou must vnderstand here that death which is ioyned with the wrath of God, as it must needes be, if it be without Christ, then the which there can be nothing deuised more miserable.* 15 Hee expoundeth those words of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made o Abraham in this behalfe. b The nature of Angels. c The very nature of man. 16 Hee applieth the same to the Priesthood, for which he should not haue benefit, vnlesse he had be come man, and that like vnto vs in all things, sinne onely except. d Not onely as touching nature, but qualities also, e That he might be truely touched with the feeling of our miseries. f Doing his office sincerely. g Wastried and egged to wickednesse by the deuill.

CHAP. III.

1 *Nowe he sheweth howe farre inferiour Moses is to Christ, 5, 6 euen so much as the seruant to the Master: and so hee bringeth in certaine exhortations and threatnings taken out of Dauid,* 8 *against such as either stubburnely resist,* 12 *or els are very slowe to obey.*

1 WHerefore, 1 holy brethren, partakers of the heauenly vocation, consider the a Apostle and high Priest of our o profession Christ Iesus:

2 a Who was faithfull to him that hath c appointed him, euen as ✤ Moses *was* in all his house.

3 4 For this man is counted worthy of more glory then Moses, inasmuch as he which had builded the house, hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, *is* God.

5 5 Now Moses verely was faithfull in all his house, as a seruant, for a witnesse of the things

1 Hauing layde the foundation, that is to say, declared and prooued both the natures of one selfe same Christ: he giueth him three offices, to wit, the office of a Prophet, king, and Priest: and as touching the office of teaching and gouerning, compareth them with Moses and Iosiua, vnto he 24. verse of the next Chapter, and with Aaron touching the Priesthood. And he propoundeth that which he purposeth to speake of, with a most graue exhortation, that all our faith may tend to Christ, as to the onely euerlasting teacher, gouernour, and high Priest. a The Embassadour or messenger, as Rom. 1, 5. he is called the minister of circumcision, b Of the doctrine of the Gospell which we professe. 2 He confirmeth this exhortation with two reasons, first of all because Christ Iesus was appointed such an one of God: secondly, because he throughly executed the offices that his Father enioyned him. c Apostle and high Priest. 3 Now hee commeth to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office: but by and by after hee sheweth that there is great vnlikelinesse in that similitude. * *Num. 12, 7.* 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house 5 An other comparison: Moses was a faithfull seruant in this house, that is, in the Church, seeing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord.

which

which should be spoken after.

6 But Christ *is* as the Sonne, ouer his owne house, 6 whose d house we are, if we hold fast that e confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, ✤ To day if ye f shall heare his voyce,

8 Harden not your hearts, as in the g prouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted me, prooued me, and saw my works fourtie yeeres long.

10 Wherefore I was grieued with that generation, and sayd, They h erre euer in *their* heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 7 Take heed brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, i while it is called to day, least any of you be hardened through the deceitfulnesse of sinne.

14 8 For we are made partakers of Christ, if we keepe sure vnto the end that k beginning, wherewith we are vpholden,

15 l So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with them that sinned, ✤ whose carkeises fell in the wildernesse?

18 And to whom sware he that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

6 He applieth the former doctrine to this end, exhorting all men by the words of Dauid to heare the Sonne himselfe speake, and to giue full credit to his wordes, seeing that otherwise they cannot enter into that eternall rest.

d To wit, Christes.

e He calleth that excellent effect of faith (whereby we crie, Abba, that is, Father) confidence, and to confidence he ioyneth hope.

✤ *Psal. 95, 8. chap. 4, 7.*

f So that God was to speake once againe after Moses.

g In the day that they vexed the Lord, or stroue with him.

h They are brutish and madde.

7 Now weying the words of Dauid, he sheweth first by this word, *To day* that wee must not neglect the occasion while we haue it: for that word is not to be restrained to Dauids time, but it comprehendeth all that time wherein God calleth vs.

i While to day lasteth, that is to say, so long as the Gospel is offered to vs.

8 Now he considereth these words, *If you heare his voyce, &c.* shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through vnbeliefe.

k That beginning of trust and confidence: and after the maner of the Hebrewes, he calleth that beginning, which is chiefest.

l So long as this voyce soundeth out.

✤ *Num. 14, 37.*

CHAP. IV.

1 He ioyneth exhortation with threatning, lest they, euen as their fathers were be depriued of the rest offered vnto them, 11 but that they endeuour to enter into it. 14 And so he beginneth to intreate of Christes Priesthood.

LEt vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be depriued.

2 1 For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not a mixed with faith in those that heard it.

3 2 For wee which haue beleeued, doe enter into rest, as he said *to the other*, ✤ As I haue sworne in my wrath, If they shall enter into any rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, ✤ And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entred not therein for vnbeliefs sake:

7 Againe hee appoynted in Dauid a certaine day, by To day, after so long a time, saying, as it is said, * This day, if yee heare his voyce, harden not your hearts.

8 For if b Iesus had giuen them rest, then would he not after this haue spoken of another day,

9 There remaineth therefore a rest to the people of God.

10 c For he that is entred into his rest, hath also ceased from his owne works, as God *did* from his.

11 3 Let vs studie therefore to enter into that rest, least d any man fall after the same ensample of disobedience.

12 4 For the e word of God *is* f liuely, and mightie in operation, and sharper then any two edged sword, and entreth thorow, euen vnto the diuiding asunder of the g soule and the h spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in i his sight: but all things *are* naked and open vnto his eyes, with whom we haue to doe.

14 5 Seeing then that we haue a great hie Priest, which is entred into heauen, *euen* Iesus the Sonne of God, let vs k holde fast our profession.

15 6 For we haue not an high Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.

✤ *Psal. 95, 11.*

✤ *Gene. 2, 2. Deut. 5, 14.*

* *Chap. 3, 7.*

b He speaketh of Iosua the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Iosua a figure of Christ.

c As God rested the seuenth day, so must we rest from our workes, that is, from such as proceede from our corrupt nature.

3. He returneth to an exhortation.

d Least any man become a like example of infidelitie.

4 An amplification taken from the nature of the word of God, the power whereof is such, that it entreth euen to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubburne, & plainely quickening the beleeuers.

e The doctrine of God which is preached both in the Law and in the Gospel.

f He calleth the word of God liuely by reason of the effects it worketh in them, to whom it is preached.

g He calleth that the soule, which hath the affections resident in it.

h By the spirit, he meaneth that neblest part which is called the minde.

i In Gods sight.

5 Now hee entreth into the comparison of Christes Priesthoode with Aarons, and declareth euen in the very beginning the marueilous excellencie of this Priesthood, calling him the Sonne of God and placing him in the seat of God in heauen, plainely and euidently setting him against Aarons Priests, and the transitorie tabernacle: which comparisons he setteth foorth afterward more at large.

k And let it not goe out of your hands.

6 Least he might seeme by this great glory of our high Priest, to stay and stoppe vs from going vnto him, he addeth straight wayes after, that he is notwithstanding our brother in deede, (as hee prooued it also before) and that hee accounteth all our miseries, his owne, to call vs boldly to him.

1 By these words, *His voyce*, he sheweth that Dauid meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith.

2 Least any man should obiect, that those words were meant of the Land of Canaan, and of Moses doctrine, and therefore cannot well be drawen to Christ, and to eternall life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures: the one, of the seuenth day, wherein God is sayd to haue rested from all his works: another is said to be that same, whereinto Iosua led the people: but this rest is not the last rest whereunto we are called and that he prooueth by two reasons. For seeing that Dauid so long time after, speaking to the people which were then placed in the land of Canaan, vseth these words, *To day*, and threatneth them still that they shall not enter into the rest of God, which refuseth then the voyce of God that sounded in their eares, we must needs say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is, that euerlasting rest, wherein we begin to liue to God, after that the race of this life ceaseth: as God resteth the seuenth day from those his workes, that is to say, from making the world. Moreouer, the Apostle herewithall signifieth that the way to this rest, which Moses and the land of Canaan and all that order of the Law did shadow, is opened in the Gospel onely.

1 The first part of the first comparison of Christes high Priesthood, with Aarons: Other hie Priests are taken from among men, and are called after the order of men.

2 The first part of the second comparison, Others as weake are made hie Priests, to the end that feeling the same infirmitie in themselues which is in all the rest of the people, they should in their owne and the peoples name offer giftes and sacrifices, which are witnesses of common faith, and repentance.

a Offering of things without life.

b Beastes which were killed, but especially in the sacrifices for sinnes and offences.

c Fit and meete.

d Or them that are sinfull: for in the Hebrew tongue, vnder ignorance and errour is euery sinne meant, euen that sinne that is voluntarie.

CHAP. V.

1 First he sheweth the duetie of the hie Priest: 5 Secondly, that Christ is appointed of God to be our hie Priest, 7 and that he hath fulfilled all things belonging thereunto.

FOr 1 euery hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, 2 that he may offer both a giftes and b sacrifices for sinnes.

2 Which is c able sufficiently to haue compassion d on them that are ignorant, and that are

out of the way, becauſe that he alſo is e compaſſed with infirmitie,

3 And for the ſames ſake he is bound to offer for ſinnes, aſwel for his owne part, as for y peoples.

4 ✤ 3 And no man taketh this honor vnto himſelfe, but he that is called of God, as *was* Aaron.

5 So likewiſe Chriſt tooke not to himſelfe this honour to be made the hie Prieſt, but he that ſayd vnto him, ✤ Thou art my ſonne, this day begate I thee, *gaue it him.*

6 As he alſo in another place ſpeaketh, * Thou art a Prieſt for euer after ſy f order of Melchi-ſedec.

7 4 Who in the g dayes of his fleſh did offer vp prayers and ſupplications, with ſtrong crying and teares vnto him, that was able to h ſaue him from death, and was alſo heard in that which he feared.

8 And though he were the Sonne, yet i learned he obedience, by the things which he ſuffered.

9 5 And being k conſecrate, was made the authour of eternall ſaluation vnto all them that obey him:

10 And is called of God an high Prieſt after the order of Melchi-ſedec.

11 6 Of whom wee haue many things to ſay, which are hard to be vttered, becauſe yee are dull of hearing.

12 7 For when as concerning the time ye ought to be teachers, yet haue ye neede againe that wee teach you what *are* the firſt principles of the word of God: and are become ſuch as haue neede of milke, and not of ſtrong meate.

13 For euery one that vſeth milke, is inexpert in the l word of righteouſneſſe: for he is a babe.

14 But ſtrong meate belongeth to them that are of age, which through long cuſtome haue their m wits exerciſed, to diſcerne both good and euill.

5 And haue taſted of the good word of God, and of the powers of the world to come,

6 If they fall away, ſhould be renued againe by repentance: ſeeing they d crucifie againe to themſelues the Sonne of God, & make a mocke of him.

7 3 For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbs meete for them by whom it is dreſſed, receiueth bleſſing of God.

8 But that which beareth thornes and briars, *is* reprooued, and is neere vnto curſing, whoſe end *is* to be burned.

9 4 But beloued, we haue perſwaded our ſelues better things of you, and ſuch as accompany ſaluation, though we thus ſpeake.

10 5 For God *is* not vnrighteous, that he ſhould forget your worke, and labour of loue, which yee ſhewed toward his Name, in that ye haue miniſtred vnto the Saints, and *yet* miniſter.

11 And wee deſire that euery one of you ſhew the ſame diligence, to the full aſſurance of hope vnto the end,

12 6 That ye be not ſlouthfull, but followers of them, which through faith and patience, inherit the promiſes.

13 7 For when God made the promiſe to Abraham, becauſe he had no greater to ſweare by, hee ſware by himſelfe,

14 Saying, ✤ Surely I will e abundantly bleſſe thee, and multiply thee manifeſtly.

15 And ſo after that he had taried patiently, he enioyed the promiſe.

16 For men verely ſweare by him that is greater *then themſelues*, and an oathe for confirmation is among them an end of all ſtrife.

17 So God, willing more f abundantly to ſhew vnto the heires of promiſe the ſtableneſſe of his counſell, bound himſelfe by an oathe,

18 That by two immutable things, wherein it is vnpoſſible that God ſhould lie, wee might haue ſtrong conſolation, which haue our refuge to lay holde vpon that hope that is ſet before vs,

19 8 Which *hope* wee haue, as an ancre of the ſoule, bur ſure and ſtedfaſt, and it entreth into that which is within the vaile.

20 9 Whither the forerunner is for vs entred in, *euen* Ieſus that is made an hie Prieſt for euer after the order of Melchi-ſedec.

e *For that he himſelfe heareth about with him a nature ſubiect to the ſame diſcommodities and vices.*
✤ 1. *Chro.* 23,10. *and* 23,13.
3 The third compariſon which is whole. The others are called of God, and ſo was Chriſt, but in an other order then Aaron: for Chriſt is called the Sonne, begotten of God, and a Prieſt for euer after the order of Melchiſedec.
✤ *Pſal.* 2,7. *chap.* 1,5.
* *Pſal.* 110,4. *chap.* 7,17.
f *After the likenes or maner as it is afterward declared, Chap.* 7,15.
4 The other part of the ſecond compariſon: Chriſt being exceedingly afflicted, and exceedingly mercifull, aſked not for his ſinnes, for he had none, but for his feare, and obteined his requeſt, and offered himſelfe for all his.
g *While he liued here with vs, in our weake and fraile nature.*
h *To deliuer him from death.* i *He learned indeed what it is to haue a Father, whom a man muſt obey.*
5 The other part of the firſt compariſon: But Chriſt was conſecrate of God the Father as the authour of our ſaluation, and an hie Prieſt for euer, and therefore he is ſo a man that notwithſtanding he is far aboue all men. k *Looke chap.* 2,10. 6 A digreſſion, vntill he come to the beginning of the ſeuenth chapter: wherein hee partly holdeth the Hebrewes in the diligent conſideration of thoſe things which he hath ſayd, and partly prepareth them to the vnderſtanding of thoſe things whereof he will ſpeake.
7 An example of an Apoſtolike chiding. l *In the word which teacheth righteouſnes.*
m *All their power whereby they vnderſtand and iudge.*

d *As men that hate Chriſt, and as though they crucified him againe make him a mocking ſtocke to all the world, and that to their owne deſtruction, as Iulian the Apoſtata or backſlider did.*
3 He ſetteth foorth the former threatning with a ſimilitude.
4 Hee mitigateth and aſſwageth all that ſharpneſſe, hoping better of them to whom he writeth.
5 He praiſeth them for their charitie, thereby encouraging them to goe forward, and to holde out to the end.
6 Hee ſheweth what vertues chiefly they haue neede of to goe forward conſtantly, and alſo to profit: to wit, of charitie, and patience: and leaſt any man ſhould obiect and ſay, that theſe things are impoſſible to be done, he willeth them to ſet before themſelues the examples of their anceſters, and to follow them.
7 Another pricke to pricke them forward: Becauſe the hope of the inheritance is certaine, if we continue to the end, for God hath not only promiſed it, but alſo promiſed it with an oathe.
✤ *Gene.* 12, 2. *and* 17,2. *and* 22,17.
e *I will heape vp benefits moſt plentifully vpon thee.* f *More then was needeful, were it not for the wickedneſſe of men which beleeue not God, no though he ſweare.* 8 He likeneth hope to an ancre: becauſe that euen as an ancre being caſt into the bottome of the ſea, ſtayeth the whole ſhip, ſo doeth hope alſo enter euen into the very ſecret places of heauen. And he maketh mention of the Sanctuary, alluding to the old tabernacle, and by this meanes returneth to the compariſons of the Prieſthood of Chriſt with the Leuiticall. 9 Hee repeateth Dauids wordes, wherein all thoſe compariſons whereof he hath before made mention, are ſignified, as he declareth in all the next chapter.

CHAP. VI.

1 *He briefly toucheth the childiſh ſlouthfulneſſe of the Hebrewes,* 4 *and terrifieth them with ſeuere threatnings:* 7 *He ſtirreth them vp to endeuour in time to go forward:* 9 *He hopeth well of them.* 13 *He alledgeth Abrahams example:* 17 *and compareth faith that taketh holde on the word,* 19 *vnto an ancre.*

THerefore, leauing the doctrine of the a beginning of Chriſt, let vs be led forward vnto perfection, 1 not laying againe ſy foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptiſmes, and laying on of handes, and of the reſurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

4 2 ✤ For it is b impoſſible that they which were once lightned, and haue c taſted of the heauenly gift, and were made partakers of the holy Ghoſt,

a *The firſt principles of Chriſtian religion, which we cal the Catechiſme.*
1 Certaine principles of a Catechiſme, which comprehend the ſumme of the doctrine of the Goſpel, were giuen in fewe words and briefly to the rude and ignorant, to wit, the profeſſion of repentance and faith in God: the articles of which doctrine, were demanded of hem which were not as yet receiued members of the Church, at the dayes appoynted for Baptiſme: and of the children of the faithfull which were baptized in their infancie, when handes were layed vpon them. And of thoſe articles, two are by name recited: the reſurrection of the fleſh, and the eternall iudgement. 7 He addeth a vehemencie to his exhortation, and a moſt ſharpe threatning of the certaine deſtruction that ſhall come to them which fall from God and his religion. ✤ *Chapter* 10,26. *matth.* 12,45. 2. *pet.* 2 20.
b *He ſpeaketh of a generall backſliding, and ſuch as doe altogether fall away from the faith, and not of ſinnes which are committed through the frailtie of man againſt the firſt and the ſecond table.* c *We muſt marke the force of this worde, for it is one thing to beleeue as Lydia did, whoſe heart God opened, Acts* 16,13. *and another thing to haue ſome taſte.*

1 Declaring thoſe words, According to the order of Melchi-ſec, whereupon that compariſon ſtandeth of the Prieſthood of Chriſt with the Leuiticall: firſt Melchiſedec himſelfe is conſidered as the figure of Chriſt, and theſe are the handes of that compariſon, Melchiſedec was a King and a Prieſt: and ſuch an one in deede is Chriſt alone. He was a King of peace and righteouſneſſe: ſuch an one in deed is Chriſt alone. ✤ *Gene.* 14,18. a *With a ſolemne and Prieſtly bleſſing.*

3 [a] Without father, without mother, without kinred, and hath neither beginning of *his* dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Prieſt for euer.

4 3 Nowe conſider how great this man *was*, vnto whom euen the Patriarke Abraham gaue the tithe of the ſpoiles.

5 For verely they which are the children of Leui, which receiue the office of the Prieſthood, haue a ✤ commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they [b] came out of the loynes of Abraham.

6 But hee whoſe kinred is not counted among them, receiued tithes of Abraham, and bleſſed him that had the promiſes.

7 And [c] without all contradiction the leſſe is bleſſed of the greater.

8 And here men that die, receiue tithes: but there he *receiueth them*, of whom it is witneſſed, that he liueth.

9 4 And to ſay as the thing is, Leui alſo which receiueth tithes, payeth tithes in Abraham.

10 For hee was yet in the loines of his father *Abraham*, when Melchiſedec met him.

11 5 If therefore [d] perfection had bene by the Prieſthood of the Leuites (for vnder it the Lawe was eſtabliſhed to the people) what needed it furthermore, that another Prieſt ſhould riſe after the order of Melchiſedec, and not to be called after the order of Aaron?

12 6 For if the Prieſthood be changed, then of neceſſitie muſt there be a change of the [e] Law.

13 For hee of whom theſe things are ſpoken, pertaineth vnto another tribe, whereof no man [f] ſerued at the altar.

14 For it is euident, that our Lord ſprung out of Iuda, concerning the which tribe Moſes ſpake nothing touching the Prieſthood.

15 7 And it is yet a more euident thing, becauſe that after the ſimilitude of Melchiſedec there is riſen vp another Prieſt,

16 8 Which is not made *Prieſt* after the [g] Law of the carnall commandement, but after the power of the endleſſe life.

17 For hee teſtifieth *thus*, ✤ Thou art a Prieſt for euer, after the order of Melchiſedec.

18 9 For the [h] commandement that went afore, is diſanulled, becauſe of the weakneſſe thereof, and vnprofitableneſſe.

19 For the Law made nothing perfite, but the bringing in of a better hope *made perfite*, whereby we draw neere vnto God.

20 10 And foraſmuch as it is not without an oathe (for theſe are made Prieſts without an oathe:

21 But this *is made* with an oathe by him that ſayd vnto him, ✤ The Lord hath ſworne, and will not repent, Thou art a Prieſt for euer, after the order of Melchiſedec.)

22 By ſo much is Ieſus made a ſuerty of a better Teſtament.

23 11 And among them many were made Prieſts, becauſe they were not ſuffered to endure, by the reaſon of death.

24 But this man, becauſe hee endureth euer, hath a Prieſthood, which [i] cannot paſſe from one to another.

25 Wherefore, hee is [k] able alſo perfectly to ſaue them that come vnto God by him, ſeeing hee euer liueth to make interceſſion for them.

26 12 For ſuch an hie Prieſt it became vs to haue, *which is* holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made higher then the heauens:

27 Which needeth not dayly as thoſe hie Prieſts to offer vp ſacrifice, ✤ firſt for his owne ſinnes, and then for the peoples: 13 for [l] that did hee [m] once, when he offered vp himſelfe.

28 For the Law maketh men hie Prieſts, which haue infirmitie: but the [n] word of the oathe 14 that [o] was ſince the Lawe, *maketh* the Sonne, who is conſecrated for euermore.

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2 An other figure: Melchiſedec ſet before vs to be conſidered as one without beginning and without ending, for neither his father, nor his mother, nor his anceſters, nor his death are written of: and ſuch an one indeede is the Sonne of God, to wit, an euerlaſting Prieſt: as hee is God, without mother wonderfully begotten: as he is man, without father wonderfully conceiued.

3 An other figure: Melchiſedec in conſideration of his Prieſthood was aboue Abraham, for hee tooke tenths of him, and bleſſed him as a Prieſt: Such an one in deed is Chriſt, vpon whom dependeth euen Abrahams ſanctification, and all the beleeuers, and whom all men ought to worſhip and reuerence as the authour of all.

a *Num.* 18, 21.

b *Were begotten of Abraham.*

c *He ſpeaketh of the publike bleſſing which the Prieſts vſed.*

4 A double amplification: The firſt, that Melchiſedec tooke the tenthes, as one immortall (to wit, in reſpect, that he is the figure of Chriſt, for his death is in no place made mention of, and Dauid ſetteth him foorth as an euerlaſting Prieſt) but the Leuiticall Prieſts, as mortall men, for they ſucceede one another: the ſecond, that Leui himſelfe was tithed in Abraham by Melchiſedec. Therefore the Prieſthood of Melchiſedec (that is, Chriſtes who is pronounced to be an euerlaſting Prieſt according to his order) is more excellent then the Leuiticall.

d *Perfection.*

5 The third treatiſe of this Epiſtle, wherein after hee hath prooued Chriſt to be a King, a Prophet, and a Prieſt, hee now handleth diſtinctly the condition and excellencie of all theſe offices, ſhewing that all theſe were but ſhadowes in all other, but in Chriſt they are true and perfect. And hee beginneth with the Prieſthoode, where with alſo the former treatiſe ended, that by this meanes all the parts and members of this diſputation, may better hang together. And firſt of all hee prooueth that the Leuiticall Prieſthood was imperfect, becauſe another Prieſt is promiſed a long time after according to another order, that is to ſay, of another maner of rule and faſhion.

e *Of the inſtitution of Aaron.*

f *Had any thing to doe about the altar.*

6 Hee ſheweth how that by the inſtitution of the new Prieſthood, not onely the imperfection of the Prieſthood of Leui was declared, but alſo that it was changed for this: for theſe two cannot ſtand together, becauſe that firſt appointment of the tribe of Leui, did ſhut foorth the tribe of Iuda, and made it alſo inferiour to Leui: and this latter doeth place the Prieſthood in the tribe of Iuda.

7 Leaſt any man might obiect, that the Prieſthood indeed was tranſlated from Leui to Iuda, but yet notwithſtanding the ſame remaineth ſtill, hee both weigheth and expoundeth theſe wordes of Dauid, *for euer, according to the order of Melchi-ſedec*, whereby alſo diuers inſtitution of Prieſthood is well perceiued.

g *Not after the ordination, which commanded fraile and tranſitorie things, as was done in Aarons conſecration, and all that whole Prieſthood.*

8 He prooueth the diuerſitie and excellencie of the inſtitution of Melchi-ſedecs Prieſthood, by this, that the Prieſthood of the Law did ſtand vpon the outward and bodily anointing: but the ſacrifice of Melchiſedec is ſet out to be euerlaſting and more ſpirituall.

✤ *Pſalme* 110, 4. *chap.* 5, 6

9 Againe, that no man might obiect that the laſt Prieſthood was added to make a perfite one, by the coupling of them both together, hee prooueth that the firſt was abrogated by the latter, as vnprofitable, and that by the nature of them both. For how could thoſe corporall and tranſitorie things ſanctifie vs, either of themſelues, or being ioyned with another?

h *The ceremoniall lawe.*

10 Another argument whereby hee prooueth that the Prieſthoode of Chriſt is better then the Prieſthood of Leui, becauſe it was eſtabliſhed with an oathe, but theirs was not ſo.

✤ *Pſal.* 110, 4.

11 An other argument tending to the ſame purpoſe. The Leuiticall Prieſts (as mortall men) could not be euerlaſting, but Chriſt as he is euerlaſting, ſo hath he alſo an euerlaſting Prieſthood making interceſſion for them which by him come vnto God.

i *Which cannot paſſe away.*

k *Hee is fit and meet.*

12 An other argument: There are required in an hie Prieſt innocencie, and perfect pureneſſe, which may ſeperate him from ſinners for whom hee offereth. But the Leuiticall hie Prieſtes ſhall not be found to be ſuch, for they offer firſt for their owne ſinnes: But Chriſt onely is ſuch a one, and therefore the true and onely hie Prieſt.

✤ *Leuiticus* 16, 11.

13 An other argument which notwithſtanding hee handleth afterward: The Leuiticall Prieſtes offered ſacrifice after ſacrifice, firſt for themſelues, and then for the people. But Chriſt offered not for himſelfe, but for other, not ſacrifices, but himſelfe, not oftentimes, but once. And this ought not to ſeeme ſtrange, ſayth he, forſomuch as they are weake, but this man is conſecrated an euerlaſting Prieſt, and that by an oathe.

l *That ſacrifice which hee offered.*

m *It was ſo done, that it needeth not to be repeated or offered againe any more.*

n *The commandement of God which was bound with an oathe.*

14 An other argument taken of the time: former things are taken away by the latter.

o *Exhibited.*

CHAP. VIII.

1 *To prooue more certainely that the ceremonies of the Law are abrogated,* 5 *hee ſheweth that they were appointed to ſerue the heauenly paterne.* 8 *He bringeth in the place of Ieremie,* 15 *to prooue the amendment of the olde couenant.*

1 Hee briefly repeateth that, whereunto all theſe things are to be referred, to wit, that wee haue a farre other high Prieſt then thoſe Leuiticall high Prieſts are, euen ſuch an one as ſitteth at the right hand of the moſt high God in heauen.

NOwe 1 of the things which wee haue ſpoken, *this is* the ſumme, that wee haue ſuch an high Prieſt, that ſitteth at the right hand of the throne of the Maieſtie in heauens,

2 2 And *is* a miniſter of the [a] Sanctuary, 3 and of that [b] true Tabernacle which the Lord pight, and not man.

3 4 For euery high Prieſt is ordeined to offer both gifts and ſacrifices: wherefore it was of neceſſitie, that this man ſhould haue ſomewhat alſo to offer.

2 They of Leui were high Prieſtes in an earthly ſanctuary, but Chriſt is in the heauenly.

a *Of heauen.*

3 They of Leui exerciſed their Prieſthood in a fraile tabernacle, but Chriſt beareth about with him a farre other tabernacle, to wit, his body which God himſelfe made to be euerlaſting, as it ſhall afterward be declared, chap. 9, 11.

b *Of his bodie.*

4 He bringeth a reaſon why it muſt needes be that Chriſt ſhould haue a bodie (which he calleth a tabernacle which the Lord pight, and not man) to wit, that he might haue what to offer: for otherwiſe he could not be an high Prieſt. And the ſelfe ſame body is both the tabernacle and the ſacrifice.

5 Hee giueth a reaſon why he ſaid that our hie Prieſt is in the heauenly ſanctuary and not in the earthly: becauſe, ſaith he, if he were now on the earth, hee could not miniſter in the earthly ſanctuarie, ſeeing there are yet Leuiticall Prieſtes, which are appointed for him, that is to ſay, to be pateraes of that perfite example. And to what purpoſe ſhould the paternes ſerue when the true and originall example is preſent.
✣ *Exod.* 25,40. *actes* 7,44.
6 He entreth into the compariſon of the olde and tranſitorie Teſtament or couenant being but for a time, whereof the Leuiticall Prieſtes were mediatours, with the new: he euerlaſting Mediatour whereof is Chriſt, to ſhew that this is not onely better then that in all reſpects, but alſo that that was abrogated by this.
7 He prooueth by the teſtimonie of Ieremie, that there is a ſecond Teſtament or couenant, and therefore that the firſt was not perfite.

4 5 For he were not a Prieſt, if he were on the earth, ſeeing there are Prieſtes that according to the Law offer gifts,

5 Who ſerue vnto the paterne and ſhadowe of heauenly things, as Moſes was warned by God when he was about to finiſh the Tabernacle, ✣ See, ſayd he, that thou make all things according to the paterne, ſhewed to thee in the mount.

6 6 But now *our hie Prieſt* hath obtained a more excellent office, in as much as he is the Mediatour of a better Teſtament, which is eſtabliſhed vpon better promiſes.

7 7 For if that firſt *Teſtament* had bene vnblameable, no place ſhould haue bene ſought for the ſecond.

8 For in rebuking them hee ſaith, ✣ Beholde, the dayes will come, ſaith the Lord, when I ſhall make with [e] the houſe of Iſrael, and with the houſe of Iuda a new Teſtament:

9 Not like the Teſtament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Teſtament, and I regarded them not, ſaith the Lord.

10 For this is the Teſtament that I will make with the houſe of Iſrael, After thoſe dayes, ſayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they ſhall be my people.

11 And they ſhall not teach euery man his neighbour, and euery man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt of them to the greateſt of them.

12 For I will be mercifull to their vnrighteouſneſſe, and I will remember their ſinnes and their iniquities no more.

13 8 In that he ſaith a new *Teſtament*, he hath abrogate the olde: nowe that which is diſanulled and waxed old, is ready to vaniſh away.

✣ *Iere.* 31,31,32,33,34. *rom.* 11,17. *chap.* 10,16. c *He calleth it an houſe, as it were one familie of the whole kingdome: for whereas the kingdome of Dauid was diuided into two factions, the Prophet giueth vs to vnderſtand that through the new Teſtament they ſhalbe ioyned together againe in one.*

8 The concluſion: Therefore by the latter and the new, the firſt and olde is taken away, for it could not be called new if it differed not from the old. And againe that ſame is at length taken away: which is ſubiect to corruption, and therefore imperfect.

CHAP. IX.

1 *Comparing the forme of the Tabernacle,* 10 *and the ceremonies of the Law,* 11 *vnto the trueth ſet out in Chriſt,* 25 *he concludeth that now there is no more neede of an other Prieſt,* 24 *becauſe Chriſt himſelfe had fulfilled theſe dueties vnder the newe couenant.*

1 A diuiſion of the firſt Tabernacle which hee calleth worldly, that is to ſay, tranſitorie and earthly into two parts, to wit, into the holy places and the Holieſt of all.
a *An earthly and a ſlitting.*
b *He calleth it the ſecond vaile, not becauſe there were two vailes, but becauſe it was behinde the Sanctuarie or the firſt Tabernacle.*
c *The holieſt Sanctuary.*

THen 1 the firſt *Teſtament* had alſo ordinances of religion, and a [a] worldly Sanctuary,

2 For the firſt Tabernacle was made, wherein was the candleſticke, and the table, and the ſhewbread, which *Tabernacle* is called the Holy places.

3 And after the [b] ſecond vaile *vvas* the Tabernacle, which is called the [c] Holieſt of all,

4 Which had the golden cenſer, and the Arke of the Teſtament ouerlaid round about with gold, wherein the golden pot, which had Manna, *vvas*, & ✣ Aarons rod that had budded, and the ✣ tables of the Teſtament.

5 ✣ And ouer the Arke were the glorious Cherubims, ſhadowing the [d] mercie ſeate: of which things we will not now ſpeake particularly.

✣ *Num.* 7,10. ✣ 1. *King.* 8,9. 2. *chron.* 5,10. ✣ *Exo.* 25,22. d *The Hebrewes call the couer of the Arke, of the couenant, the mercie ſeate, whom both the Grecians and we follow.*

6 1 Now when theſe things were thus ordeined, the Prieſt went alwayes into the firſt Tabernacle, and accompliſhed the ſeruice.

7 But into the ſecond went the ✣ hie Prieſt alone, once euery yeere, not without blood which he offered for himſelfe, and for the [e] ignorances of the people.

8 3 Whereby the holy Ghoſt this ſignified, that the way into the Holieſt of all was not yet opened, while as yet the firſt tabernacle was ſtanding,

9 4 Which was a figure [f] for that preſent time, wherein were offered gifts and ſacrifices that could not make holy, concerning the conſcience, him that did the ſeruice,

10 5 Which only ſtood in meates and drinkes, and diuers waſhings, and carnall rites, [g] which were enioyned, vntill the time of reformation.

11 6 But Chriſt being come an high Prieſt of good things to come, 7 by a [h] greater and a more perfect Tabernacle, not made with handes, that is, not of this building,

12 8 Neither by the blood of [i] goates and calues: but by his owne blood entred hee in once vnto the holy place, and obteined eternall redemption *for vs*.

13 ✣ 9 For if the blood of bulles and of goats, and the aſhes of an heifer, ſprinkling them that are vncleane, ſanctifieth as touching the [k] purifying of the fleſh,

14 How much more ſhall the * blood of Chriſt which through the eternall Spirit offered himſelfe without fault to God, ✣ purge your conſcience from [l] dead workes, to ſerue the liuing God?

15 10 And for this cauſe is he the Mediatour of

1 Now he commeth to the ſacrifices which he diuideth into thoſe dayly ſacrifices, and that yeerely and ſolemne ſacrifice, with the which the high Prieſt onely, but once euery yeere entring into the Holieſt of all with blood, offered for himſelfe and the people.
✣ *Exod.* 30,10. *leuit.* 16,2.
e *For the ſinnes. Looke Chap.* 5,2.
3 Of that yeerely rite and ceremonie he gathereth that the way was not by ſuch ſacrifices opened into heauen, which was ſhadowed by the Holieſt of all. For why did the hie Prieſt alone enter in thither, ſhutting out all other, and that to offer ſacrifices there both for himſelfe and for others, and after did ſhut the Holieſt of all againe?
4 An obiection: If the way were not opened into heauen by thoſe ſacrifices (that is to ſay, If the worſhippers were not purged by them) why then were thoſe ceremonies vſed? to wit, that men might be called backe to that ſpirituall example, that is to ſay, to Chriſt, who ſhould correct all thoſe things at his comming.
f *For that time that that figure had to laſt.*
5 An other reaſon why they could not make cleane the conſcience of the worſhipper, to wit, becauſe they were outward and carnall or corporall things.
g *For they were as you would ſay a burden, from which Chriſt deliuered vs.*
6 Nowe hee entreth into the declaration of the figures, and firſt of all comparing the Leuiticall high Prieſt with Chriſt, (that is to ſay, the figure with the thing it ſelfe) hee attributeth to Chriſt the adminiſtration of good things to come, that is, euerlaſting, which thoſe carnall things had reſpect vnto.
7 An other compariſon of the firſt corruptible Tabernacle with the latter (that is to ſay, with the humane nature of Chriſt) which is the true incorruptible Temple of God, whereinto the Sonne of GOD entred, as the Leuiticall high Prieſtes into the other which was fraile and tranſitorie.
h *By a more excellent and better.*
8 An other compariſon of the blood of ſacrifices with Chriſt. The Leuiticall high Prieſtes entring by thoſe their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Chriſt entring into that holy bodie of his, entred by it into heauen it ſelfe, offering his owne moſt pure blood for an euerlaſting redemption: For one ſelfe ſame Chriſt anſwereth both to the hie Prieſt, and the Tabernacle, and the ſacrifices, and the offering themſelues, as the trueth to the figures, ſo that Chriſt is both the high Prieſt, and Tabernacle, and Sacrifice, yea, all theſe both truely, and for euer.
i *For in this yeerely ſacrifice of reconciliation, there were two kindes of ſacrifices, the one a goate, the other a heifer, or calfe.* ✣ *Leuiticus* 16,14. *numbers* 19,4.
9 If the outward ſprinkling of blood and aſhes of beaſtes, was a true and effectuall ſigne of purifying and cleanſing, how much more ſhall the thing it ſelfe and the trueth being preſent, which in times paſt was ſhadowed by thoſe externall Sacraments, that is to ſay, his blood which is in ſuch ſort mans blood, that it is alſo the blood of the Sonne of God, and therefore hath an euerlaſting vertue of purifying and cleanſing, do it?
k *Hee conſidereth the ſignes apart, being ſeparate from the thing it ſelfe.* * 1. *Pet.* 1,19. 1. *Iohn* 1,7. *reuelation* 1,5. ✣ *Luke* 1,74.
l *From ſinnes which proceede from death, and bring forth nothing but death.*
10 The concluſion of the former argument: therefore ſeeing the blood of beaſtes did not purge ſinnes, the new Teſtament which was before time promiſed, wherevnto thoſe outward things had reſpect, is now indeede eſtabliſhed, by the vertue whereof all tranſgreſſions might be taken away, and heauen indeede opened vnto vs: whereof it followeth that Chriſt ſhed his blood alſo for the Fathers: For hee was ſhadowed by thoſe olde ceremonies, otherwiſe, vnleſſe they had ſerued to repreſent him, they had bene nothing at all profitable. Therefore this Teſtament is called the latter, not as concerning the vertue of it, (that is to ſay, remiſſion of ſinnes) but in reſpect of that time, wherein the thing it ſelfe was finiſhed, that is to ſay, wherein Chriſt was indeede exhibited to the worlde, and fulfilled all things which were neceſſary to our ſaluation.

✤ *Rom.5,6. 1.pet.3,18.*

the newe Testament, that through ✤ death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 11 For where a Testament *is*, there must be the death of him that made the Testament.

17 ✤ For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 12 Wherefore, neither was the first ordeined without blood.

19 For when Moses had spoken euery precept to the people, m according to the Law, he tooke the blood of calues and of goates, with water and purple wooll and hyssope, and n sprinkled both the booke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels,

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the o similitudes of heauenly things should be purified with such things. but the heauenly things themselues *are purified* with better sacrifices then are these.

24 13 For Christ is not entred into the holy places that are made with handes, which are similitudes of the true *Sanctuarie*: but *is entred* into very heauen, to appeare now in the sight of God for vs,

25 14 Not that he should offer himselfe often, as the high Priest entred into the Holy place euery yeere with other blood,

26 15 (For then must he haue often suffred since the foundation of the world) but now in the p end of the world hath he bene made manifest, once to put away q sinne by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall r once die, and after that *commeth* the iudgement:

28 So ✤ Christ was once offered to take away the sinnes of f many, 16 and vnto them that looke for him, shall hee appeare the second time without sinne vnto saluation.

11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, and therefore that it might be effectuall, it must needes be that he that made the Testament, should die.

✤ *Gal.3,15.*

12 There must be a proportion betweene those things which purifie, and those which are purified: Vnder the Law all those figures were earthly, the Tabernacle, the booke the vessels the sacrifices, although they were the figures of heauenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs for an euerlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that euerlasting offering of the quickening blood of Christ. *m As the Lord had commanded.* *n He vseth to sprinkle.* * *Exod.24,8.* *o The similitudes of heauenly things were earthly, and therefore they were to be set foorth with earthly things, as with the blood of beast, and wooll, and hyssope. But vnder Christ all things are heauenly, and therefore they could not but be sanctified with the offering of his liuely blood.* 13 Another double comparison: The Leuiticall hie Priest entred into the Sanctuarie, which was made indeede by the commandement of God, but yet with mens hands, that it might be a paterne of another more excellent, to wit, of the heauenly place. But Christ entred euen into heauen it selfe. Againe, he appeared before the Arke, but Christ before God the Father himselfe. 14 Another double comparison: The Leuiticall hie Priest offered other blood, but Christ offered his owne: he euery yeare once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages and of the ages to come. 15 An argument to proone that Christs offering ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the world, and it is prooued that sinnes cannot be purged, but by the onely blood of Christ: he must needs haue died oftentimes since the beginning of the world. But a man can die but once: therefore Christes oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his comming. *p In the latter dayes.* *q That whole root of sinne.* *r He speaketh of the naturall state and condition of man: For as for Lazarus and certaine other that died twise, that was no vsuall thing but extraordinarie, and as for them that shall be changed, their changing is a kinde of death.* 1.Cor.15,51. ✤ *Rom.5,8. 1.pet.3,18.* *f Thus the generall promise is restrained to the elect onely: and we haue to seeke the testimonie of our election; not in the secret counsell of God, but in the effects that our faith worketh, and so we must climbe vp from the lowest step to the highest, there to finde such comfort as is most certaine, and shall neuer be moued.* 16 Shortly by the way he setteth out Christ as Iudge, partly to terrifie them, which do not rest themselues in the onely oblation of Christ once made, and partly to keepe the faithfull in their duetie, that they goe not backe.

CHAP. X.

1 *He prooueth that the sacrifices of the Law were vnperfit,* 2 *because they were yeerely renewed.* 5 *But that the sacrifice of Christ is one, and perpetuall,* 6 *he prooueth by Dauids testimonie:* 19 *Then he addeth an exhortation,* 29 *and sucerely threatneth them that reiect the grace of Christ.* 36 *In the end he prayseth patience,* 38 *that commeth of faith.*

FOr 1 the law hauing the shadow of good things to 2 come, and not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers therevnto.

2 For would they not then haue ceased to haue bene offred, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those *sacrifices* there *is* a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of bulles and goates should take away sinnes.

5 2 Wherefore when he b commeth into the world, he saith, ✤ Sacrifice and offering thou wouldest not: but a c bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Aboue, when he said, Sacrifice and offering, and burnt offerings, and sinne offerings, thou wouldest not haue, neither hadst pleasure *therein* (which are offered by the Law.)

9 Then said hee, Loe, I come to doe thy will, O God, he taketh away the d first, that he may stablish the second.

10 By the which will we are sanctified, *euen* by the offring of the body of Iesus Christ once *made*.

11 3 And euery Priest e standeth dayly ministring, and oft times offereth one maner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, ✤ sitteth at euer at the right hand of God,

13 4 And from henceforth tarieth * till his enemies be made his footstoole.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 5 For the holy Ghost also beareth vs record: for after that he had said before,

16 ✤ This *is* the Testament that I will make

1 He preuenteth a priuy obiection. Why then were those sacrifices offered? The Apostle answereth first touching that yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made euery yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should new sinnes come to be repeated euery yeere, if those sacrifices did abolish sinne?

2 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our high Priest manifested in the flesh, witnesseth euidently that God resteth not in the sacrifices, but in the obedience of his Sonne our hie Priest, in which obedience he offered vp himselfe once to his Father for vs.

a Of things which are euerlasting, which were promised to the Fathers, and exhibited in Christ.

b The Sonne of God is sayd to come into the world, when he was made man. ✤ *Psal.40,7.*

c It is word for word in the Hebrew text, Thou hast pearsed mine eares thorow, that is, thou hast made me obedient, and willing to heare. *d That is the sacrifices, to establish the second, that is, the will of God.* 3 A conclusion, with the other part of the comparison. The Leuiticall hie Priest repeateth the same sacrifices dayly in his sanctuarie: wherevpon it followeth that neither those sacrifices, neither those offrings, neither those hie Priests could take away sinnes. But Christ, hauing offered one sacrifice once for the sinnes of all men, and hauing sanctified his owne for euer, sitteth at the right hand of the Father, hauing all power in his handes. *e At the altar.*

✤ *Chap.1,13. psal.110,1. 1.cor.15,25.* 4 He preuenteth a priuie obiection, to wit, that yet notwithstanding we are subiect to sinne and death, wherevnto the Apostle answereth, that the full efficacie of Christs vertue hath not yet shewed it selfe, but shall at length appeare when hee will at once put to flight all his enemies, with whom as yet we striue. * *Chapter 1,13.* 5 Although there doe yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon the selfe same sacrifice which neuer shall be repeated: and that the Apostle prooueth by alledging againe the testimonies of Ieremie, thus, Sinne is taken away by the new Testament, seeing the Lord saith that it shall come to passe, that according to the forme of it, he will no more remember our sinnes: Therefore we neede now no purging sacrifice to take away that which is already taken away, but we must rather take paines, that we may now through faith be partakers of that sacrifice. ✤ *Ier.31, 33. rom.11,27. chap.8,8.*

vnto them after thoſe dayes, ſayth the Lord, I will put my Laws in their heart, and in their mindes I will write them,

17 And their ſinnes and iniquities will I remember f no more.

18 Now where remiſſion of theſe things *is*, there *is* no more offering for g ſinne.

19 6 Seeing therefore, brethren, that by the blood of Ieſus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which he hath prepared for vs, through the vaile, that is, his h fleſh:

21 *And ſeeing we haue* an high Prieſt, *which is* ouer the houſe of God,

22 7 Let vs draw neere with a i true heart in aſſurance of faith, our k hearts being pure from an euill conſcience,

23 And waſhed in our bodies with l pure water, let vs keepe the profeſſion of our hope, without wauering, (for *he is* faithfull that promiſed.)

24 And let vs conſider one another, to prouoke vnto loue, and to good workes,

25 Not forſaking the fellowſhip that wee haue among our ſelues, as the maner of ſome *is*: but let vs exhort *one another*, 8 and that ſo much the more, becauſe ye ſee that the day draweth neere.

26 ✤ For if we ſinne m willingly after that wee haue receiued and acknowledged that trueth, there remaineth no more ſacrifice for ſinnes,

27 But a fearefull looking for of iudgement, and violent fire, which ſhall deuoure the n aduerſaries.

28 9 He that deſpiſeth Moſes Law, dieth without mercy ✤ vnder two, or three witneſſes:

29 Of how much ſorer puniſhment ſuppoſe yee ſhall he be worthy, which treadeth vnder foot the Sonne of God, and counteth the blood of the Teſtament as an vnholy thing, wherewith he was ſanctified, and doeth deſpite the Spirit of grace?

30 10 For we know him that hath ſaid, * Vengeance *belongeth* vnto mee: I will recompenſe, ſaith the Lord. And againe, The Lord ſhall b iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 11 Now call to remembrance the dayes that are paſſed, in the which, after ye had receiued light ye indured a great fight in afflictions,

33 Partly while ye were made a p gazing ſtock both by reproches and afflictions, and partly while ye became q companions of them which were ſo toſſed to and fro.

34 For both yee ſorrowed with mee for my bondes, and ſuffered with ioy the ſpoyling of your goods, knowing in your ſelues how that ye haue in heauen a better, and an enduring r ſubſtance.

35 Caſt not away therefore your confidence which hath great recompenſe of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promiſe.

37 For yet a very ſ litle while, and he that ſhall come, will come, and will not tarie.

38 ✤ 12 Now the iuſt ſhall liue by faith: but if *any* withdraw himſelfe, my ſoule ſhall haue no pleaſure in him.

39 But wee are not they which withdrawe our ſelues vnto perdition, but *followe* faith vnto the conſeruation of the ſoule.

CHAP. XI.

1 *He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approued of God, attained ſaluation no other way then by faith, that the Iewes may know that by the ſame onely, they are knit vnto the Fathers in an holy vnion.*

NOw 1 faith is the grounds of things which are hoped for, and the euidence of things which are not ſeene.

2 2 For by it *our* a elders were wel reported of.

3 ✤ 3 Through faith wee vnderſtand that the world was ordeined by the word of God, ſo that the things which we b ſee, are not made of things which did appeare.

4 4 By faith Abel * offered vnto God a greater ſacrifice then Cain, by ✱ the which he obtained witneſſe that he was righteous, God teſtifying of his gifts: by the which *faith* alſo he being dead, yet ſpeaketh.

5 5 By faith was ✲ Enoch tranſlated, that he ſhould not c ſee death: neither was he found: for God had tranſlated him: for before he was tranſlated, he was reported of, that he had pleaſed God.

6 But without faith it is vnpoſſible to pleaſe *him*: for he that commeth to God, muſt beleeue that *God* is, and that hee is a d rewarder of them that ſeeke him.

7 6 By faith * Noe being warned of God of the things which were as yet not ſeene, mooued with reuerence, prepared the Arke to the ſauing of his houſholde, through the which *Arke* he condemned the world, and was made heire of the righteouſneſſe, which is by faith.

8 7 By faith ✤ Abraham, when he was called, obeyed *God*, to goe out into a place, which he ſhould afterward receiue for inheritance, and hee went out, not knowing whither he went.

9 By faith he aboade in the land of promiſe, as in a ſtrange countrey, as one that dwelt in tents with Iſaac and Iacob heires with him of the ſame promiſe.

10 For he looked for a city hauing a e foundation, whoſe builder and maker *is* God.

11 Through faith ✤ Sara alſo receiued ſtrength to conceiue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhee iudged him faithfull which had promiſed.

12 And therefore ſprang thereof one, euen of one which was f dead, *ſo many* as the ſtarres of the ſkie in multitude, and as the ſand of the ſea ſhore which is innumerable.

13 All theſe died in g faith, and receiued not

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f Why then, where is the fire of Purgatorie, and that Popiſh deſtinction of the fault and the puniſhment?

g He ſaid well, for ſinne: for there remaineth another offering, to wit, of thankeſgiuing.

6 The ſumme of the former treatiſe: We are not ſhut out now of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) ſeeing that we are purged with the blood not of beaſts, but of Ieſus. Neither as in times paſt, doeth the hie Prieſt ſhut vs out by ſetting the vaile againſt vs, but through the vaile, which is his fleſh, he hath brought vs into heauen it ſelfe, being preſent with vs, ſo that wee haue now truely an high Prieſt, which is ouer the houſe of God.

h So Chriſts fleſh ſheweth vs the Godhead as it were vnder a vaile, for otherwiſe we were not able to abide the brightnes of it.

7 A moſt graue exhortation, wherein he ſheweth how that ſacrifice of Chriſt may be applied to vs: to wit, by faith, which alſo he deſcribeth by the conſequents, to wit, by ſanctification of the Spirit, which cauſeth vs furely to hope in God, and to procure by all meanes poſſible one anothers ſaluation, through the loue that is in vs one toward another. *i With no double and counterfeit heart, but with ſuch an heart as is truely and in deede giuen to God. k That is it which the Lord ſaith, Be ye holy, for I am holy. l With the grace of the holy Ghoſt.* 8 Hauing mentioned the laſt comming of Chriſt, he ſtirreth vp the godly to the meditation of an holy life, and citeth the faithleſſe fallers from God, to the fearefull iudgement ſeat of the iudge, becauſe they wickedly reiected him in whom onely ſaluation conſiſteth. ✤ *Chap. 6, 4.*

m Without any cauſe or occaſion, or ſhew of occaſion. *n For it is another matter to ſinne through the frailtie of mans nature, and another thing to proclaime warre as it were to God as to an enemie.* 9 If the breach of the Law of Moſes was puniſhed by death, how much more worthy death is it to fall away from Chriſt? ✤ *Deut. 19, 15. Mat. 18, 16. Iohn 8, 17. 2. Cor. 13, 1.* 10 The reaſon of all theſe things is, becauſe God is a reuenger of ſuch as diſpiſe him: otherwiſe he ſhould not rightly gouerne his Church. Now there is nothing more horrible then the wrath of the liuing God. * *Deu. 32. 35. rom. 12, 19.* *o Rule or gouerne.* 11 As he terrified the fallers away from God ſo doeth hee now comfort them that are conſtant, and ſtand ſtrongly ſetting before them the ſucceſſe of their former fights, ſo ſtirring them vp to a ſure hope of a full and readie victorie. *p To our great ſhame.* *q In taking their miſeries, to be your miſeries.*

r Goods and riches.

ſ He will come within this very little while. ✤ *Habak. 2, 4. rom. 1. 17. gal. 3. 11.*

12 He commendeth the excellency of a ſure faith by the effect, becauſe it is the onely way to life, which ſentence he ſetteth forth and amplifieth by ſetting the contrary againſt it.

1 An excellent diſcription of faith by the effects, becauſe it repreſenteth things which are but yet in hope, and ſetteth as it were before our eyes things that are inuiſible.

2 He ſheweth that the Fathers ought to be accounted of, by this vertue.

a That is, thoſe Fathers of whom we came, and whoſe authoritie and example ought to moue vs very much. ✤ *Gene. 1, 1. Iohn 1, 10.*

3 He ſheweth the propriety of faith, by ſetting out vnto vs moſt pikèd examples of ſuch as from the beginning of the world excelled in the Church.

b So that the world which we ſee, was not made of any matter that appeared or was before, but of nothing.

4 Abel.

* *Gene. 4, 4.*

✱ *Mat. 23, 35.*

5 Enoch.

✲ *Gene. 5, 25.*

c That he ſhould not die.

d This reward is not referred to our merits, but to the free promiſe, as Paul teacheth in Abraham the father of all the faithfull, Rom. 4, 4.

6 Noe.

* *Gene. 6, 13.*

7 Abraham and Sara.

✤ *Gen. 12, 4.* *e This foundation ſtiſteth againſt their tabernacles.* ✤ *Gen. 17, 19. and 21. 2.* *f As vnlikely to beare children, as if ſhe had bene ſtarke dead.* *g In faith which they had while they liued, and followed them euen to their graue.*

the

h *This is the figure Metonymie, for the things promised.*
i *For the Patriarks were wont, when they receiued the promises, to professe their religion, by building of altars, and calling on the name of the Lord.*

the a promises, but sawe them afarre off, and beleeued *them*, and i receiued *them* thankefully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare plainly, that they seeke a countrey.

15 And if they had bene mindfull of that *countrey*, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith ✣ Abraham offered vp Isaac, when he was k tryed, and he that had receiued the l promises, offered his onely begotten sonne.

18 (To whom it was said, § In Isaac shall thy seede be called.)

19 For hee considered that God was able to raise *him* vp euen from the dead: from m whence he receiued him also after n a sort.

20 8 By faith ° Isaac blessed Iacob and Esau, concerning things to come.

21 9 By faith * Iacob when he was a dying blessed both the sonnes of Ioseph, and ✲ *leaning* on the end of his staffe, worshipped *God*.

22 10 By faith * Ioseph when hee dyed, made mention of the departing of the children of Israel, and gaue commaundement of his bones.

23 11 ✣ By faith Moses when he was borne, was hid three moneths of his parents, because they saw hee was a proper childe, neither ° feared they the kings § commaundement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the p pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect vnto the recompense of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as hee that saw him which is inuisible.

28 Through faith he ordained the ✲ Passeouer and the effusion of blood, least hee that destroyed the first borne, should touch them.

29 12 By faith they ✲ passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed vp.

30 13 By faith the * walls of Iericho fell downe after they were compassed about seuen dayes.

31 14 By faith the q harlot ✣ Rahab perished not with them which obeyed not, when § she had receiued the spies r peaceably.

32 15 And what shall I more say? for the time would be too short for me to tell of * Gedeon, of ✲ Barac, and of ✲ Sampson, and of * Iephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the s promises, stopped the mouthes of lyons,

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The t women receiued their dead raised to

k *Tried of the Lord.*
l *Although the promises of life were made in that only begotten Sonne Isaac, yet he appointed him to die, and so against hope he beleeued in hope.*
✣ *Gen. 22, 10.*
m *From which death.*
n *For there was not the true and verie death of Isaac, but as it were the death, by meanes whereof hee seemed also as it were to haue risen againe.*
8 Isaac.
° *Gen. 27, 28, 39.*
9 Iacob.
✲ *Gen. 48, 15.*
✲ *Gen. 47, 31.*
10 Ioseph.
* *Gen. 50, 25.*
11 Moses.
✣ *Exod. 2, 2. acts 7, 22.*
° *They were not afraid to bring him vp.*
✣ *Exod. 1, 16.*
* *Exod. 1, 11.*
p *Such pleasures as he could not enioy, but he must needs prouoke Gods wrath against him.*
✲ *Exod. 12, 22.*
12 The red sea.
✲ *Exod. 14, 22.*
13 Iericho.
* *Iosh. 6, 20.*
14 Rahab.
q *A notable example of Gods goodnesse.*
✣ *Iosh. 6, 23.*
§ *Iosh. 2, 1.*
r *Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.*
15 Gideon, Barac, and other iudges and Prophets.
* *Iudg. 6, 11.*
✲ *Iudg. 4, 6.*
✣ *Iudg. 13, 24.*
* *Iudg. 11. and 12, 7.*
s *The fruit of the promises.*
t *He seemeth to meane the storie of that woman of Sarepta, whose sonne Elias raised againe from death: and the woman, whose sonne Elizeus restored to his mother.*

life: other also were u racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue proued by mockings and scourgings, yea, moreouer by bonds, and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in x sheepes skinnes, and in goates skinnes, being destitute, afflicted, *and* tormented:

38 Whome the world was not worthie of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth.

39 16 And these all through faith obtained good report, and receiued y not the promise,

40 God prouiding a better thing for vs, that they z without vs should not be made perfite.

u *He meaneth that persecution which Antiochus wrought.*
x *In vile and rough cloathing, so were the saints brought to extreame pouertie, and constrained to liue like beasts in wildernesses.*
16 An amplification taken of the circumstance of the time: their faith is so much the more to be maruelled at, by how much the promises of things to come were more darke, yet at length were in deed exhibited to vs, so that their faith and ours is as one, as is also their consecration and ours.
y *But saw Christ afarre off.*
z *For their saluation, and hang vpon Christ who was exhibited in our dayes.*

CHAP. XII.

1 *He doth not onely by the examples of the Fathers before recited, exhort them to patience and constancie,* 3 *but also by the example of Christ.* 11 *That the chastenings of God cannot be rightly iudged by the outward sense of our flesh.*

WHerefore, ✣ 1 let vs also, seeing that we are compassed with so great a cloud of witnesses, cast away euery thing that presseth downe, and the sinne that a hangeth so fast on: let vs run with patience the race that is set before vs,

2 1 b Looking vnto Iesus the authour and finisher of our faith, who for the c ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 3 Consider therefore him that endureth such speaking against of sinners, least ye should be wearied and faint in your mindes.

4 4 Ye haue not yet resisted vnto blood, striuing against sinne.

5 5 And yee haue forgotten the consolation, which speaketh vnto you as vnto children, § My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loueth, hee chasteneth: and he scourgeth euery sonne that he receiueth.

7 If yee endure chastening, God offered himselfe vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes

9 6 Moreouer wee haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the father of spirits, that we might liue?

10 7 For they verely for a few dayes chastened

✣ *Rom. 6, 4. coloss. 3, 8. ephe. 4, 24. 1. pet. 2, 1.*
1 An applying of the former examples, whereby we ought to be stirred vp to runne the whole race, casting away all stops and impediments.
a *For sinne beseigeth vs on all sides, so that we cannot escape out.*
2 He setteth before vs, as the marke of this race, Iesus himselfe our captaine, who willingly ouercame all the roughnesse of the same wayes.
b *As it were vpon the marke of our faith.*
c *Whereas he had all kind of blessednes in his hand and power, yet suffered willingly the ignominie of the crosse.*
3 An amplification taken of the circumstance of the person, and the things themselues, which he compareth betwixt themselues, for how great is Iesus in comparison of vs, and how things did he suffer then we?
4 Hee taketh an argument commeth to vs by Gods chastisements, vnlesse wee be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, is by this meanes turned.
5 Secondly, because they are testimonie of his fatherly good will towarde vs, in so much that they shew themselues to be bastards, which cannot abide to be chastened of God. § *Prou. 3, 11.*
6 Thirdly, if all men yeeld this right to fathers, to whom next after God wee owe this life, that they may rightfully correct their children; shall wee not be much more subiect to that our Father, who is the Author of the spirituall and euerlasting life?
7 An amplification of the same argument: These fathers haue corrected vs after their fansie, for some fraile and transitorie profite: but God chasteneth and instructeth vs for our singular profite, to make vs partakers of his holinesse: which thing although these our senses do not presently perceiue, yet the end of the matter proueth it.

vs after their owne pleaſure, but he *chaſtened vs* for our profite, that we might be partakers of his holineſſe.

11 Now no chaſtiſing for the preſent ſeemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteouſneſſe, vnto them which are thereby exerciſed.

12 [8] Wherefore lift vp *your* hands which [d] hang downe, and *your* weake knees,

13 And make [e] ſtraight ſteps vnto your feete, leſt that which *is* halting, be turned out of the way, but let it rather be healed.

14 ✣ [9] Follow peace with all men, and holines, without the which no man ſhall ſee the Lord.

15 [10] Take heede, that no man fall away from the grace of God: let no roote of bitternes ſpring vp and trouble *you*, leaſt thereby many be defiled.

16 [11] Let there be no fornicatour, or prophane perſon as ✣ Eſau, which for one portion of meate ſold his birthright.

17 * For ye know how that afterward alſo when he would haue inherited the bleſſing, he was reiected: for he found no [g] place to repentance, though he ſought *that bleſſing* with teares.

18 [12] For yee are not come vnto the * mount that might be [h] touched, not vnto burning fire, nor to blackneſſe and darkeneſſe, and tempeſt,

19 Neither vnto the ſound of a trumpet, and the voice of wordes, which they that heard it, excuſed themſelues, ✲ that the word ſhould not be ſpoken to them any more.

20 (For they were not able to abide that which was commaunded, * yea, though a beaſt touch the mountaine, it ſhall be ſtoned, or thruſt through with a dart:

21 And ſo terrible was the [i] ſight which appeared, that Moſes ſaid, I feare and quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celeſtiall Hieruſalem, and to the companie of innumerable Angels.

23 And to the aſſembly and congregation of the firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and [k] perfite men,

24 And to Ieſus the Mediatour of the new Teſtament, and to the blood of ſprinkling that ſpeaketh better things then that of Abel.

25 [13] See that ye deſpiſe not him that ſpeaketh: for if they eſcaped not which refuſed him, [ỳ] ſpake on earth: much more ſhall we *not eſcape*, if wee turne away from him that *ſpeaketh* from heauen.

26 [14] Whoſe voice then ſhooke the earth, and now hath declared, ſaying, ✣ Yet [l] once more will I ſhake, not the earth onely, but alſo heauen.

27 And this *vvorde*, Yet once more, ſignifieth the remouing of thoſe things which are ſhaken, as of things which are made *vvith hands*, that the things which are not ſhaken, may remaine.

28 [15] Wherefore ſeeing wee receiue a kingdome, which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that we may pleaſe him with [m] reuerence and [n] feare.

29 For ✣ euen our God *is* a conſuming fire.

CHAP. XIII.

1 *Hee giueth good leſſons not onely for manners,* 7 *but alſo for doctrine.*

LEt ✣ [1] brotherly loue continue.

2 ∵ Be not forgetfull to entertaine ſtrangers: for thereby ſome haue * receiued Angels into their houſes vnwares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as a if ye were alſo *afflicted* in the bodie.

4 [2] Mariage *is* honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 [3] Let your conuerſation be without couetouſneſſe, and be content with thoſe things that ye haue, for [b] he hath ſaid,

6 ✲ I will not faile thee, neither forſake thee:

7 So that wee may boldly ſay, * The Lord *is* mine helper, neither will I feare what [c] man can doe vnto me.

8 [4] Remember them which haue the ouerſight of you, which haue declared vnto you the worde of God: whoſe faith follow, conſidering what hath beene the end of their conuerſation. [5] Ieſus Chriſt yeſterday, and to day, the ſame alſo *is* for euer.

9 Be not caried about with diuers *and* ſtrange doctrines: [6] for it is a good thing that the heart be ſtabliſhed with grace, *and* not with [d] meats, which haue not profited them that haue beene [e] occupied therein.

10 [7] Wee haue an [f] altar, whereof they haue no authoritie to eate, which [g] ſerue in the Tabernacle.

11 ✣ For the bodies of thoſe beaſts whoſe blood is brought into the holy place by the high Prieſt for ſinne, are burnt without the campe.

12 Therefore euen Ieſus, that he might ſanctifie the people with his owne blood, ſuffered without the gate.

13 [8] Let vs goe foorth to him therefore out of the campe, bearing his reproach.

14 ✣ For here haue we no continuing citie: but we ſeeke one to come.

15 [9] Let vs therefore by him offer the ſacrifice of praiſe alwayes to God, that is, the * fruite of the lips, which confeſſe his Name.

8 The concluſion, we muſt goe forward couragiouſly and keepe alwayes a right courſe, and (as farre forth as we may) without any ſtaggering or ſtumbling.

d The deſcription of a man that is out of heart and cleane diſcouraged.

e Keepe a right courſe, and ſo, that you ſhew example of good life for others to follow.

✣ *Rom.* 12. 18.

9 We muſt liue in peace, and holineſſe with all men.

10 We muſt ſtudie to edifie one another, both in doctrine and example of life.

f That no hereſie, or backeſliding be an offence.

11 We muſt eſchew fornication, and a prophane mind, that is, ſuch a mind, as giueth not to God his due honour, which wickednes how ſeuerely God will at length puniſh, the horrible example of Eſau teacheth vs.

✣ *Gen.* 25, 33.

* *Gen.* 27, 38.

g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers ſight, he threatned his brother to kill him.

12 Now he applieth the ſame exhortation, to the Propheticall and kingly office of Chriſt compared with Moſes, after this ſort, If the maieſtie of the Lawe was ſo great, how great thinke you that the glorie of Chriſt and the Goſpel is? And this compariſon he declareth alſo particularly.

✣ *Exod.* 19, 16.

h Which might be touched with handes, which was of a groſſe and earthly matter.

✲ *Exod.* 20, 19. * *Exod.* 19, 12. i The ſhape and forme which he ſaw, which was no counterfeit and forged ſhape, but a true one. k So he calleth them that are taken vp into heauen, although one part of them doeth ſleepe in the earth.

13 The applying of the former compariſon, If it were not lawfull to contemne his worde which ſpake on the earth, how much leſſe his voice which is from heauen?

14 He compareth the ſtedfaſt maieſtie of the Goſpel, wherewith the whole world was ſhaken, and euen the verie frame of heauen was as it were aſtoniſhed, with the ſmall and vaniſhing ſound of the gouernance by the Law. ✣ *Agge.* 2, 7. l It appeareth euidently in this that the Prophet ſpeaketh of the calling of the Gentiles, that theſe wordes muſt be referred to the kingdome of Chriſt. 15 A generall exhortation to liue reuerently and religiouſly vnder the moſt happie ſubiection of ſo mightie a king, who as he bleſſeth his moſt mightily, ſo doeth he moſt ſeuerely reuenge the rebellious. And this is the ſumme of a Chriſtian life, reſpecting the firſt table.

m By reuerence is meant that honeſt ſhamefaſtnes which keepeth them in their dueties.

n Religious and godly feare.

✣ *Deut.* 4, 24.

✣ *Rom.* 12, 10.

1 He commeth to the ſecond table, the ſumme whereof is charitie, eſpecially toward ſtrangers, and ſuch as are afflicted.

∵ 1. *Pet.* 4, 9.

* *Gen.* 18, 3. *and* 19, 3.

a Be ſo much touched, as if their miſerie were yours.

2 He commendeth chaſt matrimonie in all ſorts of men, and threatneth vtter deſtruction from God, againſt whoremongers and adulterers.

3 Couetouſneſſe is condemned, againſt which is ſet a contented mind with that which the Lord hath giuen.

b Euen the Lord himſelfe.

✲ *Ioſh.* 1, 5.

* *Pſal.* 118, 6.

c He ſeeketh man againſt God.

4 We haue to ſet before vs the examples of valiant Captaines, whome we ought diligently to follow.

5 He repeateth the ſumme of the doctrine, to wit, the onely ground of all precepts of maners, and that is this: That we ought to quiet and content our ſelues in Chriſt onely: for there was yet neuer any man ſaued without the knowledge of him, neither is at this day ſaued, neither ſhall be ſaued hereafter. 6 He toucheth them which mixed an externall worſhip, and eſpecially the difference of meates, with the Goſpel, which doctrine hee plainely condemneth as cleane repugnant to the benefite of Chriſt. d By this one kind which concerneth the difference of cleane and vncleane meates, we haue to vnderſtand all the ceremoniall worſhip. e Which obſerued the difference of them ſuperſtitiouſly. 7 He refuteth their errour by an apt and fit compariſon. They which in times paſt ſerued the Tabernacle, did not eate of the ſacrifices whoſe blood was brought for ſinne into the holy place by the hie Prieſt. Moreouer theſe ſacrifices did repreſent Chriſt our offering. Therefore they cannot be partakers of him which ſerue the Tabernacle, that is, ſuch as ſtand in the ſeruice of the Law: but let not vs be aſhamed to follow him out of Hieruſalem, from whence hee was caſt out and ſuffered: for in this alſo Chriſt, who is the trueth, anſwereth that figure, in that he ſuffered without the gate. f By the Altar, he meaneth the offering. g Whereof they cannot be partakers which ſtubburnly reteine the rites of the Law. ✣ *Leuit.* 4, 11. *and* 6, 30. *and* 16, 17. 8 Hee goeth on further in this compariſon, and ſheweth that this alſo ſignified vnto vs, that the godly followers of Chriſt muſt as it were goe out of the worlde, bearing his croſſe. ✣ *Mich.* 2, 10.

9 Now that thoſe corporall ſacrifices are taken away, he teacheth vs that the true ſacrifices of confeſſion remaine, which conſiſt partly in giuing of thankes, and partly in liberalitie, with which ſacrifices indeed God is nowe delighted. * *Hoſe.* 14, 3.

16 To doe good, and to diſtribute forget not: for with ſuch ſacrifices God is pleaſed.

17 10 Obey them that haue the ouerſight of you, and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 11 Pray for vs, for wee are aſſured that wee haue a good conſcience in all things, deſiring to liue honeſtly.

19 And I deſire you ſomewhat the more earneſtly, that ye ſo doe, that I may bee reſtored to you more quickely.

20 The God of peace that brought againe from the dead our Lord Ieſus, the great ſhepheard of the ſheepe, through the blood of the euerlaſting Couenant,

21 Make you h perfect in all good workes, to doe his will, i working in you that which is pleaſant in his ſight through Ieſus Chriſt, to whom *bee* praiſe for euer and euer, Amen.

22 I beſeech you alſo, brethren, ſuffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Know that our brother Timotheus is deliuered, with whom (if he come ſhortly) I will ſee you.

24 Salute all them that haue the ouerſight of you, and all the Saintes. They of Italie ſalute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie, *and ſent* by Timotheus.

10 We muſt obey the warnings and admonitions of our Miniſters and Elders, which watch for the ſaluation of the ſoules which are committed vnto them.

11 The laſt part of this Epiſtle, wherin he commendeth his miniſtery to the Hebrewes, and wiſheth them continuance and increaſe of graces from the Lord: and excuſeth himſelfe in that he hath vſed but few words to comfort them, hauing ſpent the Epiſtle in diſputing: and ſaluteth certaine brethren familiarly and friendly.

h *Make you fit or meete.*

i *Hence commeth that ſaying of the Fathers, that God crowneth his workes in vs.*

THE [a] GENERAL EPISTLE OF IAMES.

a *That is, written to no one man, citie or countrey, but to all the Iewes generally, being nowe diſperſed.*

CHAP. I.

4 *He entreateth of patience,* 6 *of faith,* 10 *and of lowlineſſe of minde in rich men.* 13 *That tentations come not of God for our euill,* 17 *becauſe he is the authour of all goodneſſe.* 21 *In what maner the word of life muſt be receiued.*

b *To all the beleeuing Iewes, of what Tribe ſoeuer they be, and are diſperſed thorow the whole world.*

1 The firſt place or part touching comfort in afflictions, wherein we ought not to be caſt downe and be faint hearted, but rather reioyce and be glad.

e *Seeing their condition was miſerable in that ſcattering abroad, hee doeth well to begin as he doeth.*

2 The firſt argument, becauſe our faith is tried through afflictions: which ought to be moſt pure, for ſo it is behoueable for vs.

✤ *Rom. 5, 3.*

3 The ſecond, Becauſe patience, farre paſſing and moſt excellent vertue, is by this means ingendred in vs.

d *That wherewith your faith is tryed, to wit, theſe manifolde temptations.* 6 The third argument propounded in maner of an exhortation, that true and continuall patience may be diſcerned from fained and for a time. The croſſe is as it were the inſtrument wherewith God doeth poliſh and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Chriſt. 5 An anſwere to a priuy obiection: It is eaſily ſayd, but it is not ſo eaſily done. He anſwereth that we neede in this caſe a farre other maner of wiſdome, then the wiſdome of man, to iudge theſe things beſt for vs, which are moſt contrary to the fleſh: but yet we ſhall eaſily obtaine this gift of wiſedome, if we aske it rightly, that is, with a ſure confidence of God, who is moſt bountifull and liberall.

e *By wiſedome he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore we are afflicted of God, and what fruit we haue to reape of afflictions.* ✤ *Mat. 7, 7. mar. 11. 24. luke 11, 9. ioh. 14, 13. and 16, 23.* f *Why then what needs other Mediatour?* 6 A digreſſion or going aſide from his matter, againſt prayers which are conceiued with a doubting minde, whereas we haue a certaine promiſe of God, and this is that ſecond part of the Epiſtle. g *In all his thoughts and his deeds.*

7 He returneth to his purpoſe, repeating the propoſition, which is, that we muſt reioyce in the croſſe, for it doeth not preſſe vs downe, but exalt vs. h *Who is afflicted with pouertie, or contempt, or with any kind of calamitie.* 8 Before he concludeth, he giueth a doctrine contrary to the former: to wit, how we ought to vſe proſperitie, which is plentie of all things: to wit, ſo that no man therefore pleaſe himſelfe, but be ſo much the more voide of pride. i *Who hath all things at his will.*

1 My brethren, c count it exceeding ioy, 2 when yee fall into diuers tentations,

3 ✤ 3 Knowing that the d trying of your faith bringeth forth patience,

4 4 And let patience haue *her* perfect worke, that ye may be perfect and entier, lacking nothing.

5 5 If any of you lacke e wiſedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it ſhallbe giuen him.

6 ✤ But let him aske in faith, and f wauer not: 6 for he that wauereth, is like a waue of the ſea, toſt of the winde, and caried away.

7 Neither let that man thinke that he ſhall receiue any thing of the Lord.

8 A double minded man *is* vnſtable in g all his wayes.

9 7 Let the brother of h lowe degree reioyce in that he is exalted:

10 8 Againe, he that is i rich, in that hee is made low: 9 for as the floure of the graſſe, ſhall he ✤ vaniſh away.

11 For *as when* the ſunne riſeth with heat, then the graſſe withereth, and his floure falleth away, and the goodly ſhape of it periſheth: euen ſo ſhall the rich man wither away in *all* his k wayes.

12 10 ✤ Bleſſed *is* the man, that endureth l tentation: for when he is tryed, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

13 11 Let no man ſay when hee is m tempted, I am tempted of God: 12 for God cannot be tempted with euill, neither tempteth he any man.

14 But euerie man is tempted, when hee is drawen away by his owne concupiſcence, and is entiſed.

15 Then when luſt hath conceiued, it bringeth forth n ſinne, and ſinne when it is finiſhed, bringeth forth death.

16 13 Erre not my deare brethren.

17 Euery good giuing and euery perfect gift is from aboue, and commeth downe from the o Father of lights, with whome is no variableneſſe, neither p ſhadow of turning.

18 14 Of his owne q will begate he vs with the word of trueth, that we ſhould be as the r firſt fruits of his creatures.

19 Wherefore my deare brethren, * let euery

9 An argument taken of the verie nature of the things themſelues, for that they are moſt vaine and vncertaine.

✤ *Eſa. 40, 6. 1. Pet. 2, 24.*

k *Whatſoeuer he either purpoſeth in his mind, or doeth.*

10 The concluſion: Therefore we muſt patiently beare the croſſe: and he addeth a fourth argument, which comprehendeth the ſumme of all the former, to wit, becauſe we come by this way to the crowne of life, but yet of grace according to the promiſe.

✤ *Iob 5, 17.*

l *Affliction whereby the Lord tryeth him.*

11 The third part of this Epiſtle, wherein he deſcendeth from outward tentations,

that is, from afflictions, whereby God trieth vs, to inwarde, that is, to thoſe luſtes whereby we are ſtirred vp to doe euill. The ſumme is this: Euery man is the author of theſe temptations to himſelfe, and not God: for wee beare about in our boſomes that wicked corruption, which taketh occaſions by what meanes ſoeuer, to ſtirre vp euill motions in vs, whence out at length proceed wicked doing, and in concluſion followeth death the iuſt reward of them. m *When he is prouoked to doe euill.* 12 Here is a reaſon ſhewed, why God cannot bee the authour of euill doing in vs, becauſe hee deliuereth not euill.

n *By ſinne is meant in this place actuall ſinne.* 13 Another reaſon taken of contraries: God is the authour of all goodnes, and ſo, that hee is alwayes like himſelfe: how then can he be thought to be authour of euill? o *From him who is the fountaine and authour of all goodneſſe.* p *Hee goeth on in the metaphore for the ſunne by his manifold and ſondrie kindes of turning, maketh hours, dayes, moneths, yeeres, light and darkeneſſe.* 14 The fourth part concerning the excellencie & fruite of the worde of God. The ſumme is this: wee muſt heare the worde of God moſt carefully and diligently, ſeeing it is the ſeede, wherewith God of his free fauour and loue hath begotten vs vnto himſelfe, picking vs out of the number of his creatures. And the Apoſtle condemneth two faultes, which doe greatly trouble vs in this matter, to wit, for that we ſo pleaſe our ſelues, that wee had rather ſpeake our ſelues then heare God ſpeaking: yea, wee ſnuffe and are angrie when we are reprehended: againſt which faults, hee ſetteth a peaceable and quiet mind, and ſuch an one as is deſirous of puritie. q This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our ſaluation,

r As it were an holy kind of offering, taken out of the reſidue of man.

man

man be swift to heare, slowe to speake, *and* slowe to wrath.

20 For the wrath of man doeth not accomplish the f righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, *and* receiue with t meekenesse the word that is graffed in you, which is able to saue your soules.

22 ✣ 15 And be yee doers of the word, and not hearers onely, 16 deceiuing your owne selues.

23 17 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his u naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth *therein*, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his x deed.

26 18 If any man among you seeme religious, and refraineth not his tongue, but deceiueth his y owne heart, this mans religion *is* vaine.

27 19 Pure religion and vndefiled before God, euen the Father, is this, to z visite the fatherlesse, and widowes in their aduersitie, *and* to keepe himselfe vnspotted of the world.

f *That which God appointeth.*

t *By meekenesse, he meaneth modestie, and whatsoeuer is contrary to an hautie and proude stomacke.*

✣ *Matth. 7, 21. rom. 2, 13.*

15 Another admonition. Therefore is Gods word heard, that wee may frame our liues according to the prescript thereof.

16 He addeth reasons, and those most weighty: first, because they that doe otherwise, doe very much hurt themselues.

17 Secondly, because they lose the chiefest vse of Gods worde,

u *Hee alludeth to that naturall spot, to which is contrary that puritie whereinto we are borne againe, the liuely image whereof we behold in the Law.*

x *Behauing himselfe so: for workes doe shewe faith.*

18 The third admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well.

y *The fountaine of all brabling, and cursed speaking, and sawcinesse, is this, that men know not themselues.*

19 The fourth: the true seruice of God standeth in charitie toward our neighbours (especiall such as neede others helpe, as the fatherlesse and widowes) and puritie of life.

z *To haue a care of them, and to helpe them as much as we can.*

which correct not by it the faults that they know.

CHAP. II.

1 He saith, that to haue respect of persons is not agreeable to Christs faith, 14 which to professe in words is not enough, vnlesse 15 we shewe it also in deedes of mercie and charitie, 21 after the example of Abraham.

1 The fifth: Charitie which proceedeth from a true faith, cannot stand with the accepting of persons; which hee prooueth plainely by setting foorth their example, who with the reproach or disdaine of the poore, honour the rich.

a *For if we knew, what Christs glory is, and esteemed it as we ought to doe, there would not be such respect of persons as there is.*

✣ *Leuit. 9, 15. deut. 1, 17. and 16. 19. prou. 24. 23.*

b *In a worshipfull and honourable place.*

c *Haue yee not (which you ought not to doe) by this meanes with your selues, iudged one man to be preferred before another?* 2 *Hee sheweth that they are peruerse and naughtie Iudges, which prefere the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich.*

d *The needie and wretched, and (if we measure it after the opinion of the world) the vtterest abiects of all men.* 3 Secondly, he prooueth them to be madde men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue bene alwayes, against whom hee setteth the poore and abiect.

e *Word for word, which is called vpon of you.*

My 1 brethren, haue not the faith of our a glorious Lord Iesus Christ ✣ in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment;

3 And yee haue a respect to him that weareth the gay cloathing, and say vnto him, Sit thou here in a b goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoole,

4 Are ye not partiall in c your selues, and are become Iudges of euill thoughts?

5 2 Hearken my beloued brethren, hath not God chosen the d poore of this world *that they should be* rich in faith, and heires of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. 3 Doe not the rich oppresse you by tyranny, and doe they not draw you before the iudgement seats?

7 Doe not they blaspheme the worthy Name after which ye be e named?

8 4 But if ye fulfill the f royall Law according to the Scripture, *which saieth*, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee regard the persons, yee commit sinne, and are rebuked of the Law, as transgressours.

10 5 For whosoeuer shall keepe the whole Law, *and* yet faileth in one *point*, he is guiltie of g all.

11 6 For he that said, Thou shalt not commit adulterie, said also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Law.

12 7 So speake ye, and so doe, as they that shall be iudged by the Law of libertie.

13 For there shall be condemnation merciles to him that sheweth not h mercie, and mercie reioyceth against condemnation.

14 8 What auaileth it my brethren, though a man saith, he hath faith, when he hath no workes? can that faith saue him?

15 9 For if a brother or a sister be naked and destitute of dayly food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding ye giue them not those things, which are needfull to the bodie, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But i some man might say, Thou hast the faith; and I haue workes: shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 10 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 11 But wilt thou vnderstand, O thou vaine man, that the faith *which is* without workes, is dead?

21 Was not Abraham our father k iustified through workes, ✣ when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith l wrought with his workes? and through the workes was the faith made m perfect.

23 And the Scripture was n fulfilled which saieth, ✣ Abraham beleeued God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

4 The conclusion: Charitie which God preferreth cannot agree with the accepting of persons, seeing that we must walke in the kings high way.

f *The Law is said to be royall and like the Kings high way, for that it is plaine and without turnings: and that the Law calleth euery one our neighbour, without respect, whom we may helpe by any kind of duety*

5 A newe argument to prooue the same conclusion: They do not loue their neighbours, which neglect some, and ambitiously honour other: for he doeth not obey God, which putteth off from the commandements of God that, that is not so commodious for him, nay he is rather guiltie generally for the breach of the whole Lawe, although he obserue the residue.

g *Not that all sinnes are equall, but because he that breaketh one title of the Law, offendeth the maiestie of the Lawe giuer.*

6 A proofe: because the Lawemaker is alwayes one and the selfe same, and the body of the Law cannot be diuided.

7 The conclusion of the whole treatise: we are vpon this condition deliuered from the curse of the Law by the mercie of God, that in like sort we should maintaine and cherish charitie and good will one towardes another, and who so doeth not so, shall not taste of the grace of God.

h *He that is hard and currish against his neighbour, or else helpeth him not, he shall find God an hard and rough Iudge to himselfeward.*

8 The fifth place which hangeth verie well with the former treatise, touching a true and liuely faith. And the proposition of this place is this: faith which bringeth not foorth workes, is not that faith whereby wee are iustified, but an image of faith: or else this, they are not iustified by faith, which shewe not the effects of faith.

9 The first reason taken of a similitude: If a man say to one that is hungrie, Fill thy bellie, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnlesse he will openly incurre reprehension, seeing that the cause is vnderstood by the effects.

i *Nay, thus may euery man beate downe the pride.*

10 Another reason taken of an absurditie: If such a faith were the true faith whereby wee are iustified, the deuils should be iustified: for they haue that, but yet notwithstanding, they tremble, and are not iustified therefore, neither is that faith a true faith.

11 The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himselfe to haue that faith which was not void of workes, and therefore he receiued a true testimonie when it was said, that faith was imputed to him for righteousnesse.

k *Was he not by his workes knowen and found to be iustified? for he speaketh not here of the causes of iustification, but by what effects we may know that a man is iustified.* ✣ *Genes. 22, 10.*

l *Was effectuall and fruitfull with good workes.*

m *That the faith was declared to be a true faith, and that by workes.*

n *Then was the Scripture fulfilled, when it appeared plainely, how truely it was written of Abraham.* ✣ *Gen. 15, 6. rom. 4, 3. galat. 3, 6.*

12 The concluſion: he is onely iuſtified that hath that faith which hath workes following it.

o *Is proued to be iuſt.*

p *Of that dead and fruitles faith which you boaſt of.*

24 12 Ye ſee then how that of workes a man is o iuſtified, and not of p faith onely.

25 13 Likewiſe alſo was not ✣ Rahab the harlot iuſtified through workes, when ſhe had receiued the meſſengers, and ſent them out another way?

26 14 For as the body without the ſpirit is dead, euen ſo the faith without works is dead.

13 A fourth reaſon taken from a like example of Rahab the horiot, who alſo prooued by her workes that ſhe was iuſtified by a true faith. ✣ *Ioſh.* 2, 1. 14 The concluſion repeated againe: faith which bringeth not forth fruits and works, is not faith, but a dead carcaſe.

CHAP. III.

3 To ſhewe that a Chriſtian man muſt gouerne his tongue with the bridle of faith and charitie, 6 hee declareth the commodities and miſchiefes that inſue thereof. 15 and how much mans wiſedome 17 differeth from heauenly.

1 The ſixt part or place: Let no man vſurpe (as moſt men ambitiouſly doe) authority to iudge and cenſure others righteouſly.

2 A reaſon: Becauſe they prouoke Gods ſeueritie againſt themſelues, which do ſo curiouſly and rigorouſly condemne others, being themſelues guiltie and faultie.

a *Vnleſſe we ſurceaſe from this maſterlike and proud finding fault with others.*

‖ *Or, ſtumble.*

3 The ſeuenth place, touching the brideling of the tongue, ioyned with the former, ſo that it is manifeſt that there is no man which may not iuſtly be found fault withal, ſeeing it is a rare vertue to bridle the tongue.

4 He ſheweth by two ſimilitudes the one taken from the bridles of horſes, the other from the rudders of ſhips, how great matters may be brought to paſſe by the good moderation of the tongue.

5 On the contrary part he ſheweth how great diſcommodities ariſe by the intemperancie of the tongue, throughout the whole world, to the ende that men may ſo much the more diligently giue themſelues to moderate it.

MY 1 brethren, be not many maſters, a knowing that wee ſhall receiue the greater condemnation.

2 For in many things wee ‖ ſinne all. 3 If any man ſinne not in word, he is a perfect man, and able to bridle all the body.

3 4 Beholde, wee put bittes into the horſes mouthes, that they ſhould obey vs, and wee turne about all their bodie.

4 Behold alſo the ſhippes, which though they be ſo great, and are driuen of fierce winds, yet are they turned about with a very ſmall rudder, whitherſoeuer the gouernour liſteth.

5 Euen ſo the tongue is a litle member, and boaſteth of great things: 5 beholde, howe great a thing a litle fire kindleth.

6 And the tongue is fire, *yea*, a b worlde of wickedneſſe: ſo is the tongue ſet among our members, that it defileth the whole bodie, and c ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

7 For the whole nature of beaſts, and of birdes, and of creeping things, and things of the ſea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyſon.

9 6 Therewith bleſſe we God euen the Father, and therewith curſe we men, which are made after the 7 ſimilitude of God.

10 8 Out of one mouth proceedeth bleſſing and curſing: my brethren, theſe things ought not ſo to be.

11 Doeth a fountaine ſend foorth at one place ſweete *water* and bitter?

12 Can the figge tree, my brethren, bring forth oliues, either a vine figges? ſo can no fountaine make both ſalt water and ſweete.

13 9 Who is a wiſe man and endued with knowledge among you? let him ſhew by good conuerſation his works in meekeneſſe of wiſedome.

14 But if yee haue bitter enuying, and ſtrife in your hearts, reioyce not, neither be lyars againſt the trueth.

b *An heape of all miſchiefes.* c *It is able to ſet the whole worlde on fire.* 6 Amongſt other faults of the tongue, the Apoſtle chiefly reprooueth backbiting and ſpeaking euill of our neighbours, euen in them eſpecially which otherwiſe will ſeeme godly and religious. 7 Hee denieth by two reaſons, that God can be praiſed by that man, that vſeth curſed ſpeaking, or to backbite: firſt becauſe man is the image of God, which whoſoeuer reuerenceth not doth not honour God himſelfe. 8 Secondly becauſe the order of nature which God hath ſet in things, will not ſuffer things that are ſo contrary the one to the other, to ſtande the one with the other. 9 The eight part which trangeth with the former, touching meekeneſſe of minde, againſt which he ſetteth enuie and a contentious minde. And in the beginning he ſtoppeth the mouth of the chiefe fountaine of all theſe miſchiefes, to wit, a falſe perſwaſion of wiſedome, whereas notwithſtanding there is no true wiſedome, but that is heauenly, and frameth our mindes to all kinde of true moderation and ſimplicitie.

15 This wiſedome deſcendeth not from aboue, but *is* earthly, ſenſuall, and deuiliſh.

16 For where enuying and ſtrife *is*, there *is* ſedition, and all maner of euill works.

17 But the wiſedome that *is* from aboue, is firſt pure, then peaceable, gentle, eaſie to be intreated, full of d mercie and good fruites, without iudging, and without hypocriſie.

18 10 And the fruite of righteouſneſſe is ſowen in peace, of them that make peace.

d *He ſetteth mercy againſt the fierce and cruell nature of man, and ſheweth that heauenly wiſedome bringeth forth good fruits, for he that is heauenly wiſe, referreth all things to Gods glory, and the profit of his neighbour.*

10 Becauſe the world perſwadeth it ſelfe that they are miſerable which liue peaceably and ſimply, on the contrary ſide the Apoſtle pronounceth that they ſhall at the length reape the harueſt of peaceable righteouſnes.

CHAP. IV.

1 Hee reckoneth vp the miſchiefes that proceede of the workes of the fleſh. 7 Hee exhorteth to humilitie, 8 and to purge the heart 3 from pride, 10 backbiting, 14 and the forgetfulneſſe of our owne infirmitie.

FRom 1 whence *are* warres and contentions among you? are they not hence, *euen* of your pleaſures, that fight in your members?

2 Ye luſt, and haue not: ye enuie, and deſire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, 2 becauſe ye aske not.

3 Ye aske, and receiue not, becauſe ye aske amiſſe, that yee might lay the ſame on your pleaſures.

4 3 Ye adulterers and adultereſſes, know yee not that the amitie of the worlde is the enimitie of God? Whoſoeuer therefore will be a friend of the world, maketh himſelfe the enemie of God.

5 4 Doe ye thinke that the Scripture ſayeth in vaine, The ſpirit that dwelleth in vs, luſteth after enuie?

6 But *the Scripture* offereth more grace, *and* therefore ſaith, ✣ God reſiſteth the proude, and giueth grace to the humble.

7 ✣ 5 Submit your ſelues to God: reſiſt the deuill, and he will flee from you.

8 Drawe neere to God, and he will draw neere to you. Cleanſe your hands, ye ſinners, and purge your hearts, ye double minded.

9 6 Suffer afflictions, and ſorow ye, and weepe: let your laughter be turned into mourning, and *your* ioy into a heauineſſe.

10 * Caſt downe your ſelues before the Lord, and he will lift you vp.

11 7 Speake not euill one of another, brethren. He that ſpeaketh euill of his brother, or hee that condemneth his brother, ſpeaketh euill of the Law, and condemneth the Lawe: and if thou condemneſt the Lawe, thou art not an obſeruer of the Law, but a iudge.

1 He goeth on forward in the ſame argument, condemning certaine other cauſes of warres and contentions to wit, vnbrideled preaſures, and immoderate luſtes, by their effects, for ſo much as the Lord doth worthily make them voyd, ſo that they bring nothing els to them in whom they are, but incurable torments.

2 He reprehendeth them by name, which are not aſhamed to goe about to make God the miniſter and helper of their luſts and pleaſures, in asking things which either are of themſelues vnlawfull, or being lawfull, aske them to wicked purpoſes and vſes.

3 An other reaſon why ſuch vnbrideled luſtes and pleaſures are vtterly to be condemned, to wit, becauſe that he that giueth himſelfe to the world, diuorceth himſelfe from God, and breaketh the band of that holy and ſpirituall mariage.

4 The taking away of an obiection: Indeede our mindes runne headlong into theſe vices, but wee ought ſo much the more diligently take heede of them: which care and ſtudie ſhall not be in vaine, ſeeing that God reſiſteth the ſtubburne, and giueth that grace to the modeſt and humble that ſurmounteth all thoſe vices. *Prou.* 3, 34. 1. *pet.* 5, 5.

✣ *Epheſ.* 4, 27. 5 The concluſion: Wee muſt ſet the contrary vertues againſt thoſe vices, and therefore whereas wee obeyed the ſuggeſtions of the deuill, wee muſt ſubmit our mindes to God, and reſiſt the deuill, with a certaine and aſſured hope of victorie: To be ſhort, wee muſt employ our ſelues to come neere vnto God by purnie and ſincerity of life. 6 Hee goeth on in the ſame compariſon of contraries, and ſetteth againſt thoſe prophane ioyes an earneſt ſorowe of minde, and againſt pride and arrogancie, holy modeſtie. a *By this worde the Grecians meant an beauineſſe ioyned with ſhamefaſtneſſe, which is to be ſeene in a caſt downe countenance, and ſetled as it were vpon the ground.* * 1. *Pet.* 5, 6. 7 Hee reprehendeth moſt ſharpely another double miſchiefe of pride the one is in that the proude and arrogant will haue other men to liue according to their will and pleaſure, and therefore they doe moſt arrogantly condemne whatſoeuer pleaſeth them not: which thing cannot bee done without great iniurie to our onely Lawe-maker, for by this meanes his Lawes are found fault withall, as not circumſpectly ynough written, and men challenge that vnto themſelues which properly belongeth to God alone, in that they lay a Law vpon mens conſciences.

✣ *Rom.* 14, 4.
8 The other fault is this: that men doe so confidently determine vpon these and those matters and businesses, as though that euery moment of their life did not depend of God.
✣ 1. *Cor.* 4, 19.
9 The conclusion of all the former treatise: The knowledge of the will of God doeth not onely nothing at all profite, vnlesse the life be answerable vnto it, but also maketh the sinnes farre more grieuous.

12 There is one Lawgiuer, which is able to saue, and to destroy, ✣ Who art thou that iudgest another man?

13 8 Goe to now, ye that say, To day or to morrow wee will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what *shall be* to morrowe. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away.)

15 For that ye ought to say, ✣ If the Lord will, and if we life, we will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 9 Therefore to him that knoweth how to do well, and doeth it not, to him it is sinne.

CHAP. V.

1 *He threatneth the rich with Gods seuere iudgement, for their pride,* 7 *that the poore hearing the miserable ende of the rich,* 8 *may patiently beare afflictions,* 11 *as Iob did,* 14 *euen in their distresses.*

1 He denounceth vtter destruction to the wicked and prophane rich men, and such as are drowned in their riotousnesse, mocking at their foolish confidence when as there is nothing indeed more vaine then such things.

GOe 1 to nowe, ye rich men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and siluer is cankered, and the rust of them shallbe a witnesse against you, and shall eat your flesh, as *it were* fire. Ye haue heaped vp treasure for the last dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which haue reaped, are entred into the a eares of the Lord of hoastes.

5 Yee haue liued in pleasure on the earth, and in wantonnesse. Ye haue b nourished your hearts, as in a c day of slaughter.

6 Yee haue condemned, *and* haue killed the iust, and he hath not resisted you.

7 2 Bee patient therefore, brethren, vnto the comming of the Lord. 3 Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill hee receiue the former, and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

9 4 d Grudge not one against another, brethren, least yee be condemned: 5 behold, the iudge standeth before the doore.

a *The Lord who is more mightie then ye are, hath heard them.*
b *Yee haue pampered vp your selues.*
c *The Hebrewes call a day that is appointed to solemne banketting, a day of slaughter or feasting.*
2 He applieth that to the poore, which he spake against the rich, warning them to wait for the Lords comming patiently, who will reuenge the iniuries which the rich men doe them.

10 6 Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the name of the Lord.

11 Beholde, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what e end the Lord *made*. For the Lord is very pitifull and mercifull.

12 7 But before all things, my brethren, ✣ sweare not, neither by heauen, nor by earth, nor by any other oathe: but let f your yea, be yea, and *your* nay, nay, least ye fall into condemnation.

13 8 Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 9 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with ✣ g oyle in the h Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed i sinnes, they shallbe forgiuen him.

16 10 Acknowledge your faultes one to another, and pray one for another, that ye may be healed: 11 for the prayer of a righteous man auaileth much, if it be feruent.

17 Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe: and the heauen gaue rayne, and the earth brought forth her fruit.

19 12 Brethren, ✣ if any of you hath erred from the trueth, and some man hath k conuerted him,

20 Let him know that hee which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

3 The taking away of an obiection: Although his comming seme to linger, yet at the least we must follow the husbandmen, who doe patiently waite for the times that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 Hee commendeth Christian patience, so that whereas other through impatience vse to accuse one another, the faithfull on the contrary side complaine not, although they receiue iniurie.
d By grudging, hee meaneth a certaine inward complaining which betokeneth impatience. 5 The conclusion: The Lord is at the doore, who will defend his own, and reuenge his enemies, and therefore we need not to trouble our selues.

6 Because most men are wont to obiect, that it is good to repell iniuries by what meanes soeuer, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God as a most bountifull Father, neuer forsaketh his.
e What end the Lord gaue.
7 Because euen the best men sometimes through impatience breake out into oathes sometime lesser, sometimes greater, the Apostle warneth vs to detest such wickednesse, and to accustome our tongues to simple and true talke.
✣ *Matth.* 5, 34.
f That that you haue to say or affirme, speake or affirme it simply, and without an oathe: and that that you will denie, denie it simply and flatly.
8 He sheweth the best remedie against all afflictions, to wit, prayers which haue their place both in sorow and ioy.
9 He sheweth peculiarly, to what physicians especially wee are diseased, to wit, to the prayers of the Elders, which then also coulde cure the bodie, (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesse and diseases, by obteining for the sicke through their prayers and exhortations, remission of sinnes. ✣ *Marke* 6, 13.
g This was a signe of the gift of healing: and nowe seeing wee haue the gift no more, the signe is no longer necessary.
h By calling on the Name of the Lord.
i Hee hath reason in making mentions of sinnes, for diseases are for the most part sent because of sinnes.
10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that wee ought freely to conferre one with another touching those inwarde diseases, that wee may helpe one another with our prayers.
11 Hee commendeth prayers by the effectes that come of them, that all men may vnderstand that there is nothing more effectuall then they are, so that they proceede from a pure minde.
✣ 1. *Kings* 17, 1. *and* 18, 45. *Luke* 4, 25.
12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrary part there is no thing more acceptable to God, then to call into the way a brother that was waundring out of the way. ✣ *Matth.* 8, 15.
k Hath called him backe from his way.

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 *Hee extolleth Gods mercie shewed in Christ, which wee lay holde on by faith, and possesse through hope:* 10 *whereof the Prophets foretolde.* 13 *Hee exhorteth* 15 *to renounce the world,* 23 *and their former life, and so wholly yeeld themselues to God.*

PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 1 Elect according to the a foreknowledge of God the Father vnto b sanctification of the Spirit,

1 Peter purposing to speake of the dueties of a Christian life, reasoneth first of the principles and beginning of all Christian actions, rising farre higher then nature, and carying vs also farre aboue the same. For he sheweth that wee which are otherwise of nature sinners, were through the free mercie of God the Father first chosen from euerlasting: then according to that euerlasting decree were by a certaine second creation made his sonnes in Christ his onely begotten, by whose Spirit we are inwardly changed, and by whose blood we also are reconciled, to the end, that as Christ himselfe rose againe from the dead, we also might be receiued into that same heauenly and euerlasting glory.
a *Or according to the purpose of God, who neuer altereth nor changeth the same.*
b *That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephes.* 1, 5.

through

through obedience and ſprinkeling of the blood of Ieſus Chriſt: Grace and peace be multiplied vnto you.

3 Bleſſed *be* God, euen the Father of our Lord Ieſus Chriſt, which according to his abounde mercie hath begotten vs againe vnto a e liuely hope by the reſurrection of Ieſus Chriſt from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reſerued in heauen for vs,

5 2 Which are kept by the power of God through faith vnto ſaluation, which is prepared to be ſhewed in the d laſt time.

6 Wherein ye reioyce, though now for a ſeaſon (if neede require) ye are in heauineſſe, through manifold tentations,

7 That the triall of your faith, being much more precious then golde that periſheth (though it be tried with fire) might be found vnto *your* praiſe, and honour and glory at the e appearing of Ieſus Chriſt:

8 Whome yee haue not ſeene, and yet loue *him*, in whome nowe, though yee ſee him not, yet doe you beleeue, and reioyce with you vnſpeakeable and glorious,

9 Receiuing the ‖ ende of your faith, *euen* the ſaluation of *your* ſoules.

10 3 Of the which ſaluation the Prophets haue inquired and ſearched, which prophecied of the grace that ſhould come vnto you,

11 Searching when or what time the Spirit which teſtified before of Chriſt which was in them, ſhoulde declare the ſufferings *that ſhould come* vnto Chriſt, and the glory that ſhould followe.

12 Vnto whome it was reuealed, that not vnto themſelues, but vnto vs they ſhoulde miniſter the things which are ſhewed vnto you by them which haue preached vnto you the Goſpell by the holy Ghoſt f ſent downe from heauen, the which things the Angels deſire to beholde.

13 4 Wherefore g girde vp the loynes of your minde: be ſober, 5 and truſt h perfectly on that grace 6 that is brought vnto you, 7 in the reuelation of Ieſus Chriſt,

14 8 As obedient children, not faſhioned your ſelues vnto the former luſtes of your ignorance:

15 But as he which hath called you, is holy, ſo be ye holy in ⁂ all maner of conuerſation,

16 9 Becauſe it is written, ✣ Be ye holy, for I am holy.

17 10 And if yee i call him Father, which without ᵛ reſpect of perſon iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare.

18 11 Knowing that yee were not redeemed with corruptible things, *as* ſiluer and golde, from your vaine conuerſation, receiued by the traditions of the fathers,

19 ✣ But with the precious blood of Chriſt, as of a Lambe vndefiled, and without ſpot.

20 12 Which was ✣ ordeined before the k foundation of the world, but was declared in the laſt times for your ſakes,

21 Which by his meanes doe beleeue in God that rayſed him from the dead, and gaue him glorie, that your faith and hope might be in God.

22 13 Hauing purified your ſoules in obeying the trueth through the Spirit, to * loue brotherly without faining, loue one another with a pure heart feruently:

23 Being borne anew, not of mortall ſeede, but of immortall, by the word of God, who liueth and endureth for euer.

24 14 For all ✣ l fleſh *is* as graſſe, and all the glorie of man *is* as the floure of graſſe. The graſſe withereth, and the floure falleth away.

25 15 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

2 Nowe hee ſheweth by what way wee come vnto that glory, to wit, through all kinde of afflictions, wherein notwithſtanding faith maketh vs ſo ſecure, that wee are not onely not ouercome with ſorowe, but alſo through the beholding of God himſelfe (who otherwiſe is inuiſible) with the eyes of faith are vnſpeakeably ioyfull: becauſe all ſuch things, as they are but for a time, ſo are they not applied vnto vs to deſtroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obteine ſaluation.

d *This is that time which Daniel calleth the time of the ende, when as that great reſtoring of all things ſhall be, which all creatures looke for.* *Rom.* 8, 19.

e *Euerlaſting hope.*

8 Hee paſſeth from faith and hope, to the fruites of them both, which are vnderſtoode in the name of obedience: And it conſiſteth in two things, in renouncing our luſtes, and liuing godly: which luſtes haue their beginning of that blindneſſe wherein all men are borne: but holineſſe proceedeth from the grace and fauour of GOD, which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one diſpoſition.

✣ *Luke* 1, 75.

9 Hee ſheweth that ſanctification doeth neceſſarily follow adoption.

✣ *Leuit.* 11, 44 *and* 19, 2. *and* 20, 7.

10 As before he diſtinguiſhed true faith and hope from falſe, ſo doeth hee now obedience, ſetting the quicke and ſharpe ſight of God, againſt an outward maske,

He ſeaketh of the ſecond comming of Chriſt. ‖ *Or, reward.* 3 He putteth a difference betweene true faith, that is to ſay, that faith which onely hath an eye to the doctrine of the Prophets and Apoſtles, and falſe faith: Afterward hee maketh two degrees of one and the ſelfe ſame faith, according to the maner of the diuers reuelations, when as indeede it is but one onely faith: Thirdly, he ſayth, that the preaching of the Apoſtles is the fulfilling or the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels. f He alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecoſt, in the Apoſtles, as it were in the firſt fruits of the holy Ghoſt, which this ſame our Peter declareth, Act. 2, 6. 4 Hee goeth from faith to hope, which is in deede a companion that can not be ſundred from faith: and he vſeth an argument taken of compariſon: We ought not to be wearied in looking for ſo excellent a thing, which the very Angels waite for with great deſire. g *This is a borrowed ſpeach, taken of a common vſage amongſt them: for by reaſon that they woare long garments, they could not trauaile vnleſſe they girded vp themſelues: and hence it is that Chriſt ſayde, Let your loynes be girded vp.* 5 He ſetteth forth very briefly, what maner of hope ours ought to be, to wit, continuall, vntill we enioy the thing we hope for: then, what we haue to hope for, to wit, grace (that is free ſaluation) reuealed to vs in the Goſpell, and not that, that men doe raſhly and ſoudly promiſe to themſelues. h Soundly and fincerely. 6 An argument to ſtirre vp our mindes, ſeeing that God doeth not waite till wee ſeeke him, but caſteth ſo great a benefit to be brought euen vnto vs. 7 Hee ſetteth out the ende of faith, leaſt any man ſhould promiſe himſelfe, either ſooner or later that full ſaluation, to wit, the latter comming of Chriſt: and therewith all warneth vs, not to meaſure the dignitie of the Goſpell according to the preſent ſtate, ſeeing that that which we are now, is not yet reuealed,

and earneſt reuerence againſt vaine ſeueritie. i If you will be called the ſonnes of that Father. ✣ *Deut.* 10, 17. *rom.* 2, 11. *gal.* 2, 6. 11 An exhortation, wherein hee ſetteth foorth the excellencie and greatneſſe of the benefite of God the Father, in ſanctifying vs by the death of his owne Sonne. And hee partly ſetteth the purifyings of the Lawe againſt the thing it ſelfe, that is, againſt the blood of Chriſt, and partly alſo mens traditions which hee condemneth as vtterly vaine & ſuperſtitious, bee they neuer ſo olde and ancient. ✣ 1. *Cor.* 6, 20. *and* 7, 23. *hebr.* 9, 14. 1. *iohn* 1, 7. *reuel.* 1, 5. 12 The taking away of an obiection: what was done to the world before that Chriſt was ſent into the worlde? was there no holineſſe before, and was there no Church? The Apoſtle anſwereth, that Chriſt was ordeined and appointed to redeeme and deliuer mankinde, before that mankinde was: much leſſe was there any Church without him before his comming into the fleſh: yet we are happieſt aboue the reſt, to whome Chriſt was exhibited indeede, in this that hee hauing ſuffered and ouercome death for vs, doeth nowe moſt effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, and charitie. ⁂ *Rom.* 16, 25. *epheſ.* 3, 9. *coloſſ.* 1, 26. 2. *timoth.* 1, 10. *titus* 1, 2. k From euerlaſting. 13 Hee commendeth the practiſe of obedience, that is, charitie: earneſtly beating into their heads againe, that he ſpeaketh not of any common charitie, and ſuch as proceedeth from that our corrupt nature, but of that whoſe beginning is the Spirit of God, which purifieth our ſoules through the worde layed holde on by faith, and ingendreth alſo in vs a ſpiritually and euerlaſting life, as God is moſt pure and truely liuing. * *Chap.* 2, 17. *roman.* 2, 10. *epheſ.* 4, 2. 14 A reaſon why wee haue neede of this heauenly generation, to wit, becauſe that men, bee their glorie neuer ſo great, are of nature voyde of all true and ſound goodneſſe. ✣ *Eſai.* 40. 6. *iames* 1, 10. l The worde (fleſh) ſheweth the weakeneſſe of our nature, which is chiefly to bee conſidered in the fleſh it ſelfe. 15 Againe, leaſt any man ſhould ſeeke that ſpirituall force and vertue in fained imaginations, the Apoſtle calleth vs backe to the worde of God: teaching vs furthermore, that there is no other worde of the Lord to bee looked for, then this which is preached, in which onely we muſt truſt.

CHAP.

CHAP. II.

He exhorteth the newe borne in faith, to leade their liues anſwerable to the ſame: 6 and leaſt their faith ſhoulde ſtagger, he bringeth in that which was foretolde touching Chriſt. 11 Then hee willeth them to be obedient to Magiſtrates, 21 and that they patiently beare aduerſitie after Chriſtes example.

WHerfore, ✣ 1 laying aſide all malicioufneſſe, and all guile, and diſſimulation, and enuie, and all euill ſpeaking,

2 2 As a newe borne babes deſire that ſincere milke of the worde, that yee may growe thereby,

3 3 Becauſe yee ‖ haue taſted that the Lord *is* bountifull.

4 4 To whome comming as vnto a liuing ſtone, diſallowed of men, but choſen of God *and* precious,

5 Yee alſo as liuely ſtones, be made a ſpirituall houſe, 5 an holy ✣ Prieſthood to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.

6 6 Wherefore alſo it is conteyned in the Scripture, * Beholde, I put in Sion a chiefe corner ſtone, elect and precious, and hee that beleeueth therein, ſhall not be aſhamed.

7 7 Vnto you therefore which beleeue, it is precious: but vnto them which be diſobedient, the * ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 And a * ſtone to ſtumble at, and a rocke of offence, euen *to them* which ſtumble at the worde, being diſobedient, vnto the which thing they were euen ordained.

9 8 But yee are a choſen generation, a royall ✣ Prieſthood, an holy nation, a people ſet at liberty, that ye ſhould ſhew foorth the vertues of him that hath called you out of darkneſſe into his marueilous light, ✣ *Exod.* 19, 6.

10 ✣ Which in time paſt were not a people, yet *are* now the people of God: which in time paſt were not vnder mercy, but now haue obteined mercie. ✣ *Hoſe* 2, 23. *rom.* 9, 25.

11 9 Dearely beloued, 10 I beſeech you, as ſtrangers and pilgrims, * 11 abſteine from fleſhly luſts 12 which fight againſt the ſoule,

12 13 ✻ And haue your converſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, 14 may by *your* good ✻ workes which they ſhall ſee, glorifie God in the day of b viſitation.

13 15 * Therefore ſubmit your ſelues vnto c all manner ordinance of man 16 for the Lords ſake, 17 whether it be vnto the King, as vnto the ſuperiour,

14 Or vnto gouernours, as vnto them that are ſent of him, 18 for the puniſhment of euill doers, and for the praiſe of them that doe well.

15 19 For ſo is the will of God, that by well doing yee may put to ſilence the ignorance of the foolith men.

16 As free, and not as hauing the libertie for a cloake of malicioufneſſe, but as the ſeruants of God.

17 20 d Honour all men: ✣ loue e brotherly fellowſhip: feare God: honour the King.

18 ✣ 21 Seruants, be ſubiect to your maſters with all feare, not onely to the good and courteous, but alſo to the froward.

19 * 22 For this is thanke worthie, if a man

✣ *Rom.* 6, 4. *epheſ.* 4, 23. *col.* 3, 8. *hebr.* 12, 1.

1 Hauing laid for the foundation the Spirit of God effectually working by the word, and hauing built thereupon three vertues which are the grounds of all Chriſtian actions, to wit, faith, hope, and charitie: now he proceedeth to a generall exhortation, the firſt member whereof is, that we flee all ſhewe, both of ſecret and alſo open malice.

2 The ſecond is, that being newly begotten and borne of the new ſeede of the vncorrupt word drawing and ſucking greedily the ſame word as milke, we ſhould more and more as it were growe vp in that ſpirituall life. And he calleth it, Syncere, not onely becauſe it is a moſt pure thing, but alſo that we ſhould take heede of them which corrupt it. a *As becommeth new men.* 3 He commendeth that ſpirituall nouriſhment for the ſweetneſſe and profite of it. ‖ *Or, doe taſte.* 4 He goeth on forward in the ſame exhortation, and vſeth another kinde of borowed ſpeech alluding to the Temple. Therefore he ſayeth, that the companie of the faithfull is as it were a certaine holy and ſpirituall building, built of liuely ſtones, the foundation whereof is Chriſt, as a liuely ſtone ſuſteining all that are ioyned vnto him with his liuing vertue, and knitting them together with himſelfe, although this ſo great a treaſure be neglected of men. 5 Going forward in the ſame ſimilitude, he compareth vs nowe to Prieſtes placed to this ende in that ſpirituall temple, that wee ſhould ſerue him with ſpirituall worſhip, that is, with holineſſe and righteouſnes: but as the temple, ſo is the Prieſthood built vpon Chriſt, in whom onely all our ſpirituall offerings are accepted. ✣ *Reuel.* 1, 6.

6 He prooueth it by the teſtimonie of the Prophet Eſai. * *Eſai.* 28, 16. *rom.* 9, 33.

7 By ſetting the moſt bleſſed condition of the beleeuers, and the moſt miſerable of the rebellious one againſt another, hee pricketh forward the beleeuers, and triumpheth ouer the other, and alſo preuenteth an offence which ariſeth hereof, that none doe more reſiſt this doctrine of the Goſpell, then they which are chiefeſt amongſt the people of God, as were at that time that Peter wrote theſe things, the Prieſtes and Elders, and Scribes. Therefore he anſwereth firſt of all that there is no cauſe why any man ſhould be aſtoniſhed at this their ſtubburnneſſe, as though it were a ſtrange matter, ſeeing we haue beene forewarned ſo long before, that it ſhould ſo come to paſſe: and moreouer, that it pleaſed God to create and make certaine to this ſelfe ſame purpoſe, that the Sonne of God might be glorified in their iuſt condemnation. Thirdly, for that the glory of Chriſt is hereby ſet foorth greatly, whereas notwithſtanding Chriſt remayneth the ſure head of his Church, and they that ſtumble at him, caſt downe and ouerthrow themſelues, and not Chriſt. Forthly, although they be created to this ende and purpoſe, yet their fall and decay is not to be attributed to God, but to their owne obſtinate ſtubburnneſſe which commeth betweene Gods decree, and the execution thereof or their condemnation, and is the true and proper cauſe of their deſtruction. ✣ *Pſal.* 118, 21. *matth.* 21, 41. *act.* 4, 11. ✻ *Iſai.* 8, 14. *rom.* 9, 33.

8 The contrary member, to wit, he deſcribeth the ſingular excellencie of the elect: and alſo leſt any man ſhould doubt whether hee be choſen or not, the Apoſtle calleth vs backe to the effectuall calling, that is, to the voyce of the Goſpell ſounding both in our eares and mindes by the outward preaching and Sacraments, whereby wee may certeinely vnderſtand that euerlaſting decree of our ſaluation, (which otherwiſe is moſt ſecret and hidden) and that through the onely mercy of God, who freely chuſeth and calleth vs. Therefore this onely remaineth, ſayth he, that by all meanes poſſible wee ſet foorth ſo great goodneſſe of the moſt mightie God.

9 He returneth to that generall exhortation.

10 A reaſon why we ought to liue holily: to wit, becauſe we are citizens of heauen, and therefore we ought to liue according to the Lawes not of this world, which is moſt corrupt, but of the heauenly citie, although we be ſtrangers in the world. * *Rom.* 13, 14. *galat.* 5, 16.

11 Another argument: The children of God liue not according to the fleſh, that is, according to that corrupt nature, but according to the ſpirit. Therefore fleſhly motions ought not to beare rule in vs.

12 The third argument: for although thoſe luſts flatter vs, yet they ceaſe not to fight againſt our ſaluation. 13 The fourth argument, taken of the profit of ſo doing: for by this meanes alſo wee prouide for our good name and eſtimation, whileſt wee compell them at length to change their minds, which ſpeake euill of vs. ✻ *Chap.* 3, 16. 14 The fifth argument, which alſo is of great force: Becauſe the glory of God is greatly ſet foorth by that meanes, whileſt by example of our honeſt life, euen the moſt prophane men are brought vnto God, and ſubmit themſelues vnto him. ✻ *Matth.* 5, 16. b *When God ſhall alſo haue mercy on them.* 15 That which he ſpake generally, he now expoundeth by partes, deſcribing ſeuerally euery mans duety. And firſt of all he ſpeaketh of obedience which is due both to the Lawes, and alſo to the Magiſtrates both higher and lower. * *Rom.* 13, 1. c *By ordinance, is meant the framing and ordering of ciuill gouernment: which hee calleth ordinance of man, not becauſe man inuented it, but becauſe it is proper to men.* 16 The firſt argument: becauſe the Lord is the authour and reuenger of this policie of men, that is, which is ſet amongſt men: and therefore the true ſeruants of the Lord muſt aboue all others be diligent obſeruers of this order.

17 He preuenteth a cauill which is made by ſome, that ſay they will obey Kings and the higher magiſtrates, and yet contemne their miniſters: as though their miniſters were not armed with their authoritie which ſent them. 18 The ſecond argument taken of the end of this order, which is not onely moſt profitable, but alſo very neceſſary: ſeeing that by this meanes vertue is rewarded, and vice puniſhed: wherein the quietneſſe and happineſſe of this life conſiſteth. 19 Hee declareth the firſt argument more amply, ſhewing that Chriſtian libertie doeth amongſt all things leaſt, or not at all conſiſt herein, to wit, to caſt off the bridle of Lawes, (as at that time ſome altogether vnskilfull in the kingdome of God reported) but rather in this, that liuing holily according to the will of God, wee ſhould make manifeſt to all men, that the Goſpel is not a cloake for ſinne and wickedneſſe, ſeeing we are in ſuch ſort free, that yet we are ſtill the ſeruants of God, and not of ſinne 20 He diuideth the ciuill life of man, by occaſion of thoſe things which he ſpake into two generall parts: to wit, into thoſe dueties which priuate men owe to priuate men, and eſpecially the faithfull to the faithfull, and into that ſubiection whereby inferiours are bound to their ſuperiours: but ſo, that Kings be not made equall to God, ſeeing that feare is due to God, and honour to Kings. d *Be charitable and duetifull towardes all men.* ✣ *Chap.* 1, 22. *rom.* 12, 10. e *The aſſemblie and fellowſhip of the brethren, as Zach.* 11, 14. ✣ *Epheſ.* 5, 6. *coloſſ.* 3, 22. 21 He goeth to the duetie of ſeruants towards their maſters, which he deſcribeth with theſe boundes, that ſeruants ſubmit themſelues willingly and not by conſtraint, not onely to the good and courteous, but alſo to the froward and ſharpe maſters. * 2. *Cor.* 7, 10.

22 The taking away of an obiection: Indeed the condition of ſeruants is hard, eſpecially if they haue froward maſters: but this their ſubiection ſhall be ſo much the more acceptable to God, if his will prenaile more with ſeruants, thē the maſters iniuries.

for

for f conſcience toward God endure griefe, ſuffering wrongly.

20 For what praiſe is it, if when ye be buffeted for your faults, yee take it patiently? but and if when ye doe well, ye ſuffer *wrong* and take it patiently, this is acceptable to God.

21 23 For herevnto ye are called: for Chriſt alſo ſuffered for you, leauing you an g example that ye ſhould follow his ſteps,

22 * Who did no ſinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: when hee ſuffered, he threatned not, but 24 committed it to him 25 that iudgeth righteouſly.

24 * 26 Who his owne ſelfe bare our ſinnes in his body on the tree, that we being dead to ſinne, ſhould liue in righteouſneſſe: by whoſe ſtripes ye were healed.

25 For ye were as ſheepe going aſtray: but are now returned vnto the Shepheard and Biſhop of your ſoules.

f *Becauſe he maketh a conſcience of it to offered God, by whoſe good will and appointment, he knoweth this burden is layd vpon him.*

23 He mitigateth the grieuouſneſſe of ſeruitude, while he ſheweth plainely that Chriſt died alſo for ſeruants, that they ſhould beare ſo much the more patiently this inequality betwixt men which are of one ſelfe-ſame nature, moreouer ſetting before them Chriſt that Lord of Lords for an enſample, he ſignifieth that they cannot but ſeeme too delicate, which ſhew themſelues more grieued in bearing of iniuries, then Chriſt himſelfe who was moſt iuſt, and moſt ſharpely of all afflicted, and yet was moſt patient. g *A borrowed kinde of ſpeech taken of painters and ſchoolmaſters.* * *Eſai.53,9. 1.Ioh 3,5.* 24 He ſheweth them a remedie againſt iniuries, to wit, that they commend their cauſe to God, by the enſample of Chriſt. 25 Hee ſeemeth now to turne his ſpeech to maſters, which haue alſo themſelues a maſter and iudge in heauen: who will iuſtly reuenge the iniuries that are done to ſeruants without any reſpect of perſons. * *Eſai.53,5. mat.8,17.* 16 He calleth the ſeruants backe from the conſideration of the iniuries which they are conſtrained to beare, to thinke vpon the greatneſſe, and the end of the benefite receiued of Chriſt.

CHAP. III.

1 *That Chriſtian women ſhould not contemne their huſbandes, though they be infidels.* 6 *Hee bringeth in examples of godly Women.* 8 *Generall exhortations,* 14 *patiently to beare perſecutions,* 15 *and boldly to yeeld a reaſon of their faith.* 18 *Chriſtes example.*

LIkewiſe * 1 let the wiues be ſubiect to their husbands, a that euen they which obey not the word, may without the word be won by the conuerſation of the wiues.

2 While they behold your pure conuerſation which is with feare:

3 * 3 Whoſe apparelling let it not bee that outward, with broidered haire, and gold put about, or in putting on of apparell:

4 But let it bee the a hidden man of the heart, *which conſiſteth* in the incorruption of a meeke and quiet ſpirit, which is b before God a thing much ſet by.

5 4 For euen after this manner in time paſt did the holy women, which truſted in God, tire themſelues, and were ſubiect to their husbands.

6 As Sara obeyed Abraham, and * called him Sir: whoſe daughters ye are, while ye doe well, 5 not being afraid of any terrour.

7 * 6 Likewiſe ye husbands, c dwell with them as men of d knowledge, 7 giuing e honour vnto the woman, as vnto the weakes f veſſell, 8 euen as they which are heires together of the g grace of life, 9 that your prayers be not interrupted.

8 10 Finally, be ye all of one mind: one ſuffer with another: loue as brethren: *be* pittifull, *be* courteous.

9 * 11 Not rendring euill for euill, neither rebuke for rebuke: but contrariwiſe bleſſe, 12 knowing that ye are therevnto called, that ye ſhould be heires of bleſſing.

10 * 13 For if any man long after life, and to h ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile.

11 * Let him eſchew euill and doe good: let him ſeeke peace and follow after it.

12 For the eyes of the Lord *are* ouer the righteous, and his eares *are open* vnto their prayers: and the i face of the Lord *is* againſt them that do euill.

13 14 And who is it that will harme you, if ye follow that which is good?

14 * Notwithſtanding bleſſed *are ye*, if ye ſuffer for righteouſneſſe ſake. 15 Yea, * feare not their k feare, neither be troubled,

15 But l ſanctifie the Lord God in your hearts, 16 and be ready alwayes to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you, with meekeneſſe and reuerence.

16 Hauing a good conſcience, that when they ſpeake euill of you as of euill doers, they may be aſhamed which ſlander your good conuerſation in Chriſt.

17 17 For *it is* better (if the will of God be ſo) that ye ſuffer for well doing, then for euill doing.

18 * 18 For Chriſt alſo hath once ſuffered for ſinnes, 19 the iuſt for the vniuſt, 20 that he might

f *The woman is called a veſſell after the manner of the Hebrewes, becauſe the husband vſeth her as his fellow and helper to liue faithfully before God.*

8 The third argument: for that they are equall in that which is the chiefeſt (that is to ſay, in the benefit of eternall life) which otherwiſe are vnequall as touching the gouernance and conuerſation at home, and therefore they are not to be deſpiſed although they be weake.

g *Of that gracious and free benefite whereby we haue euerlaſting life giuen vs.*

9 The fourth argument All brawlings and childings muſt be eſchewed, becauſe they hinder prayers and the whole ſeruice of God wherevnto both the husband and the wife are equally called.

10 He returneth to common exhortations and commendeth conſord and whatſoeuer things pertaine to the maintenance of peace and mutuall loue. * *Prouerb.17,13. and 20,21. mat.5,39. rom.12,17. 1.theſ 5,15* 11 We muſt not only not recompence iniurie for iniurie, but we muſt alſo recompence them with benefits 12 An argument taken of compariſon: Seeing that wee our ſelues are called of God whom we offend ſo often, to ſo great a benefite (ſo farre is hee from reuenging the iniuries which we doe vnto him) ſhall we rather make our ſelues vnworthy of ſo great bountifulneſſe, then forgiue one anothers faults? And from this verſe to the end of the chapter, there is a digreſſion or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. * *Pſal.34.13.* 13 A ſecret obiection. But this our patience ſhall be nothing els but a fleſhing and hardening of the wicked in their wickedneſſe, to make them to ſet vpon vs more boldly, and to deſtroy vs. (Nay ſaith the Apoſtle by the words of Dauid) to liue without doing hurt, and to follow after peace when it fleeth away, is the way to the happie and quiet peace. And if ſo be any man be afflicted for doing iuſtly, the Lord maketh all things, and will in his time deliuer the godly, which cry vnto him, and will deſtroy the wicked. h *Leade a bleſſed and happy life.* * *Eſai.1,16.* i *This word (Face) after the maner of the Hebrewes, is taken for (anger).* 14 The ſecond argument: when the wicked are prouoked, they are more wayward: therefore they muſt rather be ouercome with good turnes: And if they cannot be gotten by that meanes alſo, yet notwithſtanding wee ſhall be bleſſed, if we ſuffer for righteouſneſſe ſake. * *Matth.5.10.* 15 A moſt certaine counſell in afflictions, be they neuer ſo terrible, to be of a conſtant minde, and to ſtand faſt. But how ſhall we attaine vnto it? If we ſanctifie God in our minds and hearts, that is to ſay, if we reſt vpon him, as one that is Almighty, that loueth mankinde, that is good and true indeede. * Eſai.8, 12,13. k *Be not diſmayed as they are.* l *Giue him all praiſe and glory, and hang onely on him.* 16 Hee will haue vs when we are afflicted for righteouſneſſe ſake, to be carefull not for redeeming of our life, either with denying, or renouncing the trueth, or with like violence, or any ſuch meanes: but rather to giue an account of our faith boldly, and yet with a meeke ſpirit, and full to godly reuerence, that the enemies may not haue any thing iuſtly to obiect, but may rather be aſhamed of themſelues. 17 A reaſon, which ſtandeth vpon two generall rules of Chriſtianitie, which notwithſtanding all men a low not of. The one is, if we muſt needs ſuffer afflictions, it is better to ſuffer wrongfully then rightfully: the other is this, becauſe we are ſo afflicted, not by happe, but by the will of our God. * Rom.5,6. heb.9,15. 18 A proofe of either of the rules, by the example of Chriſt himſelfe our chiefe paterne who was afflicted, not for his owne ſins (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of compariſon: Chriſt the iuſt ſuffered for vs that are vniuſt, and ſhall it grieue vs that are vniuſt to ſuffer for the iuſtes cauſe? 20 Another argument being partly taken of things coupled together, to wit, beauſe Chriſt bringeth vs to his Father that ſame way that he went himſelfe, and partly from the cauſe efficient: to wit, becauſe Chriſt is not onely ſet before vs for an example to follow, but alſo hee holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father.

* *Coloſſ.3,18. epheſ.5,22.*

1 In the third place he ſetteth forth the wiues duetie to their husbands, commanding them to be obedient.

2 He ſpeaketh namely of them which had huſbands that were not Chriſtians, which ought ſo much the more be ſubiect to their husbands, that by their honeſt and chaſte conuerſation they may giue them to the Lord.

* 1.Tim.2.9.

3 He condemneth the riot and exceſſe of women and ſetteth foorth their true apparelling ſuch as is precious before God: to wit, the inward and incorruptible which conſiſteth in a meeke and quiet ſpirit. a Who hath his feate faſtened in the heart: ſo that the hid man is ſet againſt the outward decking of the body. b Preetous indeed, and ſo taken of God. 4 An argument taken of the example of women, and eſpecially of Sara who was the mother of all beleeuers. * Gen.18,12. 5 Becauſe women are of nature fearefull, hee giueth them to vnderſtand, that he requireth of them that ſubiection, which is not wrung out of them either by force or feare. * 1.Cor 7,3. 6 He teacheth husbands alſo their dueties, to wit, that the more vnderſtanding and wiſedome they haue, the more wiſely and circumſpectly they behaue themſelues. c Doe all the dueties of wedlocke. d The more wiſedoome the husband hath, the more circumſpectly hee muſt behaue himſelfe in bearing thoſe commodi ie, which through the womans weakeneſſe oft times cauſe trouble both to the husband and the wife. 7 The ſecond argument, becauſe the wife notwithſtanding that ſhe is weaker by nature then the man, is an excellent inſtrument of the man made to farre moſt excellent vſes: wherevpon it followeth that ſhe is not therefore to be neglected becauſe ſhe is weake, but on the contrarie part ſhee ought to be ſo much the more caried for. e Hauing an honeſt care of her.

bring vs to God, [21] and was put to death concerning the [m] fleſh, but was quickened by the ſpirit.

19 [22]. By ‖ the which he alſo went, and preached vnto the ‖ ſpirits that *are* in priſon.

20 Which were in time paſſed diſobedient, when [n] once the long ſuffering of God aboade in the dayes of * Noe, while the Arke was preparing, wherein few, that is, eight [o] ſoules were ſaued in the water.

21 [23] Whereof the baptiſme *that* now *is*, anſwering that figure, (*which is* not a putting away of the filth of the fleſh, but a confident demaunding with a good conſcience maketh to [p] God) ſaueth vs alſo [24] by the reſurrection of Ieſus Chriſt.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are ſubiect.

21 Another argument taken of the happy end of theſe afflictions, wherein alſo Chriſt goeth before vs both in example and vertues, as one who ſuffered moſt grieuous torments euen vnto death, although but in one part onely of him, to wit, in the fleſh or mans nature, but yet became conquerour by the vertue of his diuinity.

m As touching his manhood, for his body was dead, and his ſoule felt the ſorowes of death. 22 A ſecret obiection: Chriſt indeed might do this, but what is that to vs? yet (ſaith the Apoſtle) for Chriſt hath ſhewed forth this vertue in all ages both to the preſeruation of the godly, were they neuer ſo few and miſerable, and to reuenge the rebellion of his enemies, as it appeareth by the hiſtorie of the flood: for Chriſt is he which in thoſe dayes (when God through his patience appointed a time of repentance to the world) was preſent not in corporall preſence, but by his diuine vertue, preaching repentance euen by the mouth of Noe himſelfe who then prepared the Arke, to thoſe diſobedient ſpirits which are now in priſon waiting for the full recompenſe of their rebellion, and ſaued thoſe fewe (that is, eight onely perſons) in the water. ‖ *By the vertue of which Spirit, that is to ſay of the diuinity: therefore this word, Spirit, cannot in this place be taken for the ſoule, vnleſſe we will ſay, that Chriſt was raiſed vp againe, and quickened by the vertue of his ſoule.* ‖ *He calleth them ſpirits, in reſpect of his time, not in reſpect of the time that they were in the fleſh.*

n This word (once) ſheweth that there was a furthermoſt day appointed; and if that were once paſt, there ſhould be no more. * *Gen.6,14. mat.24.33. luke 17,26.*

o Men. 23 A proportionall applying of the former example to the times which followed the comming of Chriſt: for that preſeruation of Noe in the waters was a figure of our Baptiſme, not as though that materiall water of Baptiſme ſaueth vs, as thoſe waters which bare vp the Arke ſaued Noe, but becauſe Chriſt with his inward vertue, which the outward Baptiſme ſhadoweth, preſerueth vs being waſhed, ſo that wee may call vpon God with a good conſcience. *p The conſcience being ſanctified may freely call vpon God.* 24 That ſelfe ſame vertue, whereby Chriſt roſe againe, and now being caried into heauen, hath receiued all power, doeth at this day defend and preſerue vs.

CHAP. IV.

1 *He bringeth in Chriſts example, and applieth it,* 6 *to the mortifying of the fleſh, eſpecially commending Charity:* 12 *And ſo intreateth of patience.* 19 *That it is neceſſary that correction begin at the Church.*

1 Hauing ended his digreſſion and ſliding from his matter, now he returneth to the exhortation which he brake off, taking occaſion by that which he ſaid touching the death, and reſurrection of Chriſt, ſo defining our ſanctification, that to be ſanctified, is all one as to ſuffer in the fleſh, that is to ſay: to leaue off from our wickedneſſe and vicioſineſſe: and to riſe againe to God, that is to ſay, to be renued, by the vertue of the holy Ghoſt, that we may lead the reſt of our life which remaineth, after the will of God. *a So much of this preſent life as remaineth yet to be paſſed ouer.* * *Epheſ.4,22.* 2 By putting vs in minde of the diſhoneſty of our former life led in the filth of ſinne, he calleth vs to earneſt repentance. *b Wickedly and licentiouſly after the maner of the Gentiles.* 3 That wee be not mooued with the enemies peruerſe and ſlanderous iudgements of vs, wee haue to ſet againſt them that laſt iudgement of God which remaineth for them, for none, whether they bee then found liuing, or were dead before, ſhall eſcape it. *c They thinke it a new and ſtrange matter.* 4 A digreſſion becauſe hee made mention of the laſt generall iudgement. And he preuenteth an obiection, that ſeeing Chriſt came very lately, they may ſeeme to be excuſable which died before. But this the Apoſtle denieth, for (ſaith he) this ſelfe ſame Goſpell was preached vnto them alſo: (for he ſpeaketh vnto the Iewes) and that to this end that I now preach it vnto you, to wit, that the fleſh being aboliſhed and put vp ſy (that is to ſay, that wicked and naughtie corruption which reigneth in men) they ſhould ſuffer themſelues to be gouerned by the vertue of the Spirit of God.

FOraſmuch [1] then as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame mind, *vvhich is*, that he which hath ſuffered in the fleſh, hath ceaſed from ſinne,

2 That he henceforward ſhould liue (as much time as [a] remaineth in the fleſh) not after the luſts of men, but after the will of God.

3 * [2] For it is ſufficient for vs that we haue ſpent the time paſt of the life, after the luſt [b] of the Gentiles walking in wantonnes, luſts, drunkennes, in gluttony, drinkings, and in abominable idolatries.

4 [3] Wherein it ſeemeth to them [c] ſtrange, that ye run not with them vnto the ſame exceſſe of riot: *therefore* ſpeake they euill *of you.*

5 Which ſhall giue account to him, that is ready to iudge quicke and dead.

6 [4] For vnto this purpoſe was the Goſpell preached alſo vnto the dead, that they might be condemned according to men in the fleſh, but might liue according to God in the ſpirit.

7 [5] Now the end of all things is at hand. Bee yee therefore ſober, and watching in prayer.

8 [6] But aboue all things haue feruent loue among you: * for loue ſhall couer the multitude of ſinnes.

9 [7] Be ye * harberous one to another, without grudging.

10 [8] * Let euery man as he hath receiued the gift, miniſter the ſame one to another, [9] as good diſpoſers of the manifold grace of God.

11 [10] If any man ſpeake, *let him ſpeake* as the words of God. If any man miniſter, *let him doe it* as of the ability which God miniſtreth, that God in all things may bee glorified through Ieſus Chriſt, to whom is praiſe and dominion for euer, and euer, Amen.

12 [11] Dearely beloued, thinke it not [d] ſtrange [12] concerning the fiery triall, which is among you to prooue you as though ſome ſtrange thing were come vnto you.

13 [13] But reioyce, inaſmuch as ye are partakers of Chriſts ſufferings, that when his glory ſhall appeare, ye may be glad and reioyce.

14 * [14] If ye be railed vpon for the Name of Chriſt, bleſſed *are yee*: for the [e] ſpirit of glorie and of God reſteth vpon you: *vvhich* on their part is euill ſpoken of, but on your part is glorified.

15 [15] But let none of you ſuffer as a murtherer, or *as* a thiefe, or an euill doer, or as a buſiebody in other mens matters.

16 But if *any man ſuffer* as a Chriſtian, let him not be aſhamed: but let him glorifie God in this behalfe.

17 [16] For the time *is come* that iudgement muſt begin at the houſe of God. [17] If it firſt *begin* at vs, what ſhall the end be of them which obey not the Goſpel of God?

18 * And if the righteous ſcarcely bee ſaued,

5 He returneth to his purpoſe, vſing an argument taken from the circumſtance of the time, becauſe the laſt end is at hand, and therefore we muſt ſo much the more diligently watch and pray with true ſobriety of minde.

6 Hee commendeth charity of one toward another, becauſe it doeth as it were bury a multitude of ſinnes, and therefore preferreth and maintaineth peace and concord: for they that loue one another, doe eaſily forgiue one another their offence.

* Prou.10,12.

7 Of all the duties of charity, he commendeth one, namely, which was at that time moſt neceſſary, to wit, hoſpitality, which he will haue to be voluntary and moſt courteous and bountifull.

* Rom.12,13. hebr.13,2.

8 He ſheweth the vſe of charity, to wit, that euery man beſtow that gift which he hath receiued to the profite of his neighbour. * Rom.12.6. phil.2,14. 9 A reaſon, becauſe that what gift ſoeuer wee haue, we haue receiued it of God vpon this condition, to be his diſpoſers and ſtewards. 10 He reckoneth vp two kindes of theſe gifts as chiefe, to wit, the office of teaching in the Church, and the other Eccleſiaſticall functions, wherein two things ſpecially are to be obſerued, to wit, that the pure word of God bee taught, and whatſoeuer is done, be referred to the glorie of God the Father, in Chriſt, as to the proper marke. 11 Becauſe the croſſe is ioyned with the ſincere profeſſion of Religion, the Apoſtle fitly repeateth that which hee touched before, warning vs not to bee troubled at perſecutions and afflictions, as a newe and ſtrange thing. *d As though ſome new thing had befallen you, which you neuer thought of before.* 12 The firſt reaſon: Becauſe the Lord meaneth not to conſume vs with this fire (as it were) but to purge vs of our droſſe, and make vs perfite. 13 Another reaſon: Becauſe the afflictions of the godly and wicked differ very much, and chiefly in three points. Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhall in their time be partakers alſo of his glory. * Matth.10. 14 Secondly, becauſe that although the infidels thinke farre otherwiſe, who in afflicting the godly, blaſpheme God, yet the godly in that they are ſo railed vpon, are honoured of God with the true ſpirituall glory, and their adoption ſealed in them by the Spirit of God.

e By Spirit hee meaneth the gifts of the Spirit. 15 The third difference: for the godly are not afflicted for their euill doings, but for righteouſneſſe ſake as Chriſtians: whereby it commeth to paſſe that the croſſe, ſeeing it is a teſtimonie vnto them of faith and righteouſneſſe, miniſtreth vnto them not an occaſion of ſorrow, but of vnſpeakeable ioy: now the Apoſtle propoundeth the third difference vnder the forme of an exhortation. 16 The third reaſon becauſe the Lord of all the world being eſpecially carefull for them of his houſhold, doeth therefore chaſtiſe them firſt of all, yet ſo that hee keepeth a meaſure in his greateſt ſeueritie: And as he hath alwayes vſed to doe heretofore, ſo doth he now ſpecially when as he exhibited himſelfe in perſon to his Church. 17 Leaſt the godly ſhould be offended and ſtumble at that vaine ſhadow of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good caſe, and the godly in euill, the Apoſtle teacheth by an argument of a compariſon of them together, that God who ſpareth not his owne, but inuirtureth them vnder the croſſe, will at length in his time handle the rebellious and wicked farre otherwiſe, whom hee hath appointed to vtter deſtruction. * Pro.2,31.

where

where ſhall the vngodly and the ſinner appeare?

19 18 Wherefore let them that ſuffer according to the will of God, commit their ſoules *to him* in well doing, as vnto a faithfull Creator.

18 The concluſion. Seeing the godly are not afflicted by chance, but by the will of God, they ought not to deſpaire, but goe forward, notwithſtanding in the way of holineſſe and well doing, commending themſelues to God their faithfull Creatour, that is to ſay, their Father.

CHAP. V.

1 *Hee warneth the Elders not to vſurpe authoritie ouer the Church,* 5 *willing the yonger ſort to be willing to be taught, and to be modeſt,* 8 *to be ſober and watchfull to reſiſt the cruell aduerſarie.*

1 He deſcribeth peculiarly the office of the Elders, that is to ſay, of them that haue the care of the Church.

THe 1 Elders which are among you, 2 I beſeech which am alſo an Elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhalbe reuealed,

2 3 a Feed the 4 flocke of God, 5 which dependeth vpon you, 6 caring for it not by conſtraint, but willingly: not for filthie lucre, but of a ready minde:

3 Not as though yee were Lords ouer *Gods* b heritage, but that yee may be enſamples to the flocke.

4 7 And when that chiefe Shepheard ſhall appeare, ye ſhall receiue an incorruptible crowne of glory.

5 8 Likewiſe yee yonger ſubmit your ſelues vnto the Elders, and ſubmit your ſelues euery man one to another: * decke your ſelues inwardly in lowlineſſe of minde: 9 for * God reſiſteth the proud, and giueth grace to the humble.

2 He vſeth a preface touching the circumſtance of his owne perſon: to wit, that he as their companion, communeth with them not of matters which hee knoweth not, but wherein he is as well experienced as any, and 3 propoundeth vs to them no other condition, but that which he himſelfe hath ſuſteined before them, and doeth ſtill take the ſame paines, and alſo hath one ſelfe ſame hope together with them. 9 The firſt rule: Hee that is a ſhepherd, let him feed the flocke. *a He ſaith not, Offer for the quicke and dead, and ſow patched ſhreds in a ſtrange tongue, but (Feed.)* 4 The ſecond: Let the ſhepherd conſider, that the flocke is not his, but Gods. 5 The third: Let not the ſhepherds inuade other mens flocks, but let them feed that which God hath committed vnto them. 6 Let the ſhepherds gouerne the Church with the word and example of godly and vnblameable life, not by conſtraint but willingly, not for filthie lucre, but of a ready minde, not as Lords ouer Gods portion and heritage, but as his miniſters. *b Which is the Chriſtian people.* 7 That the ſhepherds minds be not ouercome either with the wickednеſſe of men, of their crueltie, he warneth them to caſt their eyes continually vpon that chiefe Shepherd, and the crowne which is layd vp for them in heauen. 8 Hee commendeth many peculiar Chriſtian vertues, and eſpecially modeſtie: which admonition all of vs ſtand in need of, but eſpecially the yonger ſort, by reaſon of the vntowardneſſe and pride of that age.

6 Humble * your ſelues therefore 10 vnder the mighty hand of God, that hee may exalt you in due time.

7 * Caſt all your care on him: for hee careth for you.

8 11 Be ſober, and watch: for * your aduerſary the deuill as a roaring lyon walketh about, ſeeking whom he may deuoure:

9 Whom reſiſt ſtedfaſt in the faith, 12 knowing that the ſame afflictions are accompliſhed in your c brethren which are in the world.

10 13 And the God of all grace, which hath called vs vnto his eternall glory by Chriſt Ieſus, after that ye haue ſuffered a little, make you perfite, confirme, ſtrengthen, and ſtabliſh *you*.

11 To him *be* glory and dominion for euer and euer, Amen.

12 14 By Siluanus a faithfull brother vnto you, as I ſuppoſe, haue I written briefly, exhorting and teſtifying how that this is the true grace of God, wherein ye ſtand.

13 15 *The Church* that is at d Babylon elected together with you, ſaluteth you, and Marcus my ſonne.

14 Greete yee one another with the * kiſſe of loue. Peace *be* with you all which are in Chriſt Ieſus, Amen.

* *Rom.* 12,10.

9 Becauſe pride ſeemeth to many to be the way vnto the glory of this life, the Apoſtle witneſſeth on the contrary ſide, that ignominie and ſhame is the reward of pride, and glory the reward of modeſtie.

* *Iames* 4,6.

* *Iames* 4,10.

10 Becauſe thoſe proud and loftie ſpirits threaten the modeſt and humble, the Apoſtle warneth vs to ſet the power of God againſt the vanitie of proud men, and to hang wholly vpon his prouidence.

* *Pſal.* 55,23. *matth.* 6,25. *luke* 12,22.

11 The crueltie of Satan, who ſeeketh by all meanes to deuoure vs, is ouercome by watchfullneſſe and faith.

* *Luke* 22,31. 12 The perſecutions which Satan ſtirreth vp, are neither new nor proper to any one man, but from old and ancient time common to the whole Church, and therefore we muſt ſuffer that patiently wherein we haue ſuch and ſo many fellowes of our conflicts and combates. *c Amongſt your brethren which are diſperſed throughout the world.* 13 Hee ſealeth vp as it were with a ſeale, the former exhortation with a ſolemne prayer, againe willing them to aske increaſe of ſtrength at his hands of whom they had the beginning, and hope to haue the accompliſhment, to wit, of God the Father in Ieſus Chriſt in whom wee are ſure of the glory of eternall life. 14 Continuance and perſeuerance in the doctrine of the Apoſtles, is the onely ground and foundation of Chriſtian ſtrength: Now the ſumme of the Apoſtles doctrine, is ſaluation freely giuen of God. 15 Familiar ſalutations. *d In that famous citie of Aſſyria, where Peter the Apoſtle of the circumciſion then was.* * *Rom.* 16,16. 1.*cor.* 16,20. 2.*cor.* 13,11.

THE SECOND EPISTLE GENERALL OF PETER.

CHAP. I.

1 *Hauing ſpoken of the bountifulneſſe of God,* 5 *and of the vertues of faith.* 6 *He exhorteth them to holineſſe of life.* 12 *And that his counſell may be the more effectuall.* 14 *He ſheweth that his death is at hand,* 16 *and that himſelfe did ſee the power of Chriſt, which he opened vnto them.*

1 A ſalutation wherein he giueth them to vnderſtand that he dealeth with them as Chriſts ambaſſadour, and otherwiſe agreeth with them in one ſelfe ſame faith which is grounded vpon the righteouſneſſe of Ieſus Chriſt our God and Sauiour.

SImon 1 Peter a ſeruant & an Apoſtle of Ieſus Chriſt, to you which haue obteined like precious faith with vs by the 2 righteouſneſſe of our God and Sauiour Ieſus Chriſt.

2 Grace and peace be multiplied to you, 2 through the acknowledging of God, and of Ieſus Chriſt our Lord,

3 3 According as his b diuine power hath giuen vnto vs all things that *perteine* vnto c life and godlineſſe, through the d acknowledging of him that hath called vs vnto glory and vertue.

4 4 Whereby moſt great and precious promiſes are giuen vnto vs, that by them yee ſhould be partakers of the e diuine nature, in that ye flee the corruption, which is in the f world through g luſt.

5 5 Therefore giue euen all diligence thereto: h ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 6 And with knowledge, temperance: and with temperance, patience: and with patience, godlineſſe:

a In that that God ſtanding to his promiſes, ſhewed himſelfe faithfull, and therefore iuſt vnto vs. 2 Faith is the acknowledging of God and Chriſt, from whence all our bleſſednеſſe iſſueth and ſhewed. 3 Chriſt ſetteth foorth himſelfe to vs plainely in the Goſpel, and that by his onely power and giueth vs all things which are requiſite both eternall life, wherein hee hath appointed to glorifie vs, and alſo to godlineſſe, in that he doeth furniſh vs with true vertue. *b He ſpeaketh of Chriſt, whom hee maketh God, and the onely Sauiour.* *c Vnto ſaluation.* *d This is the ſumme of true Religion, to be led by Chriſt to the Father, as it were by the hand.*

4 An explication of the former ſentence, declaring the cauſes of ſo great benefits, to wit, God and his free promiſe, from whence all theſe benefits proceed, I ſay, theſe moſt excellent benefits, whereby we are deliuered from the corruption of the world, (that is, from the wicked luſtes which wee carie about vs) and are made, after a ſort, like vnto God himſelfe. *e By the diuine nature, hee meaneth not the ſubſtance of the Godhead, but the partaking of theſe qualities whereby the image of God is reſtored in vs.* *f In men.* *g For luſt is the ſeate of corruption, and hath his ſeate euen in our very bowels and inmoſt parts.* 5 Hauing layd the foundation (that is, hauing declared the cauſes of our ſaluation and eſpecially of our ſanctification) now he beginneth to exhort vs to giue our mindes wholly to the true vſe of this grace. And he beginneth with faith without which nothing can pleaſe God, and hee warneth vs to haue it full fraught with vertue (that is to ſay) with good and godly manners, being ioyned with the knowledge of Gods will, without which there is neither faith neither any true vertue. *h Supply alſo, and ſupport or ayde.* 6 He reckoneth vp certaine other principall vertues, whereof ſome pertaine to the firſt Table of the Law, others to the laſt.

7 And with godlineſſe, brotherly kindneſſe: and with brotherly kindneſſe, loue.

8 7 For if theſe things be among you, and abound, they will make you that ye neither ſhallbe idle, nor vnfruitfull in the acknowledging of our Lord Ieſus Chriſt:

9 For he that hath not theſe things is blinde, and i cannot ſee farre off, and hath forgotten that he was purged from his old ſinnes.

10 8 Wherefore, brethren, giue rather diligence to make your calling and election ſure: for if yee doe theſe things, ye ſhall neuer fall.

11 For by this meanes an entring ſhallbe miniſtred vnto you abundantly into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt.

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye haue knowledge, and be ſtabliſhed in the preſent trueth.

13 For I thinke it meet as long as I am in this k tabernacle, to ſtirre you vp by putting you in remembrance.

14 Seeing I know that the time is at hand that I muſt lay downe this my tabernacle, euen as our Lord Ieſus Chriſt hath * ſhewed me.

15 * I will endeuour therefore alwayes, that ye alſo may be able to haue remembrance of theſe things after my departing.

16 * 10 For wee followed not deceiueable fables, when we opened vnto you the power, and comming of our Lord Ieſus Chriſt, but with our eyes we ſaw his maieſtie:

17 For he receiued of God the Father honour and glory, when there came ſuch a voyce to him from that excellent Glory, * This is my beloued Sonne, in whom I am well pleaſed.

18 And this voyce wee heard when it came from heauen being with him in the holy mount.

19 11 We haue alſo a moſt ſure word of the Prophets, 12 to the which ye doe well that yee take heed, as vnto a light that ſhineth in a darke place, vntill the l day dawne, and the m day-ſtarre ariſe in your hearts.

20 * 13 So that ye firſt know this, that no prophecie of the n Scripture is of any o priuate interpretation:

21 For the prophecie came not in old time by the will of man: but p holy men of God ſpake as they were q mooued by the holy Ghoſt.

BUt 1 there were falſe prophets alſo among the a people, euen as there ſhallbe falſe teachers among you: which priuily ſhall bring in damnable hereſies, euen denying the Lord that hath bought them, and bring vpon themſelues ſwift damnation.

2 2 And many ſhall follow their deſtructions, by whom the way of trueth ſhall bee euill ſpoken of.

3 3 And through couetouſnes ſhall they with fained words make b merchandiſe of you, 4 whoſe condemnation long ſince reſteth not, and their deſtruction ſlumbreth not.

4 For if God ſpared not the * Angels that had ſinned, but caſt them downe into c hell, and deliuered them into d chaines of darkeneſſe, to bee kept vnto damnation:

5 Neither hath ſpared the e old world, but ſaued * Noe the eight *perſon* a f preacher of righteouſneſſe, and brought in the Flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into aſhes, condemned them and ouerthrew them, and made them an enſample vnto them that after ſhould liue vngodly,

7 And deliuered iuſt Lot vexed with the vncleanly conuerſation of the wicked:

8 (For hee being righteous, and dwelling among them, in g ſeeing and hearing, h vexed his righteous ſoule from day to day with their vnlawfull deeds.)

9 The Lord i knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of iudgement vnder puniſhment:

10 5 And chiefly them that walke after the fleſh, in the luſt of vncleanneſſe, and deſpiſe gouernment, *vvhich are* bold, and ſtand in their owne conceit, and feare not to ſpeake euill of them that are in k dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement againſt them before the Lord.

12 6 But theſe as naturall bruit beaſts, led with ſenſualitie, and l made to be taken, and deſtroyed, ſpeake euill of thoſe things which they know not, and ſhall periſh through their owne m corruption.

13 And ſhall receiue the wages of vnrighteouſneſſe, as they which count it pleaſure dayly to liue deliciouſly. ‖ Spots *they are* and blots, delighting themſelues in their deceiuings, n in feaſting with you.

1 As in times paſt there were two kinds op Prophets, the one true, the other falſe, ſo Peter foretelleth them that there ſhallbe ſome true and ſome falſe teachers in the Church, inſomuch that Chriſt himſelfe ſhalbe denied of ſome, which notwithſtanding ſhall call him redeemer.

a Vnder the Law, while the ſtate and policie of the Iewes was yet ſtanding.

2 There ſhall not onely be hereſies, but alſo many followers of them.

3 Couetouſneſſe for the moſt part is a companion of hereſie, and maketh merchandiſe euen of ſoules.

b They will abuſe you, and ſell you as they ſell cattell in a Faire.

4 A comfort for the godly: God who caſt the Angels that fell away from him headlong into the darkeneſſe of hell, at length to be iudged, and who deſtroyed the olde world with the flood, and preſerued Noe the eight perſon, and who burned Sodome, and ſaued Lot, will deliuer his elect from theſe errors, and will vtterly deſtroy thoſe vnrighteous.

* *Iob* 4,18.

iude 6.

c So the Grecians called the deepe dungeon vnder the earth, which ſhould be appointed to torment the ſoules of the wicked in. *d Bound them with darkeneſſe as it were with chaines: and by darkeneſſe, he meaneth that moſt miſerable ſtate of life, that is full of horrour.* *e Which was before the Flood: not that God made a new world, but becauſe the world ſeemed new.* * *Geneſ.*7,1. *f For he ceaſed not for the ſpace of an hundreth and twentie yeeres to warne the wicked both by word and deed, what wrath of God hanged ouer their heads.* * *Gen.*19,13,14. *g Which way ſoeuer hee looked and turned his eares.* *h Hee had a troubled ſoule, and being vehemently grieued liued a painfull life.* *i Hath bene long practiſed in ſauing and deliuering the righteous.* 5 He goeth to another ſort of corrupt men, which notwithſtanding are within the boſome of the Church, which are wickedly giuen, and doe ſeditiouſly ſpeake euill of the authoritie of Magiſtrates, (which the Angels themſelues that miniſter before God, doe not diſpraiſe) A true and liuely deſcription of the Romiſh Clergie (as they call it.) *k Princes and great men, be they neuer ſo high in authority.* 6 A liuely painting out of the ſame perſons, wherein they are compared to beaſts, which are made to ſnare themſelues to deſtruction, while they giue themſelues to fill their bellies: For there is no greater iguorance then is in theſe men, although they moſt impudently find fault with thoſe things which they know not: and it ſhall come to paſſe that they ſhall deſtroy themſelues as beaſtes, with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the godly. *l Made to this end, to be a pray to others: ſo doe theſe men willingly caſt themſelues into Satan ſnares.* *m Their owne wicked manners ſhall bring them to deſtruction.* ‖ *Or, little rockes.* *n When as by being amongſt the Chriſtians in the holy bankets which the Church keepeth, they would ſeeme by that meanes to be true members of the Church, yet they are indeed but blots of the Church.*

7 As thoſe fruits doe ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelfe is fortered, and groweth by bringing forth ſuch fruits, inſomuch that he that is vnfruitfull did either neuer know the true light, or hath forgotten the gift of ſanctification which hee hath receiued.

i He that hath not an effectuall knowledge of God in him, is blinde as touching the kingdome of God, for he cannot ſee things that are afarre off, that is to ſay, heauenly things.

8 The concluſion: Therefore ſeeing our calling and election is approued by theſe fruits, and is confirmed in vs, and moreouer ſeeing this is the onely way to the euerlaſting kingdome of Chriſt, it remaineth that we caſt our minds wholly that way.

9 An amplifying of the concluſion ioyned with a modeſt excuſe, wherein he declareth his loue towards them, and fortelleth them of his death, which is at hand.

k In this body.

* *Iohn* 21,18.

* 1. *Cor.*5,17. *and* 2,1.

10 Another amplification taken both of the great certainty and alſo excellencie of this doctrine, as whereof our Lord Ieſus Chriſt the Sonne of God is authour, whoſe glory the Apoſtle himſelfe both ſaw and heard. * Matt.17,5. 11 The trueth of the Goſpel is hereby alſo manifeſt, in that it agreeth wholly with the foretellings of the Prophets. 12 The doctrine of the Apoſtles doeth not ſhut out the doctrine of the Prophets, for they confirme each other by each others teſtimonies, but the Prophets were as candles which gaue light vnto the blinde, vntill the brightneſſe of the Goſpell beganne to ſhine. *l A more full and open knowledge then was vnder the ſhadowes of the Law.* *m That clearer doctrine of the Goſpel.* * 2. *Tim.*3,16. 13 The Prophets are to be read, but ſo, that wee aske of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is alſo the interpreter of them. *n He ioyneth the Scripture and prophecie together to diſtinguiſh true prophecies from falſe.* *o For all interpretation commeth from God.* *p The godly interpreters and meſſengers.* *q Inſpired of God: and theſe their motions were in very good order, and not ſuch as were the motions of the prophane ſoothſayers and foretellers of things to come.*

CHAP. II.

1 *Hee foretelleth them of falſe teachers,* 13 *whoſe wicked,* *ſlights and deſtruction hee declareth.* 12 *Hee compareth them to bruite beaſtes,* 17 *and to welles without water,* 20 *becauſe they ſeeke to withdraw men from God to their olde filthineſſe.*

14 7 Hauing eyes full of adulterie, and that cannot cease to sinne, beguiling vnstable soules, they haue hearts exercised with couetousnesse, *they are* the children of curse:

15 Which forsaking the right way, haue gone astray following the way of * Balaam *the sonne* of Bosor, which loued the wages of vnrighteousnes.

16 But he was rebuked for his iniquity: *for* the dumbe beast speaking with mans voyce forbade the foolishnesse of the Prophet.

17 * 8 These are o welles without water, *and* cloudes carried about with a tempest, to whom the p blacke darkenesse is reserued for euer.

18 For in speaking q swelling words of vanity, they r beguile with wantonnesse through the lusts of the flesh them that were s cleane escaped from them which are wrapped in errour,

19 Promising vnto them liberty, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 9 * For if they, after they haue escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them then the beginning.

21 For it had bene better for them not to haue acknowledged the way of righteousnesse, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dogge is returned to his owne vomit: and the sow that was washed, to the wallowing in the mire.

7 Hee condemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making merchandise of the soules of light persons, as men exercised in all the crafts of couetousnesse, to be short, as men that sell themselues for money to curse the Sonnes of God after Balaams example, whom the dumbe beast reproued.
* *Num.* 22.23.
* *Iude* 12.
8 Another note whereby they may be well knowne what manner of men they are, because they haue inwardly nothing but either vtterly vaine or very hurtfull, although they make a shew of some great goodnesse: but they shall not escape vnpunished for it, because vnder pretence of false liberty, they draw men into most miserable slauery of sinne.

o *Which beast of knowledge, and haue nothing in them.* p *Most grosse darkenesse.* q *They deceiue men with vaine and swelling words.* r *They take them as fishes are taken with the hooke.* s *Vnfainedly and indeed cleane departed from Idolatrie.* * *Iohn* 8.34. *rom.* 6.20. 9 It were better neuer to haue knowne the way of righteousnesse, then to turne backe from it to the olde filthinesse: and men that doe so are compared to dogs and swine. * *Mat.* 12.45. *hebr.* 6.4. * *Prou.* 16.11.

CHAP. III.

1 *Hee sheweth that he writeth the same things againe.* 2 *Because they must often be stirred vp,* 4 *because dangers hang ouer their heads through certaine mockers.* 8 *Therefore hee warneth the godly that they doe not after the iudgement of the flesh,* 12 *appoint the day of the Lord,* 14 *but that they thinke it alwayes at hand,* 15 *in which doctrine hee sheweth that Paul agreeth with him.*

THis 1 second Epistle I now write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes,

2 To call to remembrance the words, which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of our Lord and Sauiour.

3 * 2 This first vnderstand, that there shall come in the last dayes, a mockers, which will walke after their lusts,

4 3 And say, Where is the promise of his comming? for since the Fathers died, all things continue alike from the beginning of the creation.

5 4 For this they willingly know not, that the heauens were of olde, and the b earth that was of the water, and by the water, by the word of God.

6 5 Wherefore the world that then was, perished, ouerflowed with the c water.

7 6 But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 7 Dearely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 8 The Lord of that promise is not slacke (as some men count slackenesse) 9 but is patient toward vs, and * would haue no man to perish, but would all men to come to repentance.

10 10 But the day * of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a d noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt vp.

11 11 Seeing therefore that all these things must be dissolued, what manner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and e hasting vnto the comming of that day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But wee looke for * new heauens, and a new earth, according to his promise, f wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that yee may bee found of him in g peace, without spot and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, 12 euen as our beloued brother Paul according to the wisedome giuen vnto him wrote vnto you.

16 As one that in all *his* Epistles speaketh of these things: 13 among the ‖ which, some things are hard to be vnderstood, which they that are vnlearned and vnstable, wrest, as they *doe* also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye know these things before, beware, least yee be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him *be* glorie both now and for euermore. Amen.

1 The remedy against those wicked enemies both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.
* 1. *Tim.* 4.1. 2. *timoth.* 3.1. *Iude* 18.
2 He voucheth the second comming of Christ against the Epicures by name.
a *Monstrous men, who will seeme wise by their contempt of God, and wicked baldnesse.*
3 The reason which these mockers pretend because the course of nature is all one as it was from the beginning: therefore the world is from euerlasting, and shall be for euer. 5 He setteth against them the creation of heauen and earth by the word of God, which these men are willingly ignorant of b *Which appeared when the waters were gathered together into one place.*

5 Secondly, hee setteth against them the vniuersall flood which was the destruction, as it were of the whole world.
c *For the waters returning into their former place this world, that is to say, this beauty of the earth which we see, and all liuing creatures which liue vpon the earth perished.*
6 Thirdly, he pronounceth that it shall not be harder for God to burne heauen and earth with fire in that day which is appointed for the destruction of the wicked, (which thing he will also doe) then it was for him in times past to make them with his only word and afterward to ouerwhelme them with water.
7 The taking away of an obiection: in that he seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God with whom there is no time either long or short.
* *Psalm* 90.4.
8 The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised.
9 A reason why the latter day commeth not out of hand, because God doeth patiently waite till the elect be brought to repentance, that none of them may perish. * *Ezek.* 8.32. *and* 33.11. 1. *tim.* 2.4. 10 A very short description of the least distinction of the world, but in such sort as nothing could be spoken more grauely, *Matth* 24.44. 1. *Thessal.* 5.2. *reuel.* 3.3. *and* 16.15. d *With the violence as it were of a hissing storme.*
11 An exhortation to purity of life, setting before vs that horrible iudgement of God both to bridle our wantonnesse, and also to comfort vs, so that we be found watching and ready to meet him at his comming. e *Hee requireth patience of vs, yet such patience as is not slothfull.* * *Esai.* 65.17. *and* 66.22. *reuelation* 21.1. f *In which heauens.* g *That you may trie to your profite, how gentle and peaceable hee is.* * *Rom.* 2.4. 12 Pauls Epistles are allowed by the expresse testimonie of Peter.
13 There be certaine of these things obscure and darke, whereof the vnlearned take occasion to ouerthrow some men that stand not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedy against such deceit, to labour that wee may dayly more and more grow vp and increase in the knowledge of Christ.
‖ *That is to say, among the which things: for he disputeth not here whether Pauls Epistles be plaine or darke, but saith, that amongst those things which Paul hath written of his Epistles, and Peter himselfe in these two of his owne, there are some things which cannot be easily vnderstood, and therefore are of some drawne to their owne destruction: and this he saith to make vs more attentiue and diligent, and not remoue vs from the reading of holy things, for to what ende should they haue written vaine speculations?*

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

1 *Hee testifieth that he bringeth the eternall word, wherein is life,* 5 *and light.* 9 *God will be mercifull vnto the faithfull, if groaning vnder the burden of their sinnes, they learne to flee vnto his mercy.*

THat 1 which was from the beginning, which we haue a heard, which we haue seene with these our eyes, which we haue looked vpon, and these hands of ours haue handled of that b word of life.

2 (For that life was made manifest, and wee haue seene it, and beare witnesse, and c shew vnto you that eternall life, which was with the Father, and was made manifest vnto vs.)

3 That *I say*, which we haue seene and heard declare we vnto you, 2 that yee may also haue fellowship with vs, and that our fellowship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write I vnto you, that your ioy may be full.

5 3 This then is the message, which we haue heard of him, and declare vnto you, that God * is light, and in him is no darknesse.

6 If wee say that wee haue fellowship with him, and walke in darknesse, we lie, and doe not truely.

7 But if we walke in the d light as he is in the light, we haue fellowship one with another, 4 and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 5 * If we say that we haue no sinne, we e deceiue our selues, and f trueth is not in vs.

9 6 If we acknowledge our sinnes, he is g faithfull and iust, to h forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 7 If wee say, wee haue not sinned, wee make him i a liar, and his k word is not in vs.

1 He beginneth with the description of the person of Christ, whom he maketh one and not two: and him both God from euerlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom Iohn himselfe and his companions, both heard and beheld, and handled.

a I heard him speake, I saw him me selfe with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others also that were with mee.

b That same euerlasting word, by whom all things are made, and in whom onely there is life.

c Being sent by him: and that doctrine is rightly said to be shewed, for no man could so much as haue thought of it, if it had not beene thus shewed.

2 The vse of this doctrine is this, that all of vs being coupled and ioyned together with Christ by faith, might become the Sonnes of God, in which thing onely consisteth all happinesse. 3 Now he entreth into a question, whereby we may vnderstand that wee are ioyned together with Christ, to wit, if wee be gouerned by his light, which is perceiued by the ordering of our life. And thus he reasoneth, God is in himselfe most pure light, therefore hee agreeth with them, which are lightsome, but with them which are darkesome he hath no fellowship. * *Iohn* 8, 12. *d God is sayd to be light of his owne nature, and to be in light, that is to say, in that euerlasting infinite blessednesse: and wee are sayd to walke in light, in that the beames of that light doe shine vnto vs in the world.* 4 A digression or going from the matter hee is in hand with to the remission of sinnes: for this our sanctification which walke in the light, is a testimony of our ioyning and knitting together, with Christ: but because this our light is very darke, wee must needes obtaine another benefit in Christ, to wit, that our sinnes may be forgiuen vs, being sprinkled with his blood: and this in conclusion is the proppe and stay of our saluation. * *Heb.* 9. 28. 1. *peter* 1 19. *reuel.* 1, 5. 5 There is none but needeth this benefit, because there is none that is not a sinner. * 1. *Kings* 8, 46. 2. *chron.* 6, 36. *prou.* 20 9. *e This place doeth fully refute that perfectnesse, and workes of supererogation which the Papists dreame of.* *f So then Iohn speaketh not thus for modesties sake, as some say, but because it is so indeede.* 6 Therefore the beginning of saluation is to acknowledge our wickednes, and to require pardon of him who freely forgiueth all sinnes, because he hath promised so to doe, and he is faithfull and iust. *g So then our saluation hangeth vpon the free promise of God, who because he is faithfull and iust, will performe that which he hath promised.* *h Where are then our merits? for this is our true felicity.* 7 A rehearsall of the former sentence: wherein he condemned all of sinne without exception, insomuch that if any man perswade himselfe otherwise, he doeth as much as in him lieth, make the word of God himselfe vaine and, to no purpose, yea he maketh God a lyar, for to what end either in times past needed sacrifices or now Christ and the Gospel, if wee be not sinners? *i They doe not onely deceiue themselues, but also are blasphemous against God.* *k His doctrine shall haue no place in vs, that is, in our hearts.*

CHAP. II.

1 *Hee declareth that Christ is our mediatour and aduocate,* 3 *and sheweth that the knowledge of God consisteth in holines of life,* 12 *which appertaineth to all sorts,* 14 *that depend on Christ alone:* 15 *Then hauing exhorteth them to contemne the world,* 18 *hee giueth warning that Antichrists be auoided,* 24 *and that the knowne trueth be stood vnto.*

MY 1 little children, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an a Aduocate with the Father, Iesus Christ, the Iust.

2 And he is the b reconciliation for our sinnes: and not for ours onely, but also for *the sinnes* of the c whole world.

3 2 And hereby we are sure that we d knowe him, e if we keepe his commandements.

4 3 Hee that saith, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 4 But he that keepeth his word, in him is the f loue of God perfect indeede: hereby wee know that we are in g him.

6 5 He that saith he remaineth in him, ought euen so to walke as he hath walked.

7 6 Brethren, I write no new commandement vnto you, but an old commandement, which yee haue had from the beginning: this old commandement is that word, which ye haue heard from the beginning.

8 7 Againe, a new commandement I write vnto you, that h which is true in him: and also in you: for the darkenes is past, and that true light now shineth.

9 8 Hee that saith that he is in that light, and hateth his brother, is in darkenes, vntill this time.

10 * He that loueth his brother, abideth in that light, and there is no occasion of euill in him.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither hee goeth, because that darknesse hath blindeth his eyes.

12 9 Little children, i I write vnto you, because your sinnes are forgiuen you for his k Names sake.

1 It followeth not hereof that wee must giue our wicked nature the bridle, or sinne so much the more freely, because our sinnes are cleansed away by the blood of Christ: but wee must rather so much the more diligently resist sin. And yet we must not despaire because of our weaknesse, for we haue an Aduocate and a purger, Christ Iesus the iust, and therefore acceptable vnto his father.

a In that he nameth Christ he shutteth forth all other.

b Reconciliation and intercession goe together, to giue vs to vnderstand that he is both aduocate and hie Priest.

c For men of all sorts, of all ages and all places, so that this benefit belongeth not to the Iewes onely, of whom he speaketh, as appeareth vers. 7. but also to other nations.

2 He returneth to the testimony of our coniunction with God, to wit, to sanctification, declaring what it is to walke in the light, to wit, to keepe Gods commandements whereby it followeth that holines doeth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel. *d This must be vnderstood of such a knowledge, as hath faith with it, and not of a common knowledge.* *e For the tree is knowne by the fruit.* 3 Holinesse, that is a life ordered according to the prescript of Gods commandements how weake soeuer they be, is of necessity ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 4 Hee that keepeth Gods commandements, loueth God indeed. He that loueth God, is in God, or is ioyned together with God. Therefore hee that keepeth his commandements, is in him.

f Wherewith we loue God. *g Hee meaneth our coniunction with Christ.* 5 Hee that is one with Christ, must needes liue his life, that is, must walke in his steps. 6 The Apostle going about to expound the commandement of charity one toward another, telleth first, that when he vrgeth holinesse bringeth no new trade of life (as they vse to doe which deuise traditions, one after another) but putteth them in minde of the same Law which God gaue in the beginning, to wit, by Moses, at that time that God began to giue Lawes to his people. 7 Hee addeth that the doctrine indeed is old, but it is now after a sort new both in respect of Christ, and also of vs: in whom he through the Gospel, engraueth his Law effectually, not in tables of stone, but in our mindes.

h Which thing (to wit, that the doctrine is new of which I write vnto you) is true in him and in you. 8 Now he commeth to the second Table, that is to charitie one towards another, and denieth that that man hath true light in him, or is indeed regenerate and the soone of God, which hateth his brother: and such an one wandreth miserably in darknesse, brag he of neuer so great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hell. * Chap. 3, 14. 9 Hee returneth againe from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our saluation, whereupon afterwards sanctification must be built as vpon a foundation. *i Therefore I write vnto you, because you are of their number whom God hath reconciled to himselfe.* *k For his owne sake: And in that he nameth Christ he shutteth out all others, whether they be in heauen or earth.*

13 10 I write vnto you fathers, becauſe ye haue knowen him that is from the beginning. 11 I write vnto you, yong men, becauſe ye haue ouercome that wicked one. 12 I write vnto you, little children, becauſe ye haue knowen the Father.

14 13 I haue written vnto you fathers, becauſe ye haue knowen him that is from the beginning. I haue written vnto you, young men, becauſe yee are ſtrong, and the word of God abideth in you, and ye haue ouercome that wicked one.

15 14 Loue not this l world, neither the things that are in this world. If any man loue this world, the m loue of the Father is not in him.

16 For all that is in this world, (*as* the luſt of the fleſh, the luſt of the eyes, and the pride of life) is not of the Father, but is of this world.

17 15 And this world paſſeth away, and the luſt thereof: but he that fulfilleth the will of God abideth euer.

18 16 n Little children, 17 it is the laſt time, 18 and as ye haue heard that Antichriſt ſhall come, euen now there are many Antichriſts: whereby we know that it is the laſt time.

19 19 They went out from vs, but they were not of vs: for if they had bene of vs, o they ſhould haue continued with vs. 20 But *this commeth to paſſe*, that it might appeare, that they are not all of vs.

20 21 But yee haue an p oyntment from that q Holy one, and know all things.

21 22 I haue not written vnto you, becauſe ye know not the trueth: but becauſe ye know it, and that no lie is of the trueth.

22 23 Who is a liar, but he that denieth that Ieſus is r that Chriſt? ſ the ſame is that Antichriſt that denieth the Father and the Sonne.

23 ſ Whoſoeuer denieth the Sonne, the ſame hath not the Father.

24 24 Let therefore abide in you that ſame which ye haue heard from the beginning. If that which ye haue heard from the beginning, ſhall remaine in you, ye ſhall alſo continue in the Sonne, and in the Father.

25 And this is the promiſe that hee hath promiſed vs, *euen* that eternall life.

26 25 Theſe things haue I written vnto you, concerning them that deceiue you.

27 But that t anointing which ye receiued of him, dwelleth in you: and ye u neede not that any man teach you: but as the ſame x anointing teacheth you of all things, and it is true and is not lying, and as it taught you, ye ſhall abide in him.

28 26 And now, little children, abide in him, that when he ſhall appeare, we way be bold, and not be aſhamed before him, at his comming.

29 27 If ye know that he is righteous, know ye that he which doth righteouſly, is borne of him.

10 He ſheweth that this doctrine agreeth to all ages, and firſt of all ſpeaking to old men, he ſheweth that Chriſt and his doctrine are paſſing ancient, and therefore they be delighted with old things, nothing ought to be more acceptable vnto them.

11 He aduertiſeth yong men, if they be deſirous to ſhew their ſtrength that they haue a moſt glorious combate ſet heere before them, to wit, Satan the worſt enemies, who muſt be ouercome: willing them to be as ſure of the victory as if they had already gotten it.

12 Finally, hee ſheweth to children, that true Father, from whom they haue to looke for all good things, is ſet foorth vnto them in the Goſpel.

13 He addeth afterward in like order, as many exhortations, as if he ſhould ſay, Remember your fathers: as I wrote euen now, that the euerlaſting Sonne of God is reuealed to vs. Remember ye yong men, that that ſtrength whereby I ſayd that you put Satan to flight, is giuen you by the word of God, which dwelleth in you. 14 The world which is full of wicked deſires, luſts or pleaſures, and pride, is vtterly hated of our heauenly Father. Therefore the Father and the world cannot be loued together: and this admonition is very neceſſary for greene and flouriſhing youth. *l Hee ſpeaketh of the world, as it agree-eth not with the will of God, for otherwiſe God is ſaid to loue the world with an infinit loue, Iohn 3,16. that is to ſay, thoſe whom he choſe out of the world. m Wherewith the Father is loued.* 15 Hee ſheweth how much better it is to obey the Fathers will, then the luſts of the world, by both their natures and vnlike euent. 16 Now he turneth himſelfe to litle children, which notwithſtanding are well inſtructed in the ſumme of religion, and willeth them by diuerſe reaſons to ſhake off flouthfulneſſe, which is too too familiar with that age. *n Hee vſeth this word (little) not becauſe he ſpeaketh to children, but to allure them the more by vſing ſuch ſweet words.* 17 Firſt, becauſe the laſt time is at hande, ſo that the matter ſuffereth no delay. 18 Secondly becauſe Antichriſts, that is, ſuch as fall from God, are already come, euen as they heard that they ſhould come. And it was very requiſite to warne that vnheedy and wareleſſe age of that danger. 19 A digreſſion againſt certaine offences and ſtumbling blocks, whereat that rude age eſpecially might ſtumble and be ſhaken. Therefore that they ſhould not be terrified with the foule falling backe of certaine, firſt he maketh plaine vnto them, that although ſuch as fall from God and his religion, had place in the Church, yet they were neuer of the Church, becauſe the Church is the company of the elect which cannot periſh, and therefore cannot fall from Chriſt. *o So then the elect can neuer fall from grace.* 20 Secondly, he ſheweth that theſe things fall out to the profite of the Church, that hypocrites may be plainely knowen. 21 Thirdly, he comforteth them to make them ſtand faſt, inſomuch as they are anointed of the holy Ghoſt with the true knowledge of ſaluation. *p The grace of the holy Ghoſt, and this is a borrowed kinde of ſpeech taken from the ointings vſed in the Law.* *q From Chriſt who is peculiarly called holy.* 22 The taking away of an obiection. He wrote not theſe things as to men which are ignorant in religion, but rather as to them which doe well know the trueth, yet ſo farre foorth that they are able to diſcerne trueth from falſhood. 23 Hee ſheweth now plainely the falſe doctrine of the Antichriſts, to wit, that either they fight againſt the perſon of Chriſt, or his office or both together, and at once. And they that doe ſo do in vaine boaſt and brag of God, for that in denying the Son the Father alſo is denied. *r Is the true Meſſias.* *ſ They then are deceiued themſelues, and alſo doe deceiue others, which ſay that the Turkes and other infidels worſhip the ſame God that we doe.* 24 The whole preaching of the Prophets and Apoſtles is contrary to that doctrine: Therefore it is vtterly to be caſt away and this wholly to be holden and kept, which leadeth vs to ſeeke eternall life in the free promiſe, that is to ſay, in Chriſt alone, who is giuen vs of the Father.

25 The ſame Spirit which enduceth the elect with the knowledge of the trueth, and ſanctifieth them, giueth them therewithall the gift of perſeuerance, to continue to the end.

t The Spirit which you haue receiued of Chriſt, and which hath led you into all trueth.

u You are not ignorant of theſe things, and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you doe know. *x He commendeth both the doctrine which they had embraced, and alſo highly praiſeth their faith and the diligence of ſuch as taught them, yet ſo, that hee taketh nothing from the honour due to the holy Ghoſt.*

26 The concluſion both of the whole exhortation, and alſo of the former treatiſe.

27 A paſſing ouer to the treatiſe following, which tendeth to the ſame purpoſe, but yet is more ample, and handleth the ſame matter after another order: for before hee taught vs to goe vp from the effects to the cauſe, and in this that followeth, he goeth downe from the cauſes to the effects. And this in the ſumme of this argument: God is the fountaine of all righteouſneſſe: and therefore they that giue themſelues to righteouſneſſe, are knowen to be borne of him, becauſe they reſemble God the Father.

CHAP. III.

1 Setting downe the ineſtimable glory of this that we are Gods ſonnes, 7 he ſheweth that newneſſe of life muſt be teſtifieth by good workes, whereof charitie is a manifeſt token. 19 Of faith, 22 and praying vnto God.

BEhold, 1 a what loue the Father hath giuen to vs, that we ſhould be b called the ſonnes of God: 2 For this cauſe this world knoweth you not, becauſe it knoweth not him.

2 3 Dearely beloued, now are we the ſonnes of God, but yet it is not made manifeſt what wee ſhall be: and we know that when hee ſhalbe made manifeſt: we ſhall be c like him: for wee ſhall ſee him d as he is.

3 4 And euery man that hath this hope in him purgeth himſelfe, euen e as he is pure.

4 5 Whoſoeuer f committeth ſinne, tranſgreſſeth alſo the Law: for g ſinne is the tranſgreſſion of the Law.

5 6 And ye know that he was made manifeſt, that he might * take away our ſinnes, and in him is no ſinne.

6 Whoſoeuer abideth in him, ſinneth not: whoſoeuer h ſinneth, hath not ſeene him, neither hath knowen him.

7 7 Litle children, let no man deceiue you, hee that doeth righteouſneſſe, is righteous, as hee is righteous.

1 He beginneth to declare this agreement betweene the Father and the Sonne at the higheſt cauſe, to wit, at that free loue of God toward vs wherewith he ſo loueth vs, that he alſo adopteth vs to be his children. *a What a gift of how great loue.* *b That we ſhould be the ſonnes of God, and ſo that all the world may perceiue we are ſo.*

2 Before he declareth this adoption, he ſaith two things: the one, that this ſo great a dignity is not to be eſteemed according to the iudgement of the fleſh, becauſe it is vnknowen to the world, for the world knoweth not God the Father himſelfe. 3 The other: This dignity is not fully made manifeſt to our ſelues, much leſſe to ſtrangers, but we are ſure of the accompliſhment of it, inſomuch that wee ſhall be like to the Sonne of God himſelfe, and ſhall enioy his ſight indeed, ſuch as hee is now: but yet notwithſtanding this is deferred vntill his next comming. *c Like, but not equall.* *d For now we ſee as in a glaſſe, 1. Cor. 13 12.* 4 Now he deſcribeth this adoption, (the glory whereof as yet conſiſteth in hope) by the effect, to wit, becauſe that whoſoeuer is made the Sonne of God, endeuoureth to reſemble the Father in puritie. *e This word ſignifieth a likeneſſe, but not in equality.* *f* The rule of this puritie can from no whence els be taken but from the Law of God, the tranſgreſſion whereof is that which is called ſinne. *g Giueth not himſelfe to pureneſſe.* *g A ſhort definition of ſinne.* 6 An argument taken from the materiall cauſe of our ſaluation: Chriſt in himſelfe is moſt pure, and he came to take away our ſinnes, by ſanctifying vs with the holy Ghoſt. Therefore, whoſoeuer is truely partaker of Chriſt doeth not giue himſelfe to ſinne: and ſo contrariwiſe he that giueth himſelfe to ſinne knoweth not Chriſt. * *Iſa. 53,6,9,11. 2. pet. 2,22,24.* *h Hee is ſaid to ſinne, that giueth not himſelfe to pureneſſe, and in him ſinne reigneth, but ſinne is ſayd to dwell in the faithfull, and not to reigne in them.* 7 An other argument of things coupled together: Hee that liueth iuſtly, is iuſt, and reſembleth Chriſt that is iuſt, and by that is knowen to be the ſonne of God.

3 An argument taken of contraries: the deuill is the authour of ſinne, and therefore he is of the deuill, or is ruled by the inſpiration of the deuill that ſeeke ſinne: and if he be the deuils ſonne, then is hee not Gods ſonne: for the deuill and God are ſo contrary the one to the other, that euen the Sonne of God was ſent to deſtroy the works of the deuill. Therefore on the contrary ſide, whoſoeuer reſiſteth ſinne, is the Sonne of God, being borne againe of his ſpirit as of new ſeed, inſomuch that of neceſſity hee is now deliuered from the ſlauerie of ſinne.

* *Iohn* 8, 44.

i *Reſembleth the deuill, as the childe doeth the father, and is gouerne by his ſpirit.*

k *He ſaith not, ſinned, but ſinneth, for he did nothing els but ſinne.*

l *From the very beginning of the world.*

m *The holy Ghoſt is ſo called of the effect he worketh, becauſe by his vertue and mighty working, as it were by ſeed, we are made new men.*

8 8 He that *committeth ſinne, is of the i deuill: for the deuill k ſinneth from the l beginning: for this purpoſe was made manifeſt that Sonne of God, that hee might looſe the workes of the deuill.

9 Whoſoeuer is borne of God ſinneth not: for his m ſeede remaineth in him, neither can hee ſinne, becauſe he is borne of God.

10 9 In this are the children of God knowen, and the children of the deuill: whoſoeuer doeth not righteouſneſſe, is not of God, 10 neither hee that loueth not his brother.

11 11 For this is the meſſage that yee heard from the beginning, that * we ſhould loue one another.

12 12 Not as *n Cain *vvhich* was of that wicked one, and ſlew his brother: 13 and wherefore ſlew he him? becauſe his owne workes were euill, and his brothers good.

13 Marueile not my brethren, though this world hate you.

14 14 Wee know that we are tranſlated from death vnto life, becauſe we loue the brethren: * he that loueth not *his* brother, abideth in death.

15 15 Whoſoeuer hateth his brother, is a manſlayer: and ye know that no manſlayer hath eternall life abiding in him.

16 * 16 Hereby haue we perceiued loue, that he laide downe his life for vs: therefore we ought alſo to lay downe *our* liues for the brethren.

17 * 17 And whoſoeuer hath this p worlds good, and ſeeth his brother haue need, and q ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

18 18 My litle children, let vs not loue in word, neither in tongue *onely*, but indeed and in trueth.

19 19 For thereby we know that we are of the trueth, 20 and ſhall before him aſſure our hearts.

20 For r if our hearts condemne vs, God is greater then our heart, and knoweth all things.

21 21 Beloued, if our heart condemne vs not, then haue we boldneſſe toward God.

22 * 22 And whatſoeuer we aske, wee receiue of him, becauſe wee keepe his commandements, and doe thoſe things which are pleaſing in his ſight.

23 *This is then his commandement, that we beleeue in the Name of his ſonne Ieſus Chriſt, and loue one another, as hee gaue commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, *euen* by that ſ Spirit which hee hath giuen vs.

* *Matth.* 21, 22. *Iohn* 15, 7. *and* 16. 25. *chap.* 5, 14.

22 The concluſion: That faith in Chriſt, and loue one towards another, are things ioyned together, and therefore the outward teſtimonies of ſanctification muſt and do anſwer that inward teſtimony of the Spirit giuen vnto vs.

ſ *Hee meaneth the Spirit of ſanctification whereby we are borne anew, and liue vnto God.*

* *Iohn* 6, 23. *and* 17, 3. * *Iohn* 13, 34. *and* 15, 10.

CHAP. IV.

1 *Hauing ſpoken ſomewhat touching the trying of ſpirits:* 4 *For ſome ſpeake after the world,* 5 *and ſome after God.* 7 *He returneth to charitie,* 11, 19 *and by the example of God he exhorteth to brotherly loue.*

DEarely 1 beloued, beleeue not euery a ſpirit, but trie the ſpirits whether they are of God: for many falſe Prophets are gone out into the world.

2 2 Hereby ſhall yee know the Spirit of God, b Euery ſpirit that confeſſeth that c Ieſus Chriſt is come into the d fleſh is of God.

3 And euery ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the *Spirit* of Antichriſt, of whom yee haue heard, how that he ſhould come, and now already he is in this world.

4 3 Little children, ye are of God, and haue ouercome them: for greater is hee that is in you, then he that is in this world.

5 4 They are of this world, therefore ſpake they of this world, and this worlde heareth them.

6 5 We are of God, *hee that knoweth God, heareth vs: he that is not of God heareth vs not. Hereby know we the * Spirit of trueth, and the ſpirit of error.

7 6 Beloued, let vs loue one another: 7 for loue commeth of God, and euery one that loueth is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God, 8 for God is f loue.

1 Taking occaſion by the name of the Spirit, leaſt loue and charity ſhould be ſeparated from the worſhip of God, which chiefly dependeth of his true knowledge, he returneth to that which he ſpake in the ſecond Chapter touching the taking heed of Antichriſts. And he will haue vs heere to take heed of two things, the one is, that ſeeing there be many falſe prophets, we doe not lightly giue credit to euery man: the other is, that becauſe many men teach falſe things, we ſhould not therefore beleeue any. We muſt then obſerue a meane, that we may be able to diſcerne the Spirit of God, which are altogether to be followed from impure ſpirits which are to be eſchewed. a *This is ſpoken by the figure Metonymie, and it is as if hee had ſayd, Beleeue not euery one that ſayeth that hee hath a gift of the holy Ghoſt to doe the office of a Prophet.* 2 Hee giueth a certaine and perpetuall rule to knowe the doctrine of Antichriſt by, to wit, if either the diuine or humane nature of Chriſt, or the true vniting of them together be denied: or if the leaſt iote that may be, be derogate from his office who is our onely King, Prophet, and euerlaſting high Prieſt. b *Hee ſpeaketh ſimply of the doctrine, and not of the perſon.* c *The true Meſſias.* d *Is true man.* 3 Hee comforteth the elect with a moſt ſure hope of victory: but yet ſo, that hee teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reaſon: why the world receiueth theſe teachers more willingly then the true: to wit, becauſe they breathe out nothing but that which is worldly: which is another note alſo to know the doctrine of Antichriſt by. 5 Hee teſtifieth vnto them that his doctrine and the doctrine of his fellowes, is the aſſured word of God, which of neceſſitie we haue boldly to ſet againſt all the mouths of the whole world, and thereby diſcerne the trueth from falſhood. ✣ *Iohn* 8, 47. e *True Prophets againſt whom are ſet falſe Prophets, that is, ſuch as erre themſelues, and lead other into errour.* 6 Hee returneth to the commending of brotherly loue and charitie. 7 The firſt reaſon: Becauſe it is a very diuine thing: and therefore very meet for the ſonnes of God: ſo that whoſoeuer is voyde of it, cannot be ſayde to know God aright. 8 A confirmation: For it is the nature of God to loue men, whereof wee haue a moſt manifeſt proofe aboue all other: in that that of his onely free and infinite good will towards vs his enemies, hee deliuered vnto death not a common man, but that his owne Sonne, yea, his onely begotten Sonne, to the end that wee being reconciled through his blood, might be made partakers of his euerlaſting glory. f *In that hee called God, Loue hee ſayth more then if hee had ſayd that hee loueth vs infinitely.*

9 * Herein

8 9 The concluſion, by a wicked life they are knowen which are gouerned by the ſpirit of the Deuill, and by a pure life, which are Gods children. 10 Hee beginneth to commend charity towards the brethren, as another marke of the Sonnes of God. 11 The firſt reaſon, taken of the authority of God, which giueth the commandement. * *Iohn* 13, 34. *and* 15, 12. 12 An amplification, taken of the contrary example of Cain, which ſlew his brother. * *Gen.* 4, 8. n *Hee bringeth forth a very fit and very old example, wherein we may behold both the nature of the ſonnes of God, and of the ſonnes of the deuill, and what ſtate and condition remaineth for vs in this world: and what ſhall be the end of both at length.* 13 A ſhort digreſſion: Let vs not marueile that wee are hated of the world for doing our duety, for ſuch was the condition of Abel who was a iuſt perſon: and who would not rather be like him then Cain? 14 The ſecond reaſon: Becauſe charity is a teſtimony that wee are tranſlated from death to life: and therefore hatred towards the brethren is a teſtimony of death, and whoſoeuer nouriſhed it, doeth as it were ſoſter death in his boſome. o *Loue is a token that wee are tranſlated from death to life, foraſmuch as by the effects the cauſe is knowen.* * *Chap.* 2, 10. *Ieuit.* 9, 17. 15 A confirmation: Whoſoeuer is a murtherer, is in eternall death, who ſo hateth his brother, is a murtherer, therefore he is in death. And the reaſon followeth the contrary. Hee that loueth his brother, hath paſſed to life, for indeed we are borne dead. *Iohn* 15, 13. *ephes.* 5, 2. 16 Now hee ſheweth how farre Chriſtian charity extendeth, euen ſo farre, that according to the example of Chriſt, euery man forget himſelfe, to prouide for and helpe his brethren. * *Luk.* 3, 11. 17 Hee reaſoneth by compariſon: For if wee are bound euen to giue our life for our neighbours, how much more are wee bound to helpe our brothers neceſſity with our goods and ſubſtance? p *Wherewith this life is ſuſteined.* q *Openeth not his heart to him, nor helpeth him willingly and cherefully.* 18 Chriſtian charitie ſtandeth not in wordes, but in deede, and proceedeth from a ſincere affection. 19 Hee commendeth charitie by a triple effect: for firſt of all, by it wee know that wee are indeed the ſonnes of God, as he ſheweth before. 20 Thereof it commeth that wee haue a quiet conſcience, as on the contrary ſide he that thinketh that he hath God for a iudge, becauſe he is guiltie to himſelfe, either he is neuer or els very rare quiet: for God hath a farre quicker ſight then wee, and iudgeth more ſeuerely. r *If an euill conſcience conuinceth vs, much more ought the iudgements of God contemne vs who knoweth our hearts better then we our ſelues doe.* 21 A third effect alſo riſeth out of the former, that in theſe miſeries wee are ſure to be heard, becauſe we are the ſonnes of God, as we vnderſtand by the grace of ſanctification which is proper to the elect.

9 Another reaſon by compariſon: if God ſo loued vs, ſhall not we his children loue one another.

10 A third reaſon: Becauſe God is inuiſible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderſtood, yea, and to be not out of vs, but ioyned with vs, and in vs, in whom he is ſo effectually working.

11 He vnderlayeth this charitie with another foundation, to wit, faith in Ieſus, which ioyneth vs indeede with him, euen as charitie witneſſeth that we are ioyned with him. Furthermore he teſtifieth of Chriſt, as who had ſeene him with his eyes.

12 A fourth reaſon: God is the fountaine and welſpring of charitie, yea, charitie it ſelfe: therefore whoſoeuer abideth in it, hath God with him.

13 Againe (as a little before) he commendeth loue, for that ſeeing that by our agreement with God in this thing, we haue a certaine teſtimonie of our adoption, it commeth thereby to paſſe, that without feare we looke for that latter day of iudgement, ſo that trembling and that torment of conſcience is caſt out by this loue.

14 Leſt any man ſhould thinke that that peace of conſcience proceedeth from our loue as from the cauſe, he goeth backe to the fountaine, to wit, to the free loue, wherewith God loueth vs although we deſerued and doe deſerue his wrath. And hereof ſpringeth another double charity, which both are tokens and witneſſes of that firſt, to wit, that, wherewith we loue God who loued vs firſt, and then for his ſake our neighbours alſo.

15 As he ſhewed that the loue of our neighbour cannot be ſeparate from the loue wherewith God loueth vs, becauſe this laſt engendreth the other: ſo he denieth that the other kinde of loue wherewith we loue God, can be ſeparate from the loue of our neighbour: whereof it followeth, that they lye impudently which ſay they worſhip God, and yet regard not their neighbour.

16 The firſt reaſon taken of compariſon, why we cannot haue our neighbour and loue God, to wit, becauſe that hee that cannot loue his brother, whom he ſeeth, how can hee loue God whom he ſeeth not?

17 A ſecond reaſon, why God cannot be hated and our neighbour loued, becauſe the ſelfe ſame Lawmaker commanded both to loue him and our neighbour.

9 * Herein was that loue of God made manifeſt amongſt vs, becauſe God ſent that his onely begotten Sonne into this world, that wee might liue through him.

10 Herein is that loue, not that we loued God, but that he loued vs, and ſent his Sonne *to be* a reconciliation for our ſinnes.

11 9 Beloued, if God ſo loued vs, we ought alſo to loue one another.

12 * 10 No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is g perfect in vs.

13 Hereby know we, that we dwell in him, and he in vs: becauſe he hath giuen vs of his Spirit.

14 11 And we haue ſeene, and do teſtifie, that the Father ſent the Son *to be* the Sauiour of the world.

15 Whoſoeuer h confeſſeth that Ieſus is the Son of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued the loue that God hath in vs. 12 God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

17 13 Herein is that loue perfect in vs, that we ſhould haue boldneſſe in the day of iudgement: for i as he is, euen ſo are we in this world.

18 There is no k feare in loue, but perfect loue caſteth out feare: for feare hath painefulneſſe: and he that feareth, is not perfect in loue.

19 14 We loue him, becauſe he loued vs firſt.

20 15 If any man ſay, I loue God, and hate his brother, he is a lyar: 16 for how can hee that loueth not his brother whom hee hath ſeene, loue God whom he hath not ſeene?

21 * 17 And this commandement haue wee of him, that hee that loueth God, ſhould loue his brother alſo.

g *Is ſurely in vs, in deed and in trueth.*

h *With ſuch a confeſſion as commeth from true faith and is accompanied with loue, ſo that there be an agreement of all things.*

i *This ſignifieth all likeneſſe, not equalitie.*

k *If we vnderſtand by loue, that we are in God, and God in vs, that wee are ſonnes, and that we know God, and that euerlaſting life is in vs: he concludeth a right that wee may well gather peace and quietneſſe thereby.*

* *Iohn 3, 16.*

CHAP. V.

1 *Hee ſheweth that brotherly loue and faith are things inſeparable:* 10 *And that there is no faith towards God, but by beleeuing in Chriſt:* 14 *Hence proceedeth calling vpon God with aſſurance:* 16 *and alſo that our prayers be auaileable for our brethren.*

1 He goeth on forward in the ſame argument, ſhewing how both thoſe loues come into vs from the loue wherewith God loueth vs, to wit, by Ieſus our Mediatour laid hold on by faith, in whom we are made the children of God, and doe loue the Father of whom we are ſo begotten and alſo our brethren which are begotten with vs.

WHoſoeuer 1 beleeueth that Ieſus is that a Chriſt, is borne of God: and euery one that loueth him, which begate, loueth b him alſo which is begotten of him.

2 2 In this we know that we loue the children of God, when we loue God, and keepe his c commandements.

3 3 For this is the loue of God, that we keepe his commandements: 4 and his * commaundements are not d burdenous.

4 5 For all that is borne of God, ouercommeth this world: 6 and this is that victory that e hath ouercome this world *euen* our f faith.

5 * 7 Who is it that ouercommeth this world, but hee which beleeueth that Ieſus is that Sonne of God?

6 8 This is that Ieſus Chriſt that came by water and blood: 9 not by water onely, but by water and blood: and it is that g Spirit that beareth witneſſe: for that Spirit is trueth.

7 For there are three, which beare record in heauen, the Father, the h Worde, and the holy Ghoſt: and theſe three are i one.

8 And there are three, which beare record in the earth, the Spirit, and the Water, and the Blood: and theſe three agree in one.

9 10 If we receiue the witneſſe of men, the witneſſe of God is greater: for k this is the witneſſe of God, which he teſtified of his Sonne.

10 * 11 Hee that beleeueth in that Sonne of God, hath the witneſſe in himſelfe: he that beleeueth not God, hath made him a lyar, becauſe hee beleeued not the record, that God witneſſed of that his Sonne.

11 12 And this is that record, *to wit*, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 13 Theſe things haue I written vnto you,

2 1 In this we know that we loue the children

3 3 For this is the loue of God, that we keepe his commandements

c *There is no loue where there is no true doctrine.*

3 The reaſon: for to loue God is to keepe his commandements, which being ſo, and ſeeing that both the loues are commanded of one and the ſelfe ſame lawmaker (as he taught before) it followeth alſo that we doe not loue our neighbour, when we breake Gods commandements.

4 Becauſe experience teacheth vs that there is no abilitie in our fleſh, neither yet will to performe Gods commandements, therefore leaſt the Apoſtle ſhould ſeeme, by ſo often putting them in minde of the keeping of the commandements of God, to require things that are impoſſible, he pronounceth that the commandements of God are not in ſuch ſort grieuous or burdenſome, that we can be oppreſſed with the burden of them.

d *To them that are regenerate, that is to ſay, borne anew, which are led by the Spirit of God, and are through grace deliuered from the curſe of the Lawe.*

5 A reaſon: Becauſe by regeneration wee haue gotten ſtrength to ouercome the worlde, that is to ſay, whatſoeuer ſtriueth againſt the commaundements of God.

6 He declareth what that ſtrength is, to wit, Faith.

e *Hee vſeth the time that is paſt to giue vs to vnderſtand ing, that although wee be in the battell, yet vndoubtly wee ſhall be conquerours, and are moſt certaine of the victorie.*

f *Which is the inſtrument all cauſe, and as a meane and hand whereby wee lay hold on him who indeed doeth performe this, that is, hath and doeth ouercome the world, Euen Chriſt Ieſus.*

* *1. Cor 15, 57.*

7 Moreouer hee declareth two things; the one what true faith is, to wit, that which reſteth vpon Ieſus Chriſt the Sonne of God alone: wherevpon followeth the other, to wit, that his ſtrength is not proper to faith, but by faith as an inſtrument is drawen from Ieſus Chriſt the Sonne of God.

8 Hee proueth the excellencie of Chriſt, in whom onely all things are giuen vs by ſixe witneſſes, three heauenly, and three earthly, which wholly and fully agree together. The heauenly witneſſes are: the Father who ſent the Sonne, the worde it ſelfe which became fleſh, and the holy Ghoſt. The earthly witneſſes are, water, (that is, our ſanctification) blood, (that is our iuſtification) the Spirit, (that is, acknowledge of God the Father in Chriſt by faith through the teſtimonie of the holy Ghoſt.)

9 Hee warneth vs not to ſeparate water from blood, (that is, ſanctification from iuſtification, or righteouſneſſe begunne, from righteouſneſſe imputed) for wee ſtand not vpon ſanctification but ſo farre foorth as it is a witneſſe of Chriſtes righteouſneſſe imputed vnto vs: and although this imputation of Chriſtes righteouſneſſe be neuer ſeparated from ſanctification, yet it is onely the matter of our ſaluation.

g *Our ſpirit, which is the third witneſſe, teſtifieth that the holy Ghoſt is trueth: that is to ſay, that that is true which he telleth vs, to wit, that wee are the ſonnes of God.*

h *Looke Iohn 8, 14.*

i *Agree in one.*

10 Hee ſheweth by an Argument of compariſon, of what great weight the heauenly teſtimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne himſelfe and the holy Ghoſt.

k *I conclude this aright: for that teſtimonie which I ſaid is giuen in heauen, commeth from God, who ſo ſetteth foorth his Sonne.*

* *Iohn 3, 16.*

11 Hee prooueth the ſureneſſe of the earthly witneſſes by euery mans conſcience, hauing that teſtimonie in it ſelfe, which conſcience hee ſaith cannot be deceiued, becauſe it conſenteth the heauenly teſtimonie, which the Father giueth of the Sonne: For otherwiſe the Father muſt needes be a lyar, if the conſcience, which accordeth and aſſenteth to the Father ſhould lye.

12 Now at length hee ſheweth what this teſtimonie is, that is confirmed with ſo many witneſſes: to wit, that life or euerlaſting felicitie, is the meere, and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, ſo that without him life is no where to be found.

13 The concluſion of the Epiſtle wherein hee ſheweth firſt of all, that euen they which already beleeue, doe ſtand in deede of this doctrine, to the ende that they may growe more and more in faith, that is to ſay, to the ende that they may be dayly more and more certified of their ſaluation in Chriſt through faith.

that

that beleeue in the name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleeue in the Name of that Sonne of God.

14 Becauſe we do not yet in effect obtain that which we hope for, the Apoſtle ioyneth inuocation or prayer with faith, which he will haue to proceed from faith, and moreouer to be conceiued in ſuch ſort, that nothing be asked but that which is agreeable to the will of God: and ſuch prayers cannot be vaine. *Chap.* 3. 22.

14 And this is that aſſurance that we haue in him, * that if we aske any thing according to his will, he heareth vs.

15 And if we know that he heareth vs, whatſoeuer we aske, we know that wee haue the petitions, that we haue deſired of him.

16 15 If any man ſee his brother ſinne a ſinne that is not vnto death, let him I aske, and he ſhall giue him life for them that ſinne not vnto death. * There is a ſinne vnto death, I ſay not that thou ſhouldeſt pray for it.

15 We haue to make prayers not only for our ſelues, but alſo for our brethren which doe ſinne, that their ſinnes be not vnto them, to death: and yet hee excepteth that ſinne, which is neuer forgiuen, or the ſinne againſt the holy Ghoſt, that is to ſay, an vniuerſall and wilfull falling away from the knowen trueth of the Goſpel. I *This is as much as if he ſaid, Let him deſire the Lord to forgiue him, and he will forgiue him being ſo deſired.* * *Matth.* 12, 31. *marke* 3, 29.

17 10 All vnrighteouſneſſe is ſinne, but there is a ſinne not vnto death.

18 17 We know that whoſoeuer is born of God, ſinneth not: but he that is begotten of God keepeth himſelfe, and that wicketh one toucheth him not.

19 18 Wee know that we are of God, and this whole world lieth in wickedneſſe.

20 But we know that that Sonne of God is * come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, *that is*, in that his Sonne Ieſus Chriſt, the ſame is that very m God, and that eternall life.

21 19 Little children, keepe your ſelues from idoles, Amen.

16 The taking away of an obiection: Indeed all iniquitie is comprehended vnder the name of ſin, but yet we muſt not deſpaire therefore, becauſe euery ſin is not deadly, and without hope of remedie.

17 A reaſon why not all, nay rather why no ſin is mortall to ſome: to wit, becauſe they be borne of God, that is to ſay, made the ſonnes of God in Chriſt, and being indued with his Spirit, they doe not ſerue ſin, neither are deadly wounded of Satan.

18 Euery man muſt particularly apply to himſelfe the generall promiſes, that we may certainely perſwade our ſelues, that whereas all the world is by nature loſt, we are freely made the ſons of God, by the ſending of Ieſus Chriſt his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and euerlaſting life. * *Luke* 24 45. m *The diuinitie of Chriſt is moſt plainely proued by this place.*

19 He expreſſeth a plaine precept of taking heed of idoles: which he ſetteth againſt the onely true God, that with this ſeale as it were he might ſeale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epiſtle is written to a woman of great renowme, 4 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Chriſtian charitie, 7 that ſhee accompanie not with Antichriſts, 10 but auoid them.

a *This is no proper name, but to be taken as the word ſoundeth, that is to ſay to the worthy and noble Lady.* b *Excellent and honourable Dame.*

THE ELDER to the a elect b Ladie, and her children, 1 whom I loue in the trueth: and not I onely, but alſo all that haue knowen the trueth,

2 For the trueths ſake which dwelleth in vs, and ſhall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Ieſus Chriſt the Sonne of the Father, with c trueth and loue.

4 2 I reioyced greatly, that I found of thy children walking in d trueth, as we haue receiued a commandement of the Father.

5 And now beſeech I thee, Lady, (not as writing a new commandement vnto thee, but the ſame which we had from the beginning) that we * loue one another.

1 This bond of Chriſtian coniunction or linking together, is the true and conſtant profeſſion of the trueth.

c With true knowledge, which hath alwayes loue ioyned with it, and following it.

2 This true profeſſion conſiſteth both in loue one toward another which the Lord hath commanded, and alſo eſpecially in wholeſome and ſound doctrine, which alſo is deliuered vnto vs: for the commandement of God is a ſound and ſure foundation both of the rule of maners and of doctrine, and theſe cannot be ſeparated the one from the other. d According as the trueth directeth them. * *Iohn* 15, 12.

6 And this is that loue that we ſhould walke after his commandements. This commandement is, that as ye haue heard from the beginning, yee ſhould walke in it.

7 3 For many deceiuers are entred into this world, which confeſſe not that Ieſus Chriſt is come in the fleſh. He that is ſuch one, is a deceiuer and an Antichriſt.

8 4 e Looke to your ſelues, that we loſe not the things, which we haue done, but that we may receiue a full reward.

9 Whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne.

10 5 If there come any vnto you, and bring not this doctrine, * receiue him not to houſe, neither bid him God ſpeed.

11 For he that biddeth him God ſpeed, is partaker of his euill deeds. Although I had many things to write vnto you, yet would I not *vvrite* with paper and ynke: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioy may be full.

12 The ſonnes of thine elect ſiſter greete thee, Amen.

3 Antichriſts fighting againſt the perſon and office of Chriſt, were already crept into the Church in the time of the Apoſtles.

4 He that maketh ſhipwracke of doctrine, loſeth all.

e Beware and take good head.

5 We ought to haue nothing to doe with them that defend peruerſe doctrine. * *Rom.* 16, 17.

THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for hoſpitalitie. 9 and reprehendeth Diotrephes for vaine glory: 10 hee exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.

1 An example of a Chriſtian gratulation.

a Then theſe ioyes.

b As becommeth a beleeuer and a Chriſtian.

c He commendeth to Gaius either thoſe ſelfe ſame men whom he had entertained before, returning now againe to him about the affaires of the Church, or els ſome other which had like buſineſſe.

THE a Elder vnto the beloued Gaius whom I loue in the trueth.

2 Beloued, I wiſh chiefly that thou proſperedſt and faredſt well as thy ſoule proſpereth.

3 For I reioyceth greatly when the brethren came and teſtified of the trueth that is in thee, how thou walkeſt in the trueth.

4 I haue no greater ioy then a theſe, *that is*, to heare that my ſonnes walke in veritie.

5 Beloued, thou doeſt b faithfully, whatſoeuer thou doeſt to the brethren, and to ſtrangers,

6 Which bare witneſſe of thy loue before the Churches, Whom if thou c bringeſt on their iourney as it beſeemeth according to God, thou ſhalt doe well,

7 Becauſe that for his Names ſake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue ſuch, that we might be d helpers to the trueth.

9 2 I wrote vnto the Church, but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, pratling againſt vs with malicious words, and not therewith content, neither hee himſelfe receiueth the brethren, but forbiddeth them that would, and thruſteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not e ſeene God.

d That wee our ſelues may helpe ſomewhat to the preaching of the trueth.

2 Ambition and couetouſneſſe, two peſtilent plagues (eſpecially in them which haue any Eccleſiaſticall function) are condemned in Diotrephes perſon.

e Hath not knowen God.

12 Demetrius hath good report of all men, and of the trueth it ſelfe: yea, and wee our ſelues beare record, and ye know that our record is true.

13 I haue many things to write: but I will not with ynke and pen write vnto thee:

14 For I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeake mouth to mouth. Peace *be* with thee. The friends ſalute thee. Greete thy friends by name.

THE GENERALL EPISTLE OF IVDE.

3 Hee warneth the godly to take heede of ſuch men, 4 that make the grace of God a cleake for their wantonneſſe: 5 and that they ſhall not eſcape vnpuniſhed, for the contempt of that grace, 6, 7 hee prooueth by three examples: 14 and alleageth the prophecie of Enoch: 20 Finally hee ſheweth the godly a meane to ouerthrow all the ſnares of thoſe deceiuers.

IVde a ſeruant of Ieſus Chriſt, and a brother of Iames, to them which are called and ſanctified b of God the Father, and c reſerued to Ieſus Chriſt:

2 Mercy vnto you, and peace and loue be multiplied.

3 1 Beloued, when I gaue all diligence to write vnto you of the d common ſaluation, it was needfull for me to write vnto you, to exhort you, that ye ſhould earneſtly e contend for *the maintenance* of the faith, which was f once giuen vnto the Saints.

4 2 For there are certaine men crept in, which were before of olde ordeined to this condemnation: 3 vngodly men *they are*, which turne the grace of our God into wantonneſſe, and * denie God the onely Lord, and our Lord Ieſus Chriſt.

5 4 I will therefore put you in remembrance, foraſmuch as yee once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, * deſtroyed them afterward which beleeued not.

6 5 The * Angels alſo which kept not their firſt eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaines vnder darkeneſſe vnto the iudgement of the great day.

7 As * Sodom and Gomorrhe, and the cities about them, which in like maner as they did, g committed fornication, and followed h ſtrange fleſh, are ſet forth for an example, and ſuffer the vengeance of eternall fire.

8 Likewiſe notwithſtanding theſe i ſleepers alſo defile the fleſh, 6 and deſpiſe k gouernment, and ſpeake euill of them that are in authoritie.

9 7 Yet Michael the Archangel, when hee ſtroue againſt the deuill, and diſputed about the body of Moſes, durſt not blame him with curſed ſpeaking, but ſaid, The Lord rebuke thee.

10 8 But theſe ſpeake euill of thoſe things, which they know not: and whatſoeuer things they know naturally as beaſts, which are without reaſon, in thoſe things they corrupt themſelues.

11 9 Woe *be* vnto them: for they haue followed the way * of Cain, and are caſt away by the deceit * of Balaams wages, and periſh in the gainesaying * of Core.

12 10 Theſe are rockes in your l feaſtes of charity, when they feaſt with you, without m all feare, feeding themſelues: * cloudes *they are* without water, caried about of windes, corrupt trees *and* without fruit, twiſe dead, *and* plucked vp by the rootes.

13 *They are* the raging waues of the ſea, foming out their owne ſhames: *they are* wandring ſtarres, to whom is reſerued the n blackeneſſe of darkeneſſe for euer.

14 And Enoch alſo the ſeuenth from Adam, prophecied of ſuch, ſaying, * Beholde, the Lord o commeth with thouſands of his Saints,

15 To giue iudgement againſt all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruel ſpeakings, which wicked ſinners haue ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their owne luſtes: * whoſe mouthes ſpeake proud things, hauing mens perſons in admiration, becauſe of aduantage.

17 11 But, yee beloued, remember the wordes which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt:

18 How that they tolde you that there ſhould be mockers * in the laſt time, which ſhould walke after their owne vngodly luſts.

19 12 Theſe are they that ſeparate themſelues from other, naturall, hauing not the Spirit.

20 But, yee beloued, edifie your ſelues in your moſt holy faith, praying in the holy Ghoſt.

21 And keepe your ſelues in the loue of God, looking for the mercy of our Lord Ieſus Chriſt, vnto eternall life.

22 13 And haue compaſſion of ſome, in putting difference:

23 And other ſaue with p feare, pulling them out of the fire, and hate euen that q garment which is ſpotted by the fleſh.

24 14 Now vnto him that is able to keepe you that yee fall not, and to preſent you faultleſſe before the preſence of his glory with ioy,

25 *That is*, to God onely wiſe, our Sauiour *be* glory, and maieſtie, and dominion, and power, both now and for euer, Amen.

a *This is put to make a difference betweene him and Iudas Iſcariot.*
b *By God the Father.*
c *Set apart by the euerlaſting counſell of God, to be deliuered to Chriſt to be kept.*
1 The end and marke whereat he ſhooteth in this Epiſtle, is, that he confirmeth the godly againſt certaine wicked men, both in wholeſome doctrine and good maners.
d *Of theſe things that pertaine to the ſaluation of all of vs.*
e *That ye ſhould defend the faith by all the might yee can, both by true doctrine and good example of life.*
f *Which was once ſo giuen, that it may neuer be changed.*
2 It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.
3 Hee condemneth this firſt in them, that they take a pretence or occaſion to waxe wanton, by the grace of God: which cannot be, but the chiefe empire of Chriſt muſt be abrogated, in that ſuch men giue vp themſelues to Satan: as at this time the ſect of the Anabaptiſts doeth, which they call Libertines.
* 2 *Pet.* 2, 1. 4 Hee ſetteth foorth the horrible puniſhment of them which haue abuſeth the grace of God to follow their owne luſtes. * *Numb.* 14, 37. 5 The fall of the Angels was moſt ſincerely puniſhed, how much more then will the Lord puniſh wicked and faithleſſe men? * 2. *Pet.* 2, 4. * *Gen.* 19, 24. g *Following the ſteps of Sodome and Gomorrhe.* h *Thus he couertly ſetteth foorth their horrible and monſtrous luſtes.* i *Which are ſo blockiſh and voide of reaſon as if all their ſenſes and wits were in a moſt deade ſleepe.* 6 Another moſt pernitious doctrine of theirs, in that they take away the authority of Magiſtrates, and ſpeake euill of them, as at this day the Anabaptiſts doe. k *It is a greater matter to deſpiſe gouernment, then the gouernors, that is to ſay, the matter it ſelfe, then the perſons.* 7 An argument of compariſon, Michael one of the chiefeſt Angels, was content to deliuer Satan, although as moſt curſed enemie, to the iudgement of God to be puniſhed: and theſe peruerſe men are not aſhamed to ſpeake euill of the powers which are ordeined of God. 8 The concluſion. Theſe men are in a double fault, to wit, both for their raſh follie in condemning ſome, and for their impudent and ſhameleſſe contempt of that knowledge, which when they had gotten, yet notwithſtanding they liued as bruite beaſts, ſeruing their bellies.

9 He foretelleth their deſtruction, becauſe they reſemble or ſhew forth Cains ſhameleſſe malice, Balaams filthy couetouſneſſe, and to be ſhort, Cores ſeditious and ambitious head.
* *Gen.* 4, 8.
* *Numb.* 22, 21. 2. *pet.* 2, 15.
* *Numb.* 16, 1.
10 Hee rebuketh moſt ſharply with many other notes and markes, both their diſhoneſtie or filthineſſe, and their fawcineſſe, but eſpecially their vaine bravery of words, and moſt vaine pride: ioyning herewithall a moſt graue and beauie threatning out of a moſt ancient prophecie of Enoch touching the iudgement to come.
l *The feaſts of charitie were certaine bankets, which the brethren that were members of the Church, kept all together, as Tertullian ſetteth them forth in his Apolog. Chap.* 3, 9.
m *Impudently, without all reuerence either to God or man.*
* 2. *Pet.* 2, 17.
n *Moſt groſſe darkeneſſe.*
* *Reuel.* 1, 7.
o *The preſent time for the time to come.*
* *Pſal.* 17, 10.
11 The riſing vp of ſuch monſters was ſpoken of before, that wee ſhould not be troubled at the newneſſe of the matter. * 1. *Tim.* 4, 1. 2. *tim.* 3, 1. 2. *pet.* 3, 3. 12 It is the propertie of Antichriſtes to ſeparate themſelues from the godly, becauſe they are not gouerned by the Spirit of God: and contrariwiſe it is the propertie of Chriſtians to edifie one another through godly prayers both in faith and alſo in loue vntill the mercy of Chriſt appeare to their full ſaluation. 13 Among them which wander and goe aſtray, the godly haue to vſe this choice, that they handle ſome of them gently, and that other ſome being euen in the very flame, they endeuour to ſaue with ſeuere and ſharpe inſtruction of the preſent danger: yet ſo, that they doe in ſuch ſort abhorre the wicked and diſhoneſt, that they eſchew euen the leaſt contagion that may be. p *By feaſring them, and holding them backe with godly ſeueritie.* q *An amplification taken from the forbidden things of the Law which did defile.* 14 He commendeth them to the grace of God, declaring ſufficiently that it is God onely that can giue vs that conſtancie which he requireth of vs.

THE

THE ORDER OF TIME,

wherevnto the Contents of this booke are to be referred.

The yeere of Chriſt.

1. &c. THE dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her ſelfe, whiles Chriſt was yet vpon the earth.

34. The dragon perſecuted Chriſt aſcending into heauen, hee fighteth and is throwen down: and after perſecuteth the Church of the Iewes.

67. The Church of the Iewes is receiued into the wilderneſſe, for three yeeres and an halfe.

70. When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiſeth vp the beaſt with ſeuen heads, and the beaſt with two heads, which make hauocke of the Church Catholike, and her Prophets for 1260 yeeres after the Paſſion of Chriſt, chap. 13. and 11.

97. The ſeuen Churches are admoniſhed of things preſent, ſomewhat before the end of Domitian his reigne, and are forewarned of the perſecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and ſignes prouoketh the world, and ſealeth the godly, chap. 6. and 7.

He ſheweth foorth examplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073. The dragon is let looſe after 1000 yeeres, and Gregory the vij. being Pope, rageth againſt Henrie the third then Emperour, chap. 20.

1217. The Dragon vexeth the world 150 yeeres, vnto Gregory the ix. who writ the Decretals, and moſt cruelly perſecuted the Emperour Frederick the ſecond.

The dragon by both the beaſts perſecuteth the Church, and putteth the godly to death, chap. 9.

1295. The dragon killeth the Prophets after 1260 yeeres, when Boniface the viij. was Pope, who was the author of the ſixt booke of the Decretals: hee excommunicated Philip the French King.

1300. Boniface celebrated the Iubile.

1301. About this time was a great earthquake, which ouerthrew many houſes in Rome.

1305. Prophecie ceaſeth for three yeeres and an halfe, vntill Benedict the ſecond ſucceeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beaſts oppugne Prophecie, chap. 13.

Chriſt defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with ſingular iudgements, chap. 16.

Chriſt giueth his Church victorie ouer the harlot, chap. 17. and 18. Ouer the two beaſts, chap. 19. Ouer the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Chriſt Ieſus, chap. 21. and 22.

THE

THE REVELATION OF SAINT IOHN THE APOSTLE AND Euangeliſt with the Annotations of *Francis Iunius.*

CHAP. I.

2 *He declareth what kind of doctrine is here handled,* 8 *euen his that is the beginning and ending.* 12 *Then the myſtery of the ſeuen Candleſtickes and ſtarres,* 20 *is expounded.*

1 This Chapter hath two principall parts, the title or inſcription, which ſtandeth in ſtead of an exordium: and a narration going before the whole prophecie of this booke: The inſcription is double, generall and particular. The generall conteineth the kind of prophecie, the authour, and, matter, inſtruments, and maner of communicating the ſame, in the firſt verſe: the moſt religious faithfulneſſe of the Apoſtle as a publike witneſſe, verſe 2. And the vſe of communicating the ſame taken from the promiſe of God, and from the circumſtance of the time, verſe the third.

THE 1 a Reuelation of b Ieſus Chriſt, which God gaue vnto him, to ſhewe vnto his ſeruants things which muſt ſhortly be done: which hee ſent, and ſhewed by his Angel vnto his ſeruant Iohn,

2 Who bare record of the word of God, and of the teſtimonie of Ieſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is he* that readeth, and they that heare the words of this prophecie, and keepe thoſe things which are written therein: for the time is at hand.

4 2 Iohn to the ſeuen Churches which are in Aſia, Grace *be* with you, and peace 3 from him, c Which * is, and Which was, and Which is to come, and from 4 the d ſeuen Spirits which are before his Throne,

5 And from Ieſus Chriſt 5 which is that * faithfull witneſſe, *and* * that firſt begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his * blood,

6 And made vs * Kings and Prieſts vnto God euen his Father, to him, *I ſay*, *be* glory, and dominion for euermore, Amen.

7 Behold, he commeth with * clouds, and euery e eye ſhall ſee him: yea, euen they which pearced him thorow: and all kindreds of the earth ſhall waile before him. Euen ſo, Amen.

8 6 I * am f Alpha and Omega, the beginning and ſ ending, ſaith the Lord, Which is, and Which was, and Which is to come, *euen* the Almighty.

9 7 I Iohn euen your brother and companion in tribulation, and in the kingdome and patience of Ieſus Chriſt, was in the g Ile called Patmos, for the word of God, and for the witneſſing of Ieſus Chriſt.

10 And I was *rauiſhed* in h ſpirit on the i Lords day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that firſt and that laſt: and that which thou ſeeſt write in a booke, and ſend it vnto the ſeuen Churches which are in Aſia, vnto Epheſus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 8 Then I turned backe to k ſee the voyce that ſpake with me: 9 and when I was turned, I ſawe ſeuen golden candleſtickes,

13 And in the mids of the ſeuen candleſtickes, one like vnto the ſonne of man, cloathed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and haires *vvere* white as white wool, & as ſnow, & his eyes *vvere* as a flame of fire,

15 And his feet like vnto fine braſſe burning as in a fornace: and his voyce as the ſound of many waters.

16 And he had in his right hand ſeuen ſtarres: and out of his mouth went a ſharpe two edged ſword, and his face *ſhone* as the ſonne ſhineth in his ſtrength.

17 10 And when I ſawe him, I fell at his feete as dead: 11 then he laide his right hand vpon me, ſaying vnto me, Feare not: 12 I am that * firſt

6 A confirmation of the ſaluation aforegoing, taken from the words of God himſelfe: in which he auoucheth his operation in euery ſingular creature, the immutable eternitie that is in himſelfe, and his omnipotencie in all things: and concludeth in the vnitie of his owne eſſence, that Trinitie of perſons, which was before ſpoken of.

7 The narration opening the way to the declaring of the authoritie and calling of Saint Iohn the Euangeliſt in this ſingular Reuelation, and to procure faith, and credit vnto this prophecie. This is the ſecond part of this Chapter conſiſting of a propoſition and an expoſition. The propoſition ſheweth, firſt who was called vnto this Reuelation, in what place, & how occupied, verſe 9. Then at what time and by what meanes, namely, by the ſpirit and the word, and that on the Lords day, which day euer ſince the reſurrection of Chriſt, was conſecrated for Chriſtians vnto the religion of the Sabbath: that is to ſay, to be a day of reſt, verſe 10. Thirdly, who is the authour that calleth him, and what is the ſum of his calling.

a An opening of a ſecret and hid thing.

b Which the Sonne opened to vs out of his Fathers boſome by Angels. 2 This is the particuliar or ſingular inſcription, where in ſaluation is written vnto certaine Churches by name, which repreſent the Church Catholike: and the certainty and the trueth of the ſame is declared, from the Authour thereof, vnto the eight verſe. 3 That is, from God the Father, eternall, immortall, immutable: whoſe vnchangeableneſſe S. Iohn declareth by a forme of ſpeach which is vndeclined. For there is no incongruitie in this place, where, of neceſſitie the words muſt be attempered vnto the myſteries, and not the myſteries corrupted or impaired by the word. c By theſe three times, Is, Was and ſhall be, is ſignified this word Iehouah, which is the proper name of God. * *Exod.* 3, 14. 4 That is, from the holy Ghoſt which proceedeth from the Father and the Sonne. This Spirit is one in perſon according to his ſubſiſtencie: but in communication of his vertue, and in demonſtration of his diuine workes in thoſe ſeuen Churches, doeth ſo perfectly manifeſt himſelfe, as if there were ſo many Spirits, euery one perfectly working in his owne Church, wherefore after Chap. 5, 6. they are called the ſeuen hornes and ſeuen eyes of the Lambe, as much to ſay, as his moſt abſolute power and wiſedome: and Chap. 3, 1. Chriſt is ſaid to haue there ſeuen Spirits of God, and Chap. 4. 5. it is ſaid, that ſeuen lampes doe burne before his throne, which alſo are thoſe ſeuen Spirits of God. That this place ought to be ſo vnderſtood, it is thus prooued. For firſt grace and peace is aſked by prayer of this Spirit, which is a diuine worke, and in action incommunicable, in reſpect of the moſt high Deitie. Secondly, he is placed betweene the Father and the Sonne, as ſet in the ſame degree of dignitie and operation with them. Beſides he is before the throne, as of the ſame ſubſtance with the Father and the Son: as the ſeuen eyes and ſeuen hornes of the Lambe. Moreouer, theſe ſpirits are neuer ſayde to adore God, as all other things are. Finally, that is the power whereby the Lambe opened the booke, and looſed the ſeuen ſeales thereof when none could be found amongſt all creatures by whom the booke might be opened Chap. 5. Of theſe things long agoe, Maſter Iohn Luid of Oxford wrote learnedly vnto mee. Now the holy Ghoſt is ſet in order of words before Chriſt, becauſe there was in that which followeth, a long proceſſe of ſpeach to be vſed concerning Chriſt. d Theſe are the ſeuen ſpirits, which are, afterward, Chap. 5. verſe 6. called the hornes and eyes of the Lambe, and are now made as a garde waiting vpon God. 5 A moſt ample and graue commendation of Chriſt, firſt from his offices the Prieſthood and kingdomes, ſecondly from his benefits, as his loue toward vs, and waſhing vs with his blood, in this verſe, and communication of his kingdome and Prieſthood with vs: thirdly from his eternall glory and power, which alwayes is to be celebrated of vs verſe 6. Finally from the accompliſhment of all things once to be effected by him, at his ſecond comming. what time hee ſhall openly deſtroy the wicked, and ſhall comfort the godly in the trueth, verſe 7. * *Pſal.* 89, 38. * 1. *Cor.* 15, 21. *coloſſ.* 1. 18. * *Heb.* 9, 14. 1. *pet.* 1, 29. 1. *Iohn* 1, 9. * 2. *Pet.* 2, 5. * *Eſai.* 3, 14. *matth.* 24, 30. *inde* 14 e All men.

f I am he before whom there is nothing, yea, by whom euery thing that is made, was made and ſhall remaine though all they ſhou'd periſh

g Patmos is one of the yles of Sporas whither Iohn was baniſhed as ſome write. h This is that holy rauiſhment expreſſed, wherwith the Prophets were rauiſhed, and being as it were carried out of the world were conuerſant with God, and ſo Ezekiel ſaith often that hee was carried from place to place of the Lords Spirit. and that the Spirit of the Lord fell vpon him. i Hee calleth it the Lords day, which Paul calleth the firſt day of the weeke. 1. Cor. 16, 2

8 The expoſition, declaring the third and laſt point of the propoſition (for the other points are euident of themſelues) wherein is ſpoken firſt of the authour of his calling vnto the 17. verſe. Secondly of the calling it ſelfe vnto the end of the Chap. And firſt of all the occaſion is noted in this verſe, in that S Iohn turned himſelfe towards the viſion: after is ſet downe the deſcription of the authour in the verſes following. 13, 14, 15, 16.

k To ſee him whoſe voyce I had heard. 9 The deſcription of the Authour, which is Chriſt: by the candleſticks that ſtandeth about him, that is the Churches that ſtand before him, and depend vpon his direction, in this verſe: by his properties, that hee is one furniſhed with wiſdome and dexteritie to the atchieuing of great things, verſe 13. and ancient gravitie and moſt excellent ſight of the eye, verſe 14. with ſtrength inuincible and with a mighrie word, verſe 15. By his operations, that he ruleth the miniſtery of his ſeruants in the Church, giueth the effect thereunto by the ſword of his word, and enlightening all things with his countenance, doeth moſt mightily prouide for euery one by his diuine prouidence, verſe 16. 10 A religious feare that goeth before the calling of the Saints, and their full confirmation to take vpon them the vocation of God.

11 A diuine confirmation is this calling partly by ſigne and partly by word of power.

12 A moſt elegant deſcription of this calling conteined in three things, which are neceſſary vnto a iuſt vocation: firſt the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verſe, for that hee is eternall and omnipotent, verſe 18. Secondly, the ſum of this propheticall calling, and reuelation, verſe 19. Laſtly a declaration of thoſe perſons vnto whom this prophecie is by the commandement of God directed in the deſcription thereof, verſe 20. * *Eſai.* 41, 4.

and

and that last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 13 Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 14 The mystery of the seuen starres which thou saweſt in my right hand, and the seuen golden candlestickes *is this*, The seuen starres are the 1 Angels of the seuen Churches: and the seuen candlestickes which thou saweſt, are the seuen Churches.

13 The summe of this prophecie, that the Apostle must write whatsoeuer he should see, adding nothing, nor taking away any thing, as verse 2. Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time contained in the second and third Chapters, the other part is of those things which were to come, contained in the rest of this booke.

14 That is, the things which was mysticall, signified by the particulars of the vision before going.

1 *By the Angels he meaneth the Ministers of the Church.*

CHAP. II.

1 *Iohn is commanded to write those things which the Lord knew necessarie to the Churches of Ephesus.* 8 *Of the Smyrnians,* 12 *of Pergamus,* 18 *and of Thyatira,* 25 *that they keepe those things which they receiued of the Apostles.*

1 The former part of this booke is comprised in a narration of those things which then were as S. Iohn taught vs, chap. 1. 19. it belongeth wholly to instructiō and in these 2. next Chapters, conteineth seuen places according to the number and condition of those Churches which were named before. Chap. 1, 11. figured verse 12. and distributed most aptly into their Pastors and flockes verse 20. which verse of that Chap. is as it were a passage vnto the first part. Euery one of the seuen places hath three principall members, an Exordium taken from the person of the Authour: a Proposition, in which is praise and commendation of that which is good, reprehension of that which is euill: and instruction conteining either an exhortation alone, or withall a dissuasion opposite vnto it, and a conclusion stirring vnto attention by diuine promises. And this first place is vnto the Pastours of the Church of Ephesus. 2 The exordium wherein are conteined the speciall praises of Christ Iesus the Authour of this prophecie, out of the 16 and 13. verse of the first Chapter. 3 The proposition, first condemning the Pastour of this Church verse 2, 3. then reprooving him, verse 4. after informing him and withall threatning that hee will translate the Church to another place, verse 5. This commination or threat Christ mitigateth by a kind of correction, calling to minde the particular vertue and pietie of the Church, which God neuer leaueth without recompense verse 6. Concerning the Nicolaitans see after vpon the 11 verse. y *To deale with thee for.* 4 The conclusion, containing a commaundement of attention and a promise of euerlasting life, shadowed out in a figure of which Genes. 2, 9. 5 That is, in Paradise after the maner of the Hebrew phrase. b *Thus Christ speaketh as the Mediator.* 6 The second place is vnto the Pastours of the Church of the Smyrnians. The exordium is taken out of the 17 and 18 verses of the first Chap. c *Smyrna was one of the cities of Ionia in Asia.* 7 The proposition of praise is in this verse and of exhortation ioyned with promise, is in the next verse.

1 VNto the Angel of the Church of Ephesus write, 2 These things saith he that holdeth the seuen starres in his right hand, and walketh in the mids of the seuen golden candlesticks.

2 3 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them lyars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue *somewhat* a against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent and doe the first workes: or else I will come against thee shortly, and will remoue thy candlestick out of his place, except thou amend.

6 But this thou hast that thou hatest the workes of the Nicolaitanes, which I also hate.

7 4 Let him that hath an eare heare what the Spirit saith vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life which is in 5 the middes of the b Paradise of God.

8 ¶ 6 And vnto the Angel of the Church of the c Smyrnians write, These things saith hee that is first and last, which was dead and is aliue.

9 7 I know thy workes and tribulation, and pouertie (but thou art rich) and *I know* the blasphemie of them, which say they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that yee may be tried, and ye shall haue 8 tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 9 Let him that hath an eare heare what the Spirit saith vnto the Churches. He that ouercommeth shall not be hurt 10 of the second death.

12 11 And to the Angel of the Church, which is at d Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 12 I know thy workes, and where thou dwellest, *euen* where Satans throne is, and thou keepest my Name, and hast not denied my faith, euen in e those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the doctrine of * Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should f eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them that maintaine the doctrine of the 13 Nicolaitanes, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

17 14 Let him that hath an eare, heare what the spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate 15 of the g Manna that is hid, and will giue him a h 16 white stone, and in the stone a new 17 name written, which no man knoweth, sauing he that receiueth it.

18 ¶ And vnto 18 the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know 19 thy workes and thy loue, and i seruice & faith, and thy patience, and thy workes, and that *they are* moe at the last, then at the first.

20 Notwithstanding, I haue a few things against thee, that thou suffereſt the woman Iezabel which calleth herselfe a propheteſſe, to teach and to deceiue my seruants, to make them commit k fornication and to eat meate sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

8 That is, often yeeres. For so commonly both in this booke and in Daniel, yeeres are signified by the name of dayes: that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because Saint Iohn wrote this booke in the end of Domitian the Emperour his reigne, as Iustine and Ireneus doe witnesse, it is altogether necessarie that this should be referred vnto that persecution which was done by the authoritie of the Emperour Traian, who began to make hauocke of the Christian Church in the tenth yeere of his reigne, as the Historiographers doe write: and his bloody persecution continued vntill Adrian the Emperour had succeeded in his place: the space of which time is precisely tenne yeeres, which are here mentioned.

9 The conclusions as verse 7. 10. See Chap. 20, 6.

11 The third place is vnto the Pastors of Pergamus. The Exordium is taken out of the 16. verse of the first Chapter.

d *Pergamus was the name of a famous citie in old time in Asia, where the Kings of the Attalians were alwayes resident.* 12 The proposition of praise is in this verse, of reprehension in the two following, and of exhortation ioyned with a conditionall threate, verse 16. Now this Antipas was the Angel or minister of the Church of Pergamus, as Aretas writeth. e *The faith of them of Pergamus is so much the more highly commended because they remained constant euen in the very heat of persecution.* * *Num.* 24, 14. *and* 25, 1. f *That which is here spoken of things offered to idoles, is meant of the same kinde which Paul speaketh of,* 1. Cor. 10, 13. 13 Which follow the footsteps of Balaam, and such as are abandoned vnto all filthinesse, as he shewed in the verse a foregoing, and is here signified by a note of similitude. And thus also must the sixt verse bee vnderstood. For this matter especially Ireneus must be consulted withall. 14 The conclusion, standing of exhortation as before, and of promise. g *Hee alludeth to that sermon which wee reade of Iohn* 6. *and to the place we finde* Psalmes 105, 40. h *Aretas writeth, that such a stone was wont to be giuen to wrestlers at games, or else that such stones did in olde time witnesse the quitting of a man.* 15 The bread of life, inuisible, spirituall, and heauenly, which is kept secretly with God, from before all eternitie. 16 Which is a signe and witnesse of forgiuenesse and remission of sinnes, of righteousnesse and true holinesse, and of puritie vncorrupted, after that the old man is killed. 17 A signe and testimonie of newnesse of life in righteousnesse and true holinesse, by putting on the new man, whom none doeth inwardly know, saue the spirit of man which is in himselfe, the praise whereof is not of man, but of God Rom. 2, 28. 18 The fourth place is vnto the Pastours of Thyatira. The exordium is taken out of the 14 and 15. verses of the first Chapter. 19 The proposition of prayse is in this verse: of reprehension, for that they tolerated with them, the doctrine of vngodlinesse and vnrighteousnesse, is verse 20. the authours whereof though they were called backe of God, yet repented not verse 21. wherevnto is added a most heauie threatning, verse 22 and 23. of a conditionall promise, and of exhortation to hold fast the trueth, is in the two verses following. i *So hee calleth those offices of charity which are done to the saints.* k *By Fornication, is oftimes in the Scripture idolatrie meant.*

22 Behold

22 Behold, I will caſt her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death, and all the Churches ſhall know that I am he which * ſearch the reines and hearts: and I will giue vnto euery one of you according vnto your works.

24 And vnto you I ſay, the reſt of them of Thyatira, As many as haue not this learning, neither haue knowen the l deepeneſſe of Satan (as they ſpeake) I will m put vpon you none other burden,

25 But that which ye haue already, holde faſt till I come.

26 20 For he that ouercommeth and keepeth my words vnto the end, to him will I giue 21 power ouer nations.

27 * And he ſhall rule them with a rod of yron: *and* as the veſſels of a potter, ſhall they be broken:

28 Euen as I receiued of my Father, ſo will I giue him 22 the morning Starre.

29 Let him that hath an eare, heare what the Spirit ſaith to the Churches.

* 1. *Sam.* 16, 7. *pſal.* 7, 10. *iere.* 11. 20. *and* 17, 10.

l *He pointeth out the bragging of certaine men, which boaſted of their deepe, that is, plentifull and common knowledge, which notwithſtanding is deuiliſh.*

m *I will ſpeake no worſe thing againſt you, being content to haue ſhewed you what I require to be in you.*

20 The concluſion, wherein Chriſt aſſureth vnto his ſeruants the communion of his Kingdome and glory, in this verſe and the next following, and commandeth an holy attention in the laſt verſe.

21 That is, I will make him a King by communion with me, and my fellow heire, as it is promiſed, Mat. 19, 28. and 25, 34. Rom. 8, 17. and 1 Cor. 6, 3. Epheſ. 2, 6. and 1. Tim. 2, 12. Apoc. 3, 21. and 4 4. * *Pſal.* 2, 9.

22 The brightneſſe of greateſt glory and honour neere approaching vnto the light of Chriſt, who is the Sonne of righteouſneſſe, and our head, Math. 4.

CHAP. III.

1 *The fift Epiſtle ſent to the Paſtore of the Church of Sardis,* 7 *of Philadelphia,* 14 *And of the Laodiceans,* 16 *that they be not luke warme,* 20 *but endeuour to further Gods glory.*

1 AND write vnto the Angel of the Church which is at a Sardis, Theſe things ſaith he that hath the ſeuen Spirits of God, and the ſeuen ſtars, 1 I know thy works: for thou haſt a b name that thou liueſt, but thou art dead.

2 Be weake, and ſtrengthen the things which remaine, that are c readie to die: for I haue not found thy worke perfit before God.

3 Remember therefore, how thou haſt receiued and heard, and hold faſt and repent. * If therefore thou wilt not watch, I will come on thee as a thiefe, and thou ſhalt not know what houre I will come vpon thee.

4 *Notwithſtanding* thou haſt a few names yet in Sardis, 3 which haue not defiled their garments: and they ſhall walke with me in 4 white: for they are d worthy.

5 He 5 that ouercommeth, ſhall be cloathed in white aray, and I will not put out his Name out of the * booke of life, but I will confeſſe his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

7 ¶ 6 And write vnto the Angel of the Church which is of Philadelphia, Theſe things ſaith hee that is Holy, and True, which hath the e key of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth.

8 7 I know thy workes: behold I haue ſet before thee an open doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my Name.

9 Behold, I will make them f of the Synagogue of Satan, which call themſelues Iewes, and are not, but doe lie: behold, *I ſay*, I will make them that they ſhall come 8 and worſhip before thy feet, and ſhall know that I haue loued thee.

10 Becauſe thou haſt 9 kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the world, to try them that dwell vpon the earth.

11 Behold, I come ſhortly: hold that which thou haſt, that no man take thy crowne.

12 9 Him that ouercommeth, will I make a pillar in the Temple of my God, and he ſhall goe no more out: 10 and I will write vpon him the Name of my God, and the name of the city of my God, *vvhich is* the new Ieruſalem, which commeth downe out of heauen from my God, and *I vvill vvrite vpon him* my new Name.

13 Let him that hath an eare, heare what the Spirit ſayeth vnto the Churches.

14 11 And vnto the Angel of the Church of the Laodiceans write, Theſe things ſaith h Amen, the faithfull and true witnes, that i beginning of the creatures of God.

15 12 I know thy works, that thou art neither cold not hote: I would thou wereſt cold or hot.

16 Therefore becauſe thou art luke warme, and neither cold nor hote, it will come to paſſe, that I ſhall ſpew thee out of my mouth.

17 For thou ſayeſt, I am rich, and increaſed with goods, and haue need of nothing, and knoweſt not how thou art wretched and miſerable, 13 and poore, and blind, and naked.

18 I counſell thee to buy of me gold tryed by the fire, that thou mayeſt be made rich: and white raiment, that thou mayſt be cloathed, and that thy filthy nakedneſſe doe not appeare: and anoint thine eyes with eye ſalue, that thou mayeſt ſee.

19 As many as I loue, * I rebuke and chaſten: be k zealous therefore and amend.

20 Behold, I ſtand at the doore, and knocke, 14 If any man heare my voyce, and open the doore, I will come in vnto him, and will ſup with him, and he with me.

21 15 To him that ouercommeth, will I graunt to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſayeth vnto the Churches.

1 The fift place is vnto the Paſtors of Sardis. The exordium is taken out of the 4. and 16. verſes of the 1 Chap.

a *Sardis is the name of a moſt flouriſhing and famous Citie, where the Kings of Lydia kept their courts.*

2 The propoſition of reproofe is in this verſe: of exhortation ioyned with a threatning in the two verſes that follow, and of qualification by way of correction vnto the comfort of the good which yet remained there, verſe 4.

b *Thou art ſaid to liue, but art dead in deede.*

c *Other things, whoſe ſtate is ſuch, that they are now going, and vnleſſe they be confirmed, will periſh forthwith.*

* *Chap.* 16, 15. 1. *theſ.* 5, 2. 2 *pet.* 3, 10.

3 That is, who haue with all religion guarded themſelues from ſinne and contagion, euen from the very ſhew of euil, as S. Iude exhorteth, verſe 23. 4 Pure from all ſpot and ſhining with glory. So it is to be vnderſtood alwayes hereafter as in the next verſe. 5 The concluſion ſtanding vpon a promiſe and a commandement as before. d *They are meet and fit, to wit, becauſe they are iuſtified in Chriſt, as they haue truely ſhewed it: for he is righteous that worketh righteouſneſſe: but ſo, as the tree bringeth forth the fruit. Looke Rom.* 8, 13. * *Chap.* 20, 12. *and* 21, 27. *phil.* 5, 3. 6 The ſixt place is vnto the Paſtors of Philadelphia. The exordium is taken out of the 18. verſe of the 1 chapter. e *All power of rule in commaunding and forbidding, deliuering and puniſhing. And the houſe of Dauid is the Church, and the continuall promiſe of Dauids Kingdome belongeth to Chriſt.* 7 The propoſition of praiſe is in this verſe, of promiſes, to bring home againe them that wander, verſe 9. and to preſerue the godly, verſe 10. and of exhortation, verſe 11.

f *I will bring them to that caſe.*

8 That is, fall down and worſhip either thee ciuily, or Chriſt religiouſly at thy feete (and thus I had rather take it) whether here in the Church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verely ſhall fulfill his word.

g *Becauſe thou haſt bene patient and conſtant, as I would my ſeruants ſhould be.*

9 The concluſion, which conteineth a promiſe and a commandement.

10 That is, the new man ſhall be turned after his Father, Mother, and head Chriſt.

11 The ſeuenth place is vnto the paſtors of the Church of Laodicea. The exordium is taken out of the 15. verſe of the 1. chapter.

h *Amen ſoundeth as much in the Hebrew tongue, as Truely, or Trueth it ſelfe.*

i *Of whom all things that are made, haue their beginning.*

12 The propoſition of reproofe is in this verſe, whervnto is adioyned a threatning, verſe 16 with a confirmation declaring the ſame, verſe 17. and of exhortation vnto faith and repentance, verſe 18, 19. whervnto is added a conditionall promiſe verſe 20.

13 The ſpirituall miſery of men is metaphorically expreſſed in three points: vnto which are matched as correſpondent thoſe remedies which are offered, verſe 18. * *Prou.* 3, 12. *hebr.* 12, 5. k *Zeale is ſet againſt them which are neither hote nor cold.* 14 This muſt be taken after the maner of an allegory, as Iohn 14, 23. 15 The concluſion, conſiſting of a promiſe, as chap. 2, verſe 26. and of an exhortation. Hitherto hath bin the firſt part of the booke of the Apocalypſe.

CHAP. IIII.

1 *Another viſion conteining the glory of Gods Maieſty:* 8 *which is magnified of the foure beaſts,* 10 *and the foure and twenty Elders.*

AFter 1 this I looked, and behold, a doore was open in heauen, and the firſt voyce which I

1 Hereafter ſolloweth the ſecond part of this booke, altogether propheticall, foretelling thoſe things which were to come, as was ſaid before, Chap. 1, 19. This is diuided into two hiſtories: one common vnto the whole world, vnto the 9. Chapter: and another ſingular of the Church of God, thence vnto the 22 chapter. And theſe hiſtories are ſaid to be deſcribed in ſeuerall bookes, chap. 5, 1. and 10, 2. Now this verſe is as it were a paſſage from the former part vnto this ſecond: where it is ſaid, that the heauen was opened, that is, that heauenly things were vnlocked, and that a voice as of a trumpet ſounded in heauen to ſtirre vp the Apoſtle, and call him to the vnderſtanding of things to come. The firſt hiſtory hath two parts: one of the cauſes of things done, and of this whole Reuelation, in that and the next chapter. Another of the actes done, in the next 4 chapters. The principall cauſes according to the diſtinction of perſons in the vnitie of the diuine eſſence, and according to the oeconomie or diſpenſation thereof, are two. One the beginning, which none can approach vnto, that is, God the Father, of whom is ſpoken in this chapter. The other, the Sonne, who is the meane cauſe, eaſie to be approached vnto vs in reſpect that he is God and man in one perſon: of whom Chap. 5.

heard,

heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shew thee things which must be done hereafter.

2 And [a] immediatly I was *rauished* [a] in the spirit; [3] and beholde, a throne was set in heauen, and one sate vpon the throne.

3 [4] And he that sate, was to looke vpon, like vnto a Iasper stone, and a sardine, and there *vvas* a rainebow round about the throne, in sight like to an emeraud.

4 [5] And round about the throne *vvere* foure and twentie seats, and vpon the seats I saw foure and twentie Elders sitting, cloathed in white rayment, and had on their heads crownes of gold.

5 [6] And out of the throne proceeded lightnings, and thundrings and voices, and there were seuen lampes of fire burning before the throne, which are the seuen spirits of God.

6 [7] And before the throne there *vvas* a Sea of glasse like vnto chrystall: and in the midst of the throne, and round about the throne *vvere* foure beastes, full of eyes before and behinde.

7 And the first beast *vvas* like a lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast *vvas* like a flying Eagle.

8 And the [b] foure beasts had each one of them sixe wings about him, and they were full of eyes within, and they ceased not [8] day nor night, saying, Holy, holy, holy, Lord God Almighty, Which was, and which is, and which is to come.

9 And when those beastes [c] gaue glory, and honour and thanks to him that sate on the throne, which liueth for euer and euer,

10 [9] The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euermore, and cast their crownes before the throne, saying,

11 [10] Thou art * worthy, O Lord, [11] to receiue glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and haue beene created.

vpon the throne, [3] a booke written within, and on the backside sealed with seuen seales.

2 And I saw a strong Angel which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 [3] And no man in heauen nor in earth, neither vnder the earth, was able to open the book, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.

5 [5] And one of the Elders said vnto me, Weepe not: behold, that * [6] Lion which is of the tribe of Iuda, that roote of Dauid, hath obtained to open the booke, and to loose the seuen seales thereof.

6 Then I beheld, and loe, [7] in the mids of the throne, and of the foure beasts, and in the mids of the Elders stood a Lambe, as though he had bene killed, which had seuen hornes, and seuen eyes, which are the seuen spirits of God, sent into all the world.

7 [8] And he came, and tooke the booke out of the right hand of him that sate vpon the throne.

8 [9] And when hee hath taken the booke, the foure beasts, and the foure and twenty Elders fell downe before the Lambe, hauing euery one [10] harpes and golden vials full of odours, which are the [a] prayers of the Saints.

9 And they sung a [b] new [11] song, saying, [12] Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation.

10 And hast made vs vnto our God * Kings, and Priests, and we shall reigne on the earth.

11 [13] Then I beheld, and I heard the voice of many Angels round about the throne, and *about* the beasts and the Elders, [14] & there *vvere* * [c] ten thousand times ten thousand, and thousand thousands,

12 Saying with a loude voyce, Worthy is the Lambe that was killed, to [d] receiue power, and riches,

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2 The maner of reuelation, as before, 1, 10.

a *Looke Chap.* 1, 12.

3 A description of God the Father, and of his glorie in the heauens, framed vnto the maner of men, by his office, nature, company, attending, effect, instruments and euents that follow afterwards. In this verse, hee is presented in office a iudge, as Abraham sayd, Gen. 18. which is declared by his throne, as an enligne of iudgement, and his sitting therevpon.

4 By his nature, in that he is the Father, most glorious in his owne person, and with his glory ouershining all other things.

5 By the company attending about him in that, as that must high Iudge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and Kings, Chap. 1, 6. and 5, 10.

6 By effects, in that most mightily he speaketh all things by his voice and word, as Psal. 29, 3. and with the light of his spirit and prouidence perviseth and passeth through all. 7 By instruments vsed, in that he both hath a most readie treasurie, & as it were a workehouse excellently furnished with all things, vnto the executing of his will, which things flow from his commandement, as is repeated, chap. 15, 2. And hath also the Angels most ready administers of his counsels and pleasure vnto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments, without life last mentioned, couragious as lions, mightie as buls, wise as men, swift as eagles, verse 7. most apt vnto all purposes, as furnished with wings on euery part, most piercing of sight, and finally pure and perfect Spirits, alwayes in continuall motion, verse 8.

b Euery beast had sixe wings. 8 By euents, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Iudge, omnipotent, eternall and immurable, vers. 8. and also after their example hee is glorified of holy men (verf. 9.) in signe and in speach, verse 10, 11.

c *God is sayd to haue glory, honour, kingdome, and such like giuen vnto him, when we godly and reuerently set forth that which is properly and onely his.* 9 Three signes of diuine honour giuen vnto God, prostration or falling downe, adoration and casting their crownes before God, in which the godly, though made kings by Christ, doe willingly emptie themselues of all glory, mooued with a religious respect of the maiesty of God. 10 The summe of their speach: that all glory must be giuen vnto God: the reason, because hee is the eternall beginning of all things, from whose only will they haue their being and are gouerned: and finally in all respects are that which they are. * *Chap.* 5, 12. 11 That is, that thou shouldest challenge the same to thy self alone. But as for vs, we are vnworthy, that euen by thy goodnes we should be made partakers of this glory. And hitherto hath bin handled the principall cause vnapproachable, which is God.

3 Here are shewed the occasions for which this principall cause, and this Reuelation was also necessary: the same are three, the first a present vision of the booke of the counsels of God, concerning the gouernment of this whole worlde, which booke is sayd to be layd vp with the Father as it were in his hand: but shut and vnknowen vnto all creatures, in this verse. The second is a religious desire of the Angels of God to vnderstand the mysteries of this booke, verse 2. whereof see 1. Pet. 1 12. The third is a lamentation of Sain. Iohn and all the godly, mooued by the same desire, verse 4. when they sawe that it was a thing vnpossible for any creature to effect: which is declared in the third verse.

4 Thus neither of them that are in heauen, nor of them which are in the earth, &c. And this I like better. Now this enumeration of partes is sufficient to the denying of the one and the other in the earth: and another vnder the earth in the sea, as is after declared, verse 13.

CHAP. V.

1 *The booke sealed with seuen seales,* 3 *which none could open.* 6 *That Lambe of God,* 9 *is thought worthy to open,* 12 *euen by the consent of all the company of heauen.*

1 A passing vnto the second principall cause, which is the Sonne of God, God and man, the mediator of all, as the eternall word of God the Father manifested in the flesh. This chapter hath two parts: one that prepareth the way vnto the Reuelation, by rehearsall of the occasions that did occurre in the first foure verses. Another, the history of the Reuelation of Christ, thence vnto the end of the chapter.

1 A ND I saw in the [2] right hand of him that sate

2 That is, in the very right hand of God.

3 The second part of this chapter, in which is set downe the Reuelation of the Sonne, as before was said. This part conteineth first an history of the maner how God prepared S. Iohn to vnderstand this Reuelation in this verse. Secondly, the Reuelation of the Sonne himselfe vnto the 7 verse. Thirdly, the accidents of this Reuelation, in the rest of the chapter. The maner how, is here described in two sorts, one from without him, by speech in this verse. Another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following. * *Gen.* 49, 6. 6 That is, the most mighty and most approoued Prince: according to the vse of the Hebrew speach. 7 The summe of this Reuelation: Christ the mediator taketh and openeth the booke, verse 6, 7. Therefore in his Reuelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediatour betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as slaine, and making intercession for vs by the vertue and merit of his euerlasting sacrifice, is armed with the Spirit of God, in his own person, that is, with the power and wisdom of God essentially vnto the gouernment of this whole world. 8 The fact of Christ the Mediator, that he commeth vnto the throne of the Father, of which chap. 4. and taketh the booke out of his hand to open it. For that he opened it, it is first expressed, chap. 6, 1 &c. 9 Now follow in the ende the accidents of the Reuelation last spoken of that all the holy Angels, and men did sing vnto him: both the chiefe, verse 9, 10. and common order of Angels, verse 11, 12. and of all things created, verse 13. the princes of both sorts agreeing there vnto, verse 14. 10 The symbols or signes of praise, sweet in sauour, and acceptable vnto God. See chap. 8, 3. a *Looke chap.* 9, 3. b *No common song.* 11 That is compoſed according to the present matter: the Lambe hauing receiued the booke, as it were with his feete, and opened it with his hornes, as is said in the Canticles. 12 The song of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his benefits, both which we haue receiued of himselfe (as are the suffering of his death, our redemption vpon the crosse by his blood in this verse: and our communion with him in Kingdome and Priesthood, which long ago he hath granted vnto vs with himselfe) and which we hereafter hope to obtaine, as our kingdome to come in Christ, in the verse following. * *Chap.* 1, 6. 1. *pet.* 2, 9. 13 The consent of the common order of Angels, answering in melody vnto their Princes that stood by the throne. 14 A number finite, but almost infinitie for one infinitie in deede, as Dan. 7, 10. * *Daniel* 7, 10. c By this is meant a great number. d To haue all prayse giuen to him, as to the mightiest and wisest, &c.

ches,

ches, and wiſdome, and ſtrength, and honour, and glory, and praiſe.

13 15 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the ſea, and all that are in them, heard I ſaying, Praiſe, and honour, and glory, and power *be* vnto him, that ſitteth vpon the throne, and vnto the Lambe for euermore.

14 16 And the foure beaſts ſaid, Amen, and the foure and twenty Elders fell downe and worſhipped him that liueth for euermore.

15 The conſent of all the common multitude of the creatures.
16 A confirmation of the praiſe before going, from the conteſtation of the Nobles, expreſſed in word and ſignes, as once or twiſe before this.

CHAP. VI.

1 The Lambe openeth the firſt ſeale of the booke. 3 The ſecond, 5 the third, 7 the fourth, 9 the fifth, 12 and the ſixth, and then ariſe murders, famine, peſtilence, outcries of Saints, earthquakes, and diuers ſtrange ſights in heauen.

1 AFter I beheld when the Lambe had opened one of the ſeales, and I heard one of the foure beaſtes ſay, as *it were* the noiſe of thunder, Come and ſee.

2 Therefore 1 I beheld, and loe, there *was* a white horſe, and he that ſate on him, had a bow, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And 3 when he had opened the ſecond ſeale, I heard the ſecond beaſt ſay, Come and ſee.

4 And there went out another horſe, *that was* red, and power was giuen to him that ſate thereon to take peace from the earth, and that they ſhould kill one another, and there was giuen vnto him a great ſword.

5 4 And when he had opened the third ſeale, I heard the third beaſt ſay, Come and ſee. Then I beheld, and loe, a blacke horſe, and hee that ſate on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beaſts ſay, A a meaſure of wheate for a penny, and three meaſures of barley for a penny, 5 and oyle, and wine hurt thou not.

7 6 And when he had opened the fourth ſeale, I heard the voyce of the fourth beaſt ſay, Come and ſee.

8 And I looked, and behold, a pale horſe, and his name that ſate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with beaſts of the earth.

9 7 And when hee had opened the fifth ſeale, I ſaw vnder the altar the ſoules of them that were killed for the word of God, and for the teſtimony which they maintained.

10 And they cried with a loud voyce, ſaying, How long, Lord, which art holy and true! doeſt not thou iudge and auenge our blood on them, that dwell on the earth?

11 And long 8 white robes were giuen vnto euery one, and it was ſaid vnto them, that they ſhould reſt for a little ſeaſon vntill their fellow ſeruants, and their brethren that ſhould be killed euen as they were, were b fulfilled.

12 9 And I beheld when hee had opened the ſixt ſeale, and loe, there was a great earthquake, and the Sunne was as blacke as c ſackcloth of haire, and the Moone was like blood.

13 And the ſtarres of heauen fell vnto the earth, as a figge-tree caſteth her greene figges, when it is ſhaken of a mighty winde.

14 And heauen departed away, as a ſcroule, when it is rolled, and euery mountaine and yle were mooued out of their places.

15 10 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man, hid themſelues in dennes, and among the rockes of the mountaines,

16 And ſaid to the mountaines and rockes, 11 * Fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can ſtand?

1 This is the ſecond part of this firſt hiſtory (which I ſaid was common and of the whole world) of the workes of God in the gouernement of all things. Of this part there are generally 3. members, the foreſignifying, the caution, and the execution of all the euils which God powreth out vpon this world, which hath moſt hardly deſerued of him. The foreſiguifying is ſet downe in this chap. the caution for preſeruing the Church, is in the next chap. and the execution is deſcribed chap. 8,9. In euery part of the foreſignifying, there are three branches: the ſeuerall and expreſſe calling of S. Iohn, to prepare himſelfe to take knowledge of the things that were to bee ſhewed vnto him in the opening of the ſeales: the ſigne and the word expounding the ſigne: And albeit the expreſſe calling of S Iohn, be vſed only in foure of the ſignes, yet the ſame is alſo to be vnderſtood in the reſt that follow. The authours of the foreſignifyings is the Lambe, as that word of the Father made the Mediatour, opening the ſeales of the booke. The inſtruments are the Angels in moſt of the viſions, who expound the ſigne and the words thereof. Now this firſt verſe containeth an expreſſe calling of S. Iohn, to marke the opinion of the firſt ſeale. 2 The firſt ſigne ioyned with declaration, is that God for the ſins, and horrible rebellion of the world, will inuade the ſame: and firſt of all will as a farre off, with his darts of peſtilence moſt ſuddenly, mightily, and gloriouſly, beate downe the ſame as iudge, and triumph ouer it as conquerour. 3 The ſecond ſigne ioyned with wordes of declaration (after the expreſſe calling of S. Iohn as before) is that God being prouoked vnto wrath by the obſtinacy and hard hartednes of the world not repenting for the former plague, as ſetting vpon the ſame hand, will kindle the fire of debate amongſt men, and will deſtroy the inhabitants of this world, one by the ſword of another 4 The third ſigne with declaration, is, that God will deſtroy the world with famine, withdrawing all prouiſion: which is by the figure Synecdoche comprehended in wheate, barley, wine, and oyle. *a Hereby is ſignified what great ſcarcity of corne there was, for the word here vſed is a kind of meaſure of dry things, which is in quantity but the eight part of a buſhel, which was an ordinary portion to bee giuen to ſeruants for their ſtint of meat for one day.* 5 I had rather diſtinguiſh and reade the wordes thus, *and the wine and the oyle thou ſhalt not deale vniuſtly.* In this ſence likewiſe the wine and the oyle ſhall be ſold a very little for a penny. Thou ſhalt not deale vniuſtly, namely, when thou ſhalt meaſure out a very little for a great price: ſo is the place euident: otherwiſe that is moſt true, which the wiſe man ſaith, that who ſo withholdeth the corne ſhall bee curſed of the people, Prou. 11,26. 6 The fourth ſigne ioyned with wordes of declaration, is, that God will addict the fourth part of the world indifferently, vnto death and hell, or the graue by all thoſe meanes at once, by which before ſeuerally and in order hee had recalled their mindes vnto amendment. Vnto theſe are alſo added the wilde and cruell beaſtes of the earth, out of Leuiticus 26,22. Thus doeth God according to his wiſedome diſpenſe the treaſures of his power, iuſtly toward all, mercifully toward the good, and with patience or long ſufferance towards his enemies.

7 The fifth ſigne is that the holy martyrs which are vnder the altar, whereby they are ſanctified, that is, receiued into the truſt and tuition of Chriſt (into whoſe hands they are committed) ſhall cry out for the iuſtice of God, in an holy zeale to aduance his kingdome and not of any priuate perturbation of the mind, in this and the next verſe, and that God will, in deed, ſigne and word comfort them, verſ. 11.

8 As before 3,4.
b Vntill their number be fulfilled.

9 The ſixt ſigne, the narration whereof hath two parts, the ſigne, and the euent. The ſigne is, that the earth, heauen, and the thing that are in them for horrour of the ſinnes of the world vpon thoſe moſt heauie foretellings of God, and complaints of the Saints ſhall be ſhaken moſt vehemently, trembling in horrible maner, and loſing their light in this verſe: falling from on high, verſe 13. with drawing themſelues and flying away for the greatneſſe of the trouble, verſe 14. So holily doe all creatures depend vpon the will of God, and content themſelues in his glory. *c So they called in old time thoſe wouen workes that were of haire.* 10 The euent of the ſigne afore going: that there is no man that ſhall not be aſtoniſhed at that generall commotion, flie away for feare and hide himſelfe in this verſe, and wiſh vnto himſelfe moſt bitter death for exceeding horror of the wrath of God, and of the Lambe, at which before he was aſtoniſhed. Now this perplexity is not of the godly, but of the wicked, whoſe portion is in this life, as the Pſalmiſt ſpeaketh, Pſal 17,14 Not that ſorrow which is according vnto God, which worketh repentance vnto ſaluation, whereof a man ſhall neuer repent him, but that worldly ſorrow that bringeth death, 2. Corin. 7,9. as their wiſhings doe declare: for this hiſtory is of the whole world, ſeuered from the hiſtory of the Church, as I haue ſhewed before, chap. 4.1. 11 Theſe are words of ſuch as deſpaire of their eſcape: of which deſpaire there are two arguments, the preſence of God and of the Lambe prouoked to wrath againſt the world in this verſe, and the conſcience of their owne weakneſſe, whereby men feele that they are no way able to ſtand in the day of the wrath of God, verſe 17. as it is ſaid, Eſai. 14, 27. * Eſa. 2,19. hoſ. 10,8, luke 23,30.

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are ſtayed vntill the elect of the Lord, 5 of all tribes were ſealed. 13 Such as ſuffered perſecution for Chriſts ſake, 16 haue great felicitie, 17 and ioy.

AND 1 after that, I ſaw foure Angels ſtand on the a foure corners of the earth, holding the foure windes of the earth, that the windes ſhould

1 The 2. member of this part, is a preuenting of danger as wee diſtinguiſhed the ſame before, Chap. 6,1. that is of the caution whereby God tooke care before hand and prouided for his that after the example of the Iſraelites of old, Exod. 8 13. the faithfull might be exempted from the plagues of this wicked world. This whole place is a certaine interloqution and bringing in for this whole Chap. by occaſion of the prediction and argument of the ſixt ſeale. For firſt that euill is preuented in the elect vnto the 9. verſ. Then thanks are giuen by the elect for that cauſe, verſ. 10, 11, 12. Laſtly, the accompliſhment of the thing is ſet forth vnto the end of the chap. The firſt verſ. is a tranſition ſpeaking of the Angels which keepe theſe inferiour parts from all euill, vntill God do command. For (as it is excellently figured by Ezech. 11 12.) their faces and their wings are reached vpwards, continually waiting vpon and beholding the countenance of God for their direction: and euery of them goeth into that part that is right before his face, whitherſoeuer the Spirit ſhall goe, they goe, they ſtep not out of the way, that is, they depart not ſo much as a foot bredth from the path commanded them of God. *a On the foure quarters or coaſts of the earth.*

not blow on the earth, neither on the ſea, 2 neither on any tree.

2 3 And I ſaw 4 another Angel come vp from the Eaſt, which had the ſeale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the ſea, ſaying,

3 Hurt ye not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them, which were ſealed, and there *were* ſealed 5 an hundreth and foure and fourtie thouſand of all the tribes of the children of Iſrael.

5 Out of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Reuben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephtali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. 6 Of the tribe of b Leui were ſealed twelue thouſand. Of the tribe of Iſſacher were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand.

8 Of the tribe of c Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

9 After theſe things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, and kinreds, & people, and tongues 8 ſtood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.

10 9 And they cried with a loud voice, ſaying, Saluation *commeth* of our God, that ſitteth vpon the throne, and of the Lambe.

11 And all the Angels ſtood round about the throne, and *about* the Elders, and the foure beaſts, and they fell before the throne on their faces, and worſhipped God,

12 Saying, Amen, Praiſe and glory, and wiſedome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 10 And one of the Elders ſpake, ſaying vnto me, What are theſe which are arayed in long white robes? and whence came they?

14 And I ſaid vnto him, Lord, thou knoweſt. And he ſaid vnto me, Theſe are they which came out of great tribulation, and haue waſhed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the preſence of the throne of God, and ſerue him d day and night in his Temple, and he that ſitteth on the throne will dwell e among them.

16 * They ſhall hunger no more, neither thirſt any more, neither ſhall the ſunne light on them, neither any heate.

17 For the Lambe, which is in the mids of the throne, ſhall gouerne them, and ſhall leade them vnto the liuely fountaines of waters, and * God ſhall wipe away all teare from their eyes.

CHAP. VIII.

1 *After the opening of the ſeuenth ſeale,* 3 *the Saints prayers are offered vp with odours.* 6 *The ſeuen Angels come forth with trumpets.* 7 *The foure firſt blow, and fire falleth on the earth,* 8 *the ſea is turned into blood,* 10, 11 *the waters waxe bitter.* 12 *and the ſtarres are darkened.*

1 AND when hee had opened the ſeuenth ſeale, there was ſilence in heauen about halfe an houre.

2 2 And I ſaw the ſeuen Angels, which a ſtood before God, and to them were giuen ſeuen trumpets.

3 3 Then another Angel came and ſtood before the Altar, hauing a golden cenſer, and much odours was giuen vnto him, that he ſhould offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the ſmooke of the odours with the prayers of the Saints, b went vp before God, out of the Angels hand.

5 And the Angel tooke the cenſer, and filled it with fire of the Altar, and caſt it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake

6 4 Then the ſeuen Angels, which had the ſeuen trumpets, prepared themſelues to blow the trumpets.

7 5 So the firſt Angel blew the trumpet, and there was haile and fire mingled with blood, and they were caſt into the earth, and the third part of trees was burnt, and all greene graſſe was burnt.

8 6 And the ſecond Angell blew the trumpet,

1 That is, neither into the ayre, into which the tops of trees are aduanced. 3 Now God prouideth againſt the danger of his elect by commaundement, verſe 2. and 3. and by ſigne or figure, both for thoſe of the nation of the Iewes, thence vnto the 8. verſe, and alſo of the Gentiles, verſe 9.

4 Not onely another, or differing in number from the common Angels of God, but alſo in eſſence, office, and operation excelling all Angels: that is, Chriſt Ieſus the eternall Angel or word of God, and mediatour of the couenant. So hereafter chapter 3,3. and 10,1,5,

5 That is, of the Iewes a number certaine in it ſelfe before God, and ſuch as may be numbred of vs: for which cauſe alſo the ſame is here ſet downe as certaine. But of the elect which are of the Gentiles, the number indeed is in it ſelfe certaine with God, but of vs not poſſibly to bee numbred, as God, Gen. 25,5. and often elſe where, and Eſay figured moſt excellently, Chap. 29. and 60. This therefore is ſpoken with reſpect, when a certaine number is put for one vncertaine. Conferre this with verſe 6.

b He skipped Dan, and reckoneth Leui.

c Of Ephraim, who was Ioſephs other ſonne, and had the birthright giuen him, where of he is called Ioſeph.

4 Here the tribe of Leui is reckoned vp in common with the reſt, becauſe all the Iſraelites were equally made Prieſtes with them in Chriſt by his Prieſthood, chap. 1,6. and 5,10. and Rom. 12,1. and 1. Pet. 2,9. The name of Dan is not mentioned becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowſhip of Gods people vnto the part of the Gentiles, which euill many ages before Iaakob foreſaw, Gen. 49,18. for which cauſe alſo there is no mention made of this tribe in the firſt booke of the Chronicles. 7 See before vpon the 4. verſe. 8 As Prieſts, Kings, and glorious conquerers by martyrdome: which things are noted by their proper ſignes in this verſe. 9 The praiſe of God celebrated firſt by the holy men, in this verſe, then by the heauenly Angels in the two verſes following. 10 A paſſage ouer vnto the expounding of the viſion, of which the Angell enquireth of S. Iohn to ſtir him vp withall, in this verſe and Iohn in the forme of ſpeech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel, and alſo in moſt modeſt manners requeſteth the expounding of the viſion. 11 The expoſition of the viſion, wherein the Angel telleth firſt the actes of the Saints, that is, their ſufferings and worke of faith in Chriſt Ieſus, in this verſe. Secondly their glory, both preſent, which conſiſteth in two things, that they miniſter vnto God, and that God protecteth them verſe 15. and to come, in their perfect deliuerance from all annoiances verſe 16. and in participation of all good things which euen the memory of former euils ſhall neuer be able to diminiſh, verſe 17. The cauſe efficient, and which containeth all theſe things is onely one, euen the Lambe of God, the Lord, the Mediator, and the Sauiour Chriſt Ieſus.

d He alludeth to the Leuites, which ſerued day and night, for elſe there is no night in heauen.

e Or, vpon them, whereby is meane Gods defence and protection, as it were towards them, who are as ſafe, as men in the Lords tent.

* *Eſai. 49. 10.*

* *Eſai. 25, 8. chap. 21, 4.*

1 He returneth to the hiſtory of the ſeales of the booke, which the Lambe openeth. The ſeuenth ſeale is the next foreſignification, and a preciſe commaundement of the execution of the moſt heauy iudgements of God vpon this wicked world: which foreſignification being vnderſtood by the ſeale, all things in heauen are ſilent, and in horror thorow admiration vntill commaundement of execution be ſeuerally giuen of God vnto the miniſters of his wrath. So he paſſeth vnto the third member of which I ſpake before in Chapt 6. ver. 1. which is of the execution of thoſe euils wherewith God moſt iuſtly determined to afflict the world. 2 Now followeth the third branch of the common hiſtory, as euen now I ſaid: which is the execution of the iudgemen s of God vpon the world. This is firſt generally prepared vnto the 6. verſe, then by ſeuerall parts expoundeth according to the order of thoſe that adminiſtred the ſame vnto the end of the Chap. following. Vnto the preparation of this execution are declared theſe things: firſt, who were the adminiſters and inſtruments thereof in this verſe. Secondly, what is the work both of the Prince of Angels giuing order for this execution, thence vnto the 5. verſe, and of his adminiſters in the 6. verſe. The adminiſters of the execution are ſaid to be ſeuen Angels: their inſtruments, trumpets, whereby they ſhould as it were ſound the alarme at the commaundement of God. They are propounded ſeuen in number, becauſe it pleaſed God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in ſlow order, and as with an vnwilling minde to exerciſe his iudgements vpon his creatures, ſo long called vpon both by word and ſignes if happily they had learned to repent. *a Which appeare before him as his miniſters.* 3 This is that great Emperour, the Lord Ieſus Chriſt our King and Sauiour: who both maketh interceſſion to God the Father for the Saints, filling the heauenly Sanctuary with moſt ſweete odour, and offering vp their prayers, as the Calues and burnt ſacrifices of their lips. in this verſe: in ſuch ſort as euery one of them (ſo powerfull is that ſweet ſauour of Chriſt, and the efficacy of his ſacrifice) are held in reconcilement with God and themſelues made moſt acceptable vnto him, verſe 4. And then alſo out of his treaſury, and from the ſame ſanctuary powreth forth vpon the world the fire of his wrath, adding alſo diuine tokens thereunto: and by that meanes (as of old the Heraulds of Rome were wont to doe) he proclaimeth warre againſt the rebellious world. *b Our prayers are nothing worth, vnleſſe that true and ſweete ſauour of that onely oblation be eſpecially and before all things with them, that is to ſay, vnleſſe wee being firſt of all iuſtified through faith in his Sonne, be acceptable vnto him.* 4 This is the worke of the adminiſters. The Angels the adminiſters of Chriſt, onely by ſounding trumpet and voyce (for they are onely as Heraulds) do effectuall call forth the inſtruments of the wrath of God, through his power. Hitherto haue bene things generall. Now followeth the narration of things par icular, which the Angels fix in number wrought in their order ſet out in the 19 verſe of the next chap. and is concluded with the declaration of the euent which followed vpon theſe things done in the world, and in the 10. and 11. chap. 5 The firſt execution at the ſound of the firſt Angel vpon the earth, that is, the inhabitants of the earth (by Metonymie) and vpon all the fruits thereof: as the comparing of this verſe with the ſecond member of the 9. verſe doth not obſcurely declare. 6 The ſecond execution, vpon the ſea in this verſe and all things that are therein in the next verſe,

and

and as *it vvere* a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 Aud the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the star is called 8 wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day *vvas smitten*, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

7 The third execution vpon the floods and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitternesse of waters, in the verse following.

8 This is spoken by Metaphor, of the name of a most bitter herbe, and commonly knowen, vnlesse perhaps a man following those that note the deriuation of words had rather expound it adiectiuely, for that which by reason or bitternes cannot be drunke, or which maketh the liquour into which is powred more bitter then that any man can drinke the same.

9 The fourth execution vpon these lightsome bodies of heauen, which minister vnto this inferiour world.

10 A lamentable prediction or foretelling of those parts of the diuine execution which are yet behind: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himselfe expresly foretold in the 12. Chapter of S. Luke, Verse 24 &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spoiling locusts come out. 13 The sixt Angel bloweth, 26 and bringeth foorth horsemen, 20 to destroy mankind.

1 Thefift execution vpon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernall powers, is declared in this place vnto the eleuenth verse. And after the sixt execution thence vnto the nineteenth verse. And lastly is shewed the common euent that followed the former execution in the world, in the two last verses.

AND the 1 fift Angel blew the trumpet, and I saw a 2 starre fall from heauen vnto the earth, 3 and to him was giuen the key of the a bottomlesse pit.

2 4 And he opened the bottomlesse pit, and there arose the smoake of the pit, the smoake of a great fornace, and the sunne, and the ayre were darkened by the smoake of the pit.

3 5 And there came out of the smoake Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

2 That is, that the Angel of God glittering with glory, as a starre fell downe from heauen. Whether thou take him for Christ, who hath the keyes of hell of himselfe, and by Princely authority, Chap. 1. verse 18. or whether for some inferiour Angel, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministery, here, and Chap. 21. so the word *falling*, is taken, Gen. 14. 10. and 24. 64. and Heb. 6, 6.

3 The key was giuen to his starre. For those powers of wickednesse are thrust downe into hell, and bound with chaines of darkenesse: and are there kept vnto damnation, vnlesse God for a time doe let them looke, 2. Pet. 2, 4. Iude 6, and of this booke, Chap. 20, 10. the historie of which chapter hath agreement of time with this present chapter.

a By the bottomlesse pit, hee meaneth the deepest darkenesse of hell.

4 Vnto this is added, the smoake of the hellish and infernall spirits, all darke, and darkening all things in heauen and in earth. The spirituall darknesses are the causes of all disorder and confusion. For the deuill at a time certaine (whereof verse the fift) sent these darknesses into his kingdome, that he might at once and with one impression ouerthrow all things, and peruert if it were possible the elect themselues. By this darknesse all spirituall light, both actiue as of the Sunne, and passiue, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselues.

5 A description of the malignant spirits inuading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locustes, in quicknesse, subtilitie, hurtfulnesse, number, and such like in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to doe hurt. For our battell is not here with flesh and blood, but with powers, &c. Ephes. 6, 12. This place of the power of the Deuils generally noted in this verse, is particularly declared afterwards in the three next verses.

4 6 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not kill them, but that they should bee vexed fiue moneths, and that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 * Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

7 7 And the forme of the locusts *vvas* like vnto horses prepared vnto the battell, and on their heads *vvere as it vvere* crownes, like vnto gold, and their faces *vvere* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like vnto habbergions of yron, and the sound of their wings *vvas* like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men fiue moneths.

11 8 And they haue a king ouer them, which is the Angel of the bottomlesse pit, whose name in Hebrew *is* Abaddon, and in Greeke hee is named Apollyon, *that is, destroying*.

12 9 One woe is past, *and* behold, yet two woes come after this.

6 Here that power of the deuils is particularly described according to their actions and effects of the same. Their actions are said to be bounded by the counsell of God: both because they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God gardeth by his decree) whom Christ shall not haue seeled, in this verse: and also because they neither had all power not at all times, no not ouer those that are their owne, but limited in maner and time, by the prescript of God, verse 5. So their power to afflict the godly, is none, & for the wicked is limited in act and in effect by the will of God: for the maner wat prescribed vnto them that they should not slay, but torment the wretched world. The time is for fiue moneths or fer an hundred and fiftie dayes, that is, for so many yeeres in which the deuils haue indeed mightily peruerted all things in the world: and yet without that publike and vnpunished licence of killing, which afterward they vsurped when the sixt Angel had blowen his trumpet, as shalbe said vpon the 13, verse. Now this space is to be accounted from the end of that thousand yeeres mentioned, Chap. 20, 3. and that is from the Popedome of that Gregory the seuenth, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickednesse, as a slaue of the deuill, whom he serued, was the most wicked firebrand of the world: he excommunicated the Emperor Henry the fourth: went about by all maner of trecherie to set vp and put downe empires and kingdomes as liked himselfe: and doubted not to set Rodolph the Swedon ouer the Empire in stead of Henry before named, sending vnto him a Crowne with this verse annexed vnto it, *Petra dedit Petro, Petrus diadema Rodolpho:* that is, The Rocke to Peter gaue the crowne, and Peter Rodolph doth renowne. Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christendome on fire, and conueyed ouer vnto his successours the burning brand of the same: who enraged with like ambition, neuer ceased to nourish that flame, and to enkindle it more and more: whereby Cities, Common-weales, and whole kingdomes set together by the eares amongst themselues by most expert cutthroats, came to ruine, whiles they miserably wounded one another. This terme of an hundred and fiftie yeeres, taketh end in the time of Gregory the ninth, or *Hugolinus Anagniensis* (as he was before called) who caused to be compiled by one Raimond his chapleine and confessour, the body of Decretals, and by sufferance of the Kings and Princes to be published in the Christian world, and established for a law. For by this sleight at length the Popes arrogated vnto themselues licence to kill whom they would, whiles other were vnwares: and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fift Angel had expresly forbidden, and had hindered vntill this time. The effects of the bloody actions are declared vpon the fixt verse: that the miserable world languishing in so great calamities, should willingly run together vnto death, and preferre the same before life, by reason of the grieuousnesse of the miseries that oppressed them. * Chap. 6, 16. Esai. 2, 19. Hose. 10, 8.

7 The forme of these hellish spirits and administers, is shadowed out by signes and visible figures in this sort: that they are very expert and swift: that wheresoeuer they are in the world, the kingdome of theirs: that they manage all their affaires with cunning and skill, in this verse, that making shew of mildnesse and tender affection to draw on men withall, they most impudently rage in all mischiefe: that they are most mighty to doe hurt, Vers. 8. that they are freed from being hurt of any man, as armed with the colour of religion, and facted authoritie of priuiledge, that they fill all things with horror, Vers. 9, that they are fraudulent: that they are venimous and extremely noisome, though their power bee limited, Verse 10. All which things are properly in the infernall powers, and communicated by them vnto their ministers and vassals.

8 The order of the powers of maliciousnes: that they are subiect to one infernall King, whom thou mayest call in English. The Destroyer: who driueth the whole world both Iewes and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tell whether this name belongeth vnto the Etymologicall interpretation of Hildebrand, by a figure often vsed in the holy Scripture: which albeit it may otherwise be turned of the Germanes (as the sense of compound words is commonly abiguous) yet in very deed it signifieth as much as if thou shouldest call him the firebrand, that is, he that setteth on fire those that be faithfull vnto him.

9 A passage vnto the next point, and the hystorie of the time following.

10 The sixt execution done vpon the world by the tyrannicall powers thereof working in the foure parts of the earth, that is in most cruell maner executing their tyrannous dominion turough the whole world, and killing the miserable people without punishment, which before was not lawfull for them to doe in that sort, as I shewed vpon the fourth vers. This narration hath two parts: a commandement from God, in the 14. vers. and execution of the commandement, in the verse following.

11 The commandement giuen by Christ himselfe, who is gouernour ouer all.

b Hee alludeth to the altar of incense, which stood in the Court which the Priests were in, ouer against the Arke of the Couenant, hauing a vaile betwixt them.

13 ¶ 10 Then the sixt Angel blew the trumpet, 11 and I heard a voyce from the b foure hornes of the golden altar, which is before God,

14 Saying to the sixth Angel, which had the trumpet, 12 Loose the foure Angels, which are bound in the great riuer Euphrates.

15 13 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeere to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, hauing fierie habergions, and of Iacynth, and of brimstone, and the heads of the horses were as the heads of lyons, and out of their mouthes went foorth fire, and smoake, and brimstone.

18 Of these three was the third part of men killed, *that is*, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: 14 for their tailes were like vnto serpents, and had heads wherewith they hurt.

20 15 And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they should not worship deuils, and * idoles of gold, and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

12 As if he should haue said, These hitherto haue bene so bound by the power of God, that they could not freely run vpon all men as themselues lusted, but were stayed and restrained at that great flood of Euphrates, that is, in their spirituall Babylon (for this is a Periphrasis of the spirituall Babylon by the limits of the spirituall Babylon long since ouerthrowen) that they might not commit those horrible slaughters which they long breathed after. Now goe to: let loose those foure Angels, that is, administers of the wrath of God, in that number that is conuenient to the slaughtering of the foure quarters of the world: stirre them vp and giue them the bridle, that rushing of that Babylon of theirs, which is the seate of the wicked ones, they may flie vpon all the world, therein to rage, and most licentiously to exercise their tyrannie, as God hath ordeined. This was done when Gregorie the ninth by publike authoritie established for law his owne Decretals, by which he might freely lay traines for the life of simple men. For who is it that seeth not that the lawes Decretall most of them are as snares to catch soules withall? Since that time (O good God!) how great slaughters haue there beene? how great massacres? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same. 13 The execution of the commandement is in two points: one, that those butchers are set loose, that out of their tower of the spirituall Babylon they might with furie runne abroad through all the world, as well the thiefe of that crew which are most prompt vnto all assayes, in this verse: as their multitudes, both most copious, of which a number certaine is named for a number infinitie, Verse 16. and in themselues by all meanes fully furnished to hide and to hurt, Verse 17. as beeing armed with fire, smoake and brimstone, as appeareth in the colour of their armour, which dazeleth the eyes of all men: and haue the strength of Lyons to hurt withall, from which (as out of their mouth) the fierie, smoakie, and stinking darts of the Pope are shot out, Verse 18. The other point is, that these butchers haue effected the commandement of God by fraud and violence, in the two verses following. 14 That is, they harmefull euery way: on what part soeuer thou put thine hand vnto them or they touch thee, they doe hurt. So the former are called Scorpions, Verse 3. 15 Now remaineth the euent (as I said vpon the first verse) which followed of so many and so grieuous iudgements in the most wicked world: namely an impenitent obstination of the vngodly in their impietie and vnrighteousnesse, though they feele themselues most vehemently prested with the hand of God: for their obstinate vngodlinesse is shewed in this verse: and their vnrighteousnesse in the verse following. Hitherto hath bene the generall historie of things to bee done vniuersall in the whole world: which because it doeth not so much belong to the Church of Christ, is therefore not so expressly distinguished by certainty of time and other circumstances, but is woorn, as they say with a slight hand. Also there is none other cause why the historie of the seuenth Angel is passed ouer in this place, then for that the same more properly apperteineth vnto the historie of the Church. But this is more diligently set out according to the time thereof, Chap. 11. and 16. as shall appeare vpon those places.

* *Psal.* 115, 4. *and* 135, 15.

CHAP. X.

Another Angel appeareth cloathed with a cloude, 2 *holding a booke open.* 3 *and crieth out.* 8 *A voyce from heauen commandeth Iohn to take the booke.* 10 *He eateth it.*

AND 1 I sawe 2 another mightie Angel come downe from heauen, cloathed with a cloud, and the rainebowe vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And hee had in his hand a 3 little booke open, and hee put his right feet vpon the sea, and *his* left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seuen thunders vttered their voyces.

4 4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, saying vnto mee, a Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, b lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, 5 that c time should be no more.

7 But in the dayes of the 6 voyce of the seuenth Angel, when he shall begin to blow the trumpet, euen the mysterie of God shall be finished, as he hath declared to his seruants the Prophets.

8 7 And the voyce which I heard from heauen, spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and sayd to him, Giue mee the little booke. And he said vnto mee, Take it, and eat it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet at hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

11 8 And he said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

1 Now Saint Iohn passeth vnto the other Prophetical historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chap. 4. 1. This storie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a transition from the common historie of the word vnto that which is particular of the Church. There are in this transition or passage, two preparatiues as it were, vnto this Church storie comprised in this whole Chapter. One is the authoritie of Christ reuealing his mysteries, and calling his seruants vnto the seuenth verse. The other is Saints Iohn his calling proper vnto this place, and prepared from before vnto the end of this chapter. Authoritie is giuen vnto this Reuelation by these things First, by the appearing from heauen in this habite and countenance, strong, ready, glorious, surueying all things by his prouidence and gouerning them by his omnipotence, verse the first. Secondly, that he brought not by chance, but out of a booke, this open Reuelation, set foorth vnto the eye, to signifie the same vnto the sea, and land, as Lord ouer all, Verse the second. Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets doe) but crying out with a lowd voyce vnto them which sleepe, and with a lyonish and terrible noyse rouzed vp the secure: the very thunders themselues giuing testimony thereunto, Verse the third. Lastly, for that hee confirmed all by an oath, Verse 5. 6. 7.

2 Christ Iesus, see the seuenth Chapter and the second verse.

3 Namely, a specially booke of the affaires of Gods Church. For the booke that conteineth things belonging the whole world, is said to bee kept with the Creatour the fifth Chapter and the first verse, but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the historie of this Apocalypse.

4 A godly care is laudable, but must bee ioyned with knowledge. Therefore nothing is to bee taken in hand, but by calling: which must bee expected and waiting for of the godly.

a Keepe them close. *b This was a gesture vsed of one that sweareth, which men doe now a dayes vse.*

5 Neither time it selfe, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie and beyond all times.

c There shall neuer bee any more time.

6 Whereof Chap. 11. 15. and 16. 17.

7 The other part of this Chapter, concerning the particular calling of Saint Iohn to the receiuing of the prophecie following which is imioyned him: first by signe in three verses, then in plaine words in the last verse. Vnto the setting forth of the signe belong these things: That Saint Iohn is taught from heauen to demaund the booke of the Prophecie in this verse: for these motions and desires God doeth inspire: that demaunding the booke, hee is charged to take it in a figurative maner, the vse whereof also is expounded, verse the ninth, (as in the second Chapter of Ezekiel and the ninth verse) whence this similitude is borrowed. Lastly, for that Saint Iohn at the commandement of Christ tooke the booke, and found by experience that the same as proceeding from Christ was most sweet, but in that it foretelleth the afflictions of the Church it was most bitter vnto his spirit.

8 A simple and plaine declaration of the signe before going, witnessing the diuine calling of S. Iohn, and laying vpon him the necessitie thereof.

CHAP.

CHAP. XI.

1 The temple is commanded to be measured. 3 The Lord stirred up two witnesses, 7 whom the beast murthereth, 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them vp to heauen. 13 the wicked are terrified, 15 by the trumpet of the seuenth Angel the resurrection, 18 and iudgement is described.

1 THen was giuen me a reede like vnto a rod, and the Angel stood by, saying, Rise and
2 meete the Temple of God, and the Altar, and them that worship therein.

2 3 But the [a] Court which is without the Temple [b] cast out, and meete it not: for it is giuen vnto the 4 Gentiles, and the holy citie shall they tread vnder foote, 5 two and fourtie Moneths.

3 But 6 I will giue power vnto my two witnesses & and shal 7 prophecie a thousand two hundreth and threescore dayes cloathed in sackcloath.

4 These 8 are two oliue trees, and two candlesticks, standing before the God of the earth.

5 9 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus must hee be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into blood, and to smite the earth with all maner plagues, as often as they will.

7 10 And when they haue [c] finished their testimony, 11 the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall 12 ouercome them, and kill them,

8 And their corpses shall lie in the 13 streets of the great citie, which [d] spiritually is called Sodom and Egypt, 14 where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles, shall see their corpses 15 three dayes and an halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, 16 shall reioyce ouer them and be glad, and shall send gifts one to another, for these two Phrophets 17 vexed them that dwelt on the earth.

1 The authoritie of the intended reuelation being declared, together with the necessity of that calling, which was particularly imposed vpon Saint Iohn: hereafter followeth the historie of the estate of Christ his Church both conflicting or warfaring, and ouercomming in Christ For both the true Church of Christ is said to fight against that which is falsly so called ouer the which Antichrist ruleth. Christ Iesus ouerthrowing Antichrist by ỹ spirit of his mouth: and Christ is said to ouercome most gloriously vntill he shall slay the Antichrist by the appearance of his comming, as the Apostle excellently teacheth, 2. Thess. 2, 8. So this historie hath two parts. One of the state of the Church conflicting with temptations, vnto the 16. Chapter. The other of the state of the same Church obtaining victory, thence vnto the 20. Chapter. The first part hath two members most conueniently distributed into their times, whereof the first containeth an historie of the Christian Church for 1260 yeeres, what time the Gospell of Christ was as it were taken vp from amongst men into heauen: the second containeth an historie of the same Church vnto the victorie perfected. And these two members are briefly, though distinctly propounded in this Chapter, but are both of them more at large discoursed after in due order. For wee vnderstand the state of the Church conflicting out of Chapters 12 and 13 and of the same growing out of afflictions out of the 14, 15, & 16 Chapters. Neither did Saint Iohn at vnawares ioyne together the hystorie of these two times in this Chapter, because here is spoken of prophecie, which all confesse to bee one iust and innumerable in the Church, and which Christ commanded to be continuall. The hystory of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God in 4. verses: the conflicts which the faithfull must vndergoe in their calling, for Christ and his Church, thence vnto the 10 verse, and their resurrection and receiuing vp into heauen vnto the 14 verse. In the calling of the seruants of God are mentioned two things: the begetting and setting of the Church in two verses, and the education thereof in two verses. The begitting of the Church is here commended vnto S. Iohn by signe and by speech: the signe is a measuring rod, and the speech a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entred into the Temple of Ierusalem, and shall shortly defile and ouerthrow the same vtterly. a Either that of Ierusalem which was a figure of the Church of Christ, or that heauenly Example, whereof verse 19 but the first liketh me better and the things following doe all agree thereunto. The sense therefore is, Thou seest all things in Gods house almost from the passion of Christ to be disordered: and that not onely the citie of Hierusalem but also the court of the Temple is trampled vnder foot of the nations, and of prophane men whether Iewes or strangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a small company of good men which truely worship God, doe now remaine, whom God doeth sanctifie and confirme by his presence. Measure therefore this, vnto this true Church, or rather the true type of the true Church omitting the rest and so describe all things from me that the true Church of Christ may be as it were a very litle center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same, that by way of prophecy thou mayest so declare openly, that the state of the Temple of God and the faithfull which worship him, that is, of the Church, is much more straight then the Church of Antichrist 3 As if he should say, it belongeth nothing vnto them to iudge of se which are without, 1. Cor. 5. 12. which be innumerable: looke vnto those of the household onely, or vnto the house of the liuing God. *a Hee speaketh of the outward court, which was called the peoples court, because all men might come into that. b That is counted to be cast out, which in measuring is refused as prophane.* 4 To prophane persons wicked & vnbeleeuers, aduersaries vnto the Church. 5 Or a thousand two hundred and threescore dayes as is sayd in the next verse: that is a thousand two hundred and threescore yeeres, a day for a yeere as often in Ezechiel & Daniel, which thing I noted before 2. 10. The beginning of these thousand two hundred and threescore yeeres, we account from the passion of Christ, whereby (the partition wall being broken downe) wee were made of two one, Ephes. 2, 14. I say one flocke vnder one Shepheard, Iohn 10. 16 and he end of these yeeres precisely falleth into the Popedome of Boniface the eight who a little before the end of ỹ yeere of Christ a thousand two hundreth ninety foure, entred the Popedome of Rome, in the feast of S. Lucie (as *Bergomensis* saith) hauing put in prison his predecessor *Coelestinus*, whom by fraud, vnder colour of oracle, he deceiued: for which cause, that well said of him *Intrauit vt vulpes, regnauit vt leo, mortuus est vt canis.* That is, he entred like a foxe, raigned like a lion, and died like a dogge. For if from a thousand two hundred ninetie foure yeeres thou shalt take the age of Christ which he liued on the earth, thou shalt finde there remaineth, 1260. yeeres, which are mentioned in this place and many others. 6 I had rather transtate it *illud* then *illam*, the Temple then the citie: for God saith, I will giue that Temple, and commit it vnto my two witnesses: that is vnto the Ministers of the word, who are few indeede, weake and contemptible: but yet two. that is, of such a number as one of them may helpe another, and one confirme the testimony of another vnto all men, that from the mouth of two or three witnesses euery word may be made good amongst men, 2 Cor. 13, 1.

7 They shall exercise their office enioyned by me by the space of those thousand two hundred & sixtie yeeres, in the middest of afflictions though neuer so lamentable which is figuratiuely shewed by the mourning garment.

8 That is, the ordinary and perpetuall instruments of spirituall grace, peace and light in my Church, which God by his onely power preserued in this Temple. See Zacharie 4. 3.

9 The power and efficacie of the holy ministerie, and which is truely Euangelicall, is declared both in earth & in heauen, protecting the administers thereof, and destroying the enemies in this verse, vertue indeed diuine most mightily shewing it selfe forth in heauen, earth and the sea, verse. 6. as it described. 2. Corint. 10. 4. according to the promise of Christ, Mark. 16. 17 And this is the second place (as I said before) of the combats which the seruants of God must needes vndergoe in the executing of their calling. and of the things that follow the same combats. In the combats or conflicts are these things: to ouercome, in these two verses: to be ouercome and killed, verse 7. After the slaughter follow these things, that the carkeises of the godly are laid abroad, verse. 8 being vnburied, are made a matter of scorne, together of curling and bitter execrations, verse 9 and that therefore gratulations are publikely and priuately made verse. 10 10 That is, when they haue spent these thousand two hundred and sixty yeares, mentioned verse 3. and 3. in publishing their testimonie according to their office. *c When they haue done their message.* 11 Of which after, chap. 13. &c. That beast is the Roman Empire, made long a goe of ciuili, Ecclesiastical: the chiefe heade whereof was then Boniface the eight, as I said before: who lifted vp himselfe in so great arrogancy (saith the author of *Fasciculus temporum*) that he called himselfe Lord of the whole world, as well in temporall causes as in spirituall: There is an exiant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *ea. vnam sanctam, extra de maiorit. & obedientia*, and in the sixt of the Decretals (which is from the same authour) many things are found of the same argument. 12 Hee shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with curssings both their names and writings. And that this was done to very many godly men by Boniface & others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fratricels, was pretended, that good men might with more approbation be massacred. 13 That is, openly at Rome: where at that time was a most great concurse of people, the yeere of Iubile being then first ordained by Boniface vnto the same ende, in the yeere of Christ a thousand three hundred, example whereof is read chap. 1. *Extra de penitentiis & remissionibus.* So by one act he committed double iniurie against Christ, both abolishing his trueth by the restoring of the type of Iubile, and triumphing ouer his members by most wicked superstitions. O religious heart! Now that wee should vnderstand the things of Rome, Saint Iohn himselfe is the authour, both after in the seuenteenth Chapter almost throughout. and also in the circumscription now next following, when he saith, it is that great Citie (as Chap. 17. 18. hee calleth it) and is spiritually named Sodome and Egypt: that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spirituall wickednesse: the latter signifieth the shew and pretence of good, that is, of Christian & sound religion. So ome signifieth most licentious impiety and iniustice: Egypt most cruell persecution of the people of God: and Ierusalem signifieth the most confident glorying of that citie, as it were in true religion, being yet full of falsehood and vngodlinesse. Now who is ignorant that these things doe rather, and more agree vnto Rome then vnto any other cities? The commendations of the Citie of Rome for many yeeres past are publikely notorious, which are not for me to gather. This onely I will say that he long since did very well see what Rome is, who taking his leaue thereof, vsed these verses.

Roma vale, vidi, satis est vidisse: reuertar
Quum leno, meretrix, scurra cinaedus ero.

Now farewell Rome, I haue thee seene: It was inough to see:
I will returne when as I meane, baud, barlot, knaue to be.

d After a most secret kinde of meaning and vnderstanding. 14 Namely in his members, as also he said vnto Saul, Acts 9, 5. 15 That is, for three yeeres and a halfe for so many yeeres Boniface liued after his Iubile, as Bergomensis witnesseth. 16 So much the more shall they by this occasion exercise iollity of their Iubile. 17 The Gospell of Christ, in the affliction of the world, and the ministery thereof, the sauour of death vnto death to those that perish, 2. Cor. 2, 16.

11 18 But after 19 three dayes & an halfe,20 the ſpirit of life *comming* from God, ſhall enter into them, and they 21 ſhall ſtand vp vpon their feete: and great feare ſhall come vpon them which ſaw them.

12 And they ſhall heare a great voyce from heauen, ſaying vnto them, 22 Come vp hither: And they ſhall aſcend vp to heauen in a cloude, 23 and their enemies ſhall ſee them.

13 14 And the ſame houre ſhall there be a great earthquake, and the tenth part of the citie ſhall fall, and in the earthquake ſhall be ſlaine in number ſeuen thouſand: & the remnant were ſore feared,25 and e gaue glory to God of heauen.

14 26 The ſecond woe is paſt, *and* behold, the third woe will come anon.

15 27 And the ſeuenth Angel blew the trumpet, and there were great voyces in heauen, ſaying, 28 The kingdomes of the world are our Lords, and his Chriſts, and he ſhall reigne for euermore.

16 29 Then the foure and twenty Elders, which ſate before God on their ſeates, fell vpon their faces and worſhipped God.

17 Saying, We giue thee thanks, Lord God Almighty, Which art, and which waſt, and which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome.

18 30 And the Gentiles were angry, & thy wrath is come, and the time of the dead, that they ſhould be iudged, and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets, & to thy Saints, & to them that feare thy Name, to ſmall and great, and ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was 31 opened in heauen, and there was ſeene in the Temple the Arke of his couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

18 The third place as I noted before, is of the riſing againe of the Prophets from the dead, and their carying vp into heauen. For their reſurrection is ſhewed in this verſe: their calling and lifting vp into heauen. In the verſe following.

19 That is, what time God ſhall deſtroy that wicked Boniface.

20 That is, the Prophets of God ſhall in a ſort riſe againe, not the ſame in perſon (as they ſay) but in ſpirit, that is in the power and efficacie of their miniſtery, which S. Iohn expreſſed before verſ. 5 and 6. And ſo the prophecie that is ſpoken of Elias, is interpreted by the Angel to be vnderſtood of Iohn the Baptiſt, Luke 1,17. For the ſame Boniface himſelfe, who ſought to kill and deſtroy them, was by the fire of Gods mouth (which the holy miniſtery ſheweth & exhibiteth) deuoured and died miſerably in priſon, by the endeauour of Sarra Columenſis, and Nogaretus a french knight, whom Philip the faire King of France ſent into Italy but with a ſmall power.

21 That is, the moſt greeuous heat of afflictions and perſecution ſhall ſtay for a while, for ỹ great amaze that ſhal ariſe vpon that ſuddē and vnlooked for iudgement of God.

22 They were called by God into heauen and taken out of this malignant world, into the heauenly Church, which alſo lieth hidde here in the earth, to exerciſe their calling ſecretly: as of whom this wretched world was vnworthy, Heb. 11,38. For the Church of the wicked is by compariſon called the earth or the world: and the Church of the godly heauen. So in ancient time amongſt the godly Iſraelites: ſo amongſt the Iewes in the dayes of Manaſſes and other Kings, when the earth refuſed the heſtes of heauen, we read that they lay hidden as heauen in the earth.

23 Yet could they not hinder the ſecret ones of the Lord (as the Pſalmiſt called them, Pſal. 83,4) but they that went on forward in his worke.

24 Bergomenſis ſaith, in the yeere of our Lord 1301, this yeere a blaſing ſtarre foretelling great calamity to come, appeared in heauē, in which yere vpon the feaſt of S. Andrew, ſo great an earthquake aroſe, as neuer before: which alſo continuing, by times, for many dayes, ouerthrew many ſtately houſes. This ſaith he of the yeere next following the Iubile: which S. Iohn ſo many ages before, expreſſed word for word.

25 They were indeed broken with preſent aſtoniſhment of mind, but did not earneſtly repent as they ought to haue done.

e *Glorified God by confeſſing his name.*

26 Hee paſſeth vnto the ſecond hiſtorie: which is the ſecond part of this Chapter S Iohn calleth theſe the ſecond and third woe, hauing reſpect vnto Cha. 9, 12.

27 Of whoſe ſounding the trumpet Chriſt expreſly foretold. Chap. 10,7 and this the ſecond part of this Chapter, containing a general hiſtorie of the Chriſtian Church, from the time of Boniface 8. vnto the conſummation of the victorie declared by voyce from heauen. In this hiſtory there are three branches: a preparation by the ſound of ỹ Angels trumpets: a narration by the voyces of heauenly Angels and Elders: and a confirmation by ſigne.

28 The narration hath two parts: an acclamation of the heauenly creatures, in this verſe, and both an adoration by all ỹ Elders verſ. 16. & alſo a moſt ample thankeſgiuing, ver. 17, 18. The ſenſe of the acclamation is. Now the Lord is entred on his kingdome, & hath reſtored his Church, in which moſt mightily recouered from the profanation of the Gentiles, he may gloriſie himſelfe. Namely, that which the Lord ordained when firſt he ordained his Church, that the faith of the Saints doth now behold as accompliſhed.

29 As before, 7, 11. This giuing of thankes is altogether of the ſame conſent with the words going before.

30 A ſpeach of the Hebrew language, as much to ſay, as, Gentiles being angrie thine inflamed wrath came vpon them and ſhewed it ſelfe from heauen, occaſioned by their anger and furie.

31 This is the confirmation of the next prophecie before going by ſignes exhibited in heauen, and that of two ſorts, whereof ſome are viſible, as the paſſing away of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, and teſtifying the glorious preſence of God, and the lightnings: others apprehended by eare and ſuch dull ſenſes which beare witneſſe in heauen and in earth to the truth of the iudgements of God.

CHAP. XII.

1 *A woman 2 appeareth trauelling with child, 4 whoſe childe the dragon would deuoure, 7 but Michael ouercommeth him, 9 and caſteth him out, 13 and the more he is caſt downe and vanquiſhed, the more fiercely he exerciſed his ſubtilties.*

A Nd 1 there appeared a great wonder in heauen: 2 A woman cloathed with the Sun, and the Moone was vnder her feet, and vpon her head a crowne of twelue Starres.

2 And 3 ſhe was with childe, and cried trauelling in birth, & was pained ready to be deliuered.

3 And there appeared another wonder in heauen: 4 for behold, a great red dragon hauing 5 ſeuen heads, and ten 6 hornes, and ſeuen crowns vpon his heads:

4 7 And his taile drewe the third part of the ſtarres of heauen, and caſt them to the earth. And the dragon 8 ſtood before the woman, which was ready to be deliuered, 9 to deuoure her child, when ſhe had brought it foorth.

5 10 So ſhe brought forth a man 11 child, which ſhould rule all nations with a rod of yron: and that her child was taken vp vnto God & to his throne.

6 12 And the woman fled into the wildernes, where ſhe hath a place prepared of God, that 13 they ſhould feed her there a thouſand, two

1 Hitherto hath beene the generall prophecy comprehended in 2. parts, as I ſhewed vpon Cha. 11. Now ſhall be declared the firſt part of this prophecy, in this & the next cha. and the latter part in the 14, 15. and 16. chap. Vnto the firſt part, which is of the conflicting or militant Church belong 2 things. The beginning and the progreſſe of the ſame in conflicts & Chriſtian combats. Of which two, the beginning or vpſpring of the Church is deſcribed in this Chap. and the progreſſe thereof in the Chap. following. The beginning of the Chriſtian Church, we define to be from the firſt moment of her conception of Chriſt, vntill that time wherein this Church was as it were weined and taken away from the breſt or milke of her Mother: which is the time when the Church of the Iewes with their citie & Temple was ouerthrowne by the iudgemēt of God. So we haue in this chapter the ſtory of 60 yeeres & vpwards. The parts of this chap. are three. The firſt is, the hiſtorie of the conception & bearing in womb, in 4. verſes. The ſecond, an hiſtory of the birth from the 5. verſe vnto the 12. The third is, of the woman that had brought foorth, vnto the end of the chap. And theſe ſeuerall parts haue euery one their conflicts. Therefore in that firſt part are two things contained, one, the conception & bearing in womb, in two verſes: and another of the lying in wait of the Dragon againſt that ſhould be brought forth, in the next 2 verſes. In the firſt point are theſe things, the deſcriptiō of the mother verſe 1. and the dolors of childbirth, verſe 2 all ſhewed vnto Iohn from heauen.

2 A type of the true and holy Church, which then was in the nation of the Iewes. This Church (as is the ſtate of the holy Church Catholike) did in it ſelfe ſhine about with glory giuen of God, trod vnder feet mutability and changeableneſſe, and poſſeſſed the kingdome of heauen as the heire thereof. 3. For this is that barren woman that brought not forth, of which Eſa. 54, 1, and Gal 4, 27 ſhee cried out for good cauſe, and was tormented at that time, when in the iudgement of all ſhe ſeemed neere vnto death, and in meanes ready to giue vp the ghoſt by reaſon of her weakeneſſe and pouerty.

4 That is the deuill or Satan (as is declared verſe 9,) mighty, angry, and full of wrath.

5 Thereby to withſtand thoſe ſeuen Churches ſpoken of, that is the Catholike Church, and that with kingly furniture and tyrannicall magnificence: ſignified by the crowns ſet vpon his heads. & if the ſame with our controuerſie belonged vnto him by the proper right: as alſo hee boaſted vnto Chriſt, Matth 4, 9. See after, vpon chap. 13, 1.

6 More then are the hornes of the Lambe, or then the Churches are: ſo well furniſhed doth the tyrant brag himſelfe to be, vnto all maner of miſchiefe.

7 After the deſcription of Satan followeth this action, that is, his battell offered vnto ỹ Church partly to that which is viſible wherein the wheat is mingled with the chaffe, & the good fiſh with that which is euill: a good part thereof, though in appearance it ſhined as the Starres ſhine in heauen, he is ſaid to thruſt down out of heauen & to peruert: for if it were poſſible he would peruert euen the elect, Matth. 24, 24 and partly to the elect members of the holy Catholike Church in the ſecond part of this verſe. Many therefore of the members of this viſible Church (ſaith S Iohn) be ouerthrown and triumphed vpon them.

8 He withſtood that elect Church of the Iewes which was now ready to bring foorth the Chriſtian Church, and watched for that ſhe ſhould bring foorth. For the whole Church, and whole body is compared vnto a woman: and a part of the Church vnto that which is brought foorth as wee haue noted at large vpon Cant. 7. 6.

9 Chriſt miſticall (as they call him) that is the whole Church, confining of the perſon of Chriſt as the head, and of the body vnited therevnto by the Spirit, ſo is the name of Chriſt taken, 1. Cor 12, 12.

10 The 2 hiſtory of the Church deliuered of child: in which firſt the conſideration of the child borne, and of the Mother is deſcribed in 2 verſes: ſecondly the battell of the Dragon againſt the yong child, and the victory obtained againſt him 3 verſes following: laſt of all is ſung a ſong of ỹ victory, vnto the 12 verſe. Now S Iohn in conſideration of the child borne, noteth two things: for he deſcribeth him, and his ſtation or place in this verſe.

11 That is, Chriſt the head of the Church (the beginning, root and foundation whereof is the ſame Chriſt) endowed with kingly power, and taken vp into heauen out of the iawes of Satan (who as a ſerpent did bite him vpon the croſſe) that ſitting vpon the celeſtial throne he might raigne ouer all.

12 The Church of Chriſt which was of the Iewes, after his aſſumption into heauen, hid it ſelfe in the world as in a wildernes, truſting in the only defence of God, as witneſſeth S. Luke in the Acts of the Apoſtles.

13 Namely the Apoſtles, and ſeruants of God ordained to feed with the word of life, the Church collected both of the Iewes and Gentiles, vnles that any man will take the word *alerent* perſonally after the vſe of the Hebrewes inſteed, of *alereturr*, but I like the firſt better. For hee hath reſpect vnto thoſe two Prophets of whom chap. 11, 3. as for the meaning of the 1260. dayes, looke the ſame place.

hundreth

hundreth and threescore dayes.

7 And there was a battell in heauen, 14 Michael and his Angels, fought against the dragon, and the dragon fought and his angels.

8 15 But they preuailed not, neither was their a place found any more in heauen.

9 And the great dragon that olde serpent, called the deuill and Satan, was cast out, which deceiueth all the world: hee was *euen* cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voyce in heauen, saying, 16 Now is saluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by that blood of that Lambe, and by that worde of their testimonie, and they [b] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when 17 the dragon saw that he was cast vnto the earth, hee persecuted the woman which had brought foorth the man *child*.

14 18 But to the woman were giuen two wings of a great Eagle, that shee might flie into the wildernes, into her [c] place where she is nourished for a 19 time, and times, and halfe a time, from the presence of the serpent.

15 20 And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to bee caried away of the flood.

16 21 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 22 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 23 And I stood on the sea sand.

14 Christ is the Prince of Angels, and head of the Church, who beareth that yron rod verse the fift. See the notes vpon Daniel, Chap. 12.1. In this verse a description of the battell and of the victory in the two verses following. The Psalmist had respect vnto this battell, Psal. 68, 9. and Paul Ephesians 4, 11. and Colossians 2, 15.

15 The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse. As that Satan gained nothing in heauen but was by the power of God thrown downe into the world, whereof he is the prince, Christ himselfe and his elected members standing still by the throne of God.

a They were cast out, so that they were neuer seene any more in heauen.

16 The song of victory or triumph containing first, a proposition of the glory of God and of Christ shewed in that victory: secondly, it conteineth a reason of the same proposition taken from the effects, as that the enemie is ouercome in battell in this verse, and that the godly are made conquerours (and more then conquerours Rom. 8, 37.) verse 11. Thirdly, a conclusion wherein is an exhortation vnto the Angels, and the Saints, and vnto the world, a prophecie of great miserie, and of destruction procured by the deuill against mankind, least himselfe should shortly be miserable alone, verse 11. *b He is said in the Hebrew tongue, to loue his life that esteemeth nothing more precious then his life: and on the other side, he is said not to loue his life, who doubteth not to hazard it, whereseeuer neede requireth.* 17 The third part: an history of the woman deliuered, consisting of two members, the second battell of Satan against the Christian Church of the Iewish nation, in foure verses: and the battell intended against the seed thereof, that is against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ in the two last verses. 18 That is, being strengthened with diuine power: and taught by oracle, she fled swiftly from the assault of the deuill, and from the common destruction of Ierusalem, and went into a solitary Citie beyond Iorden called Pella, as Eusebius telleth in the fift Chapter of the third booke of his Ecclesiasticall history, which place God had commanded her by Reuelation. *c Into that place were God had appointed her.* 19 That is, for three yeeres and a halfe: so the same speech is taken, Dan. 7, 25. This space of time is reckoned in maner from that last and most grieuous rebellion of the Iewes, vnto the destruction of the citie and Temple, for their destruction or falling away, began in the twelfe yeere of Nero, before the beginning whereof, many foresignes and predictions were shewed from heauen, as Iosephus writteth, lib. 7. chap. 22. and Hegesippus lib. 5. cap. 44. amongst which this is very memorable, that in the feast of Pentecost, not only a great sound and noise was heard in the Temple, but also a great voyce was heard of many out of the Sanctuary which cried out vnto all, Let us depart hence. Now three yeeres and a halfe after this defection was begun of the Iewes, and those wonders happened, the Citie was taken by force, the Temple ouerthrowen, and the place forsaken of God: and this compasse of time Saint Iohn noted in this place. 20 That is, he enflamed the Romanes and nations, that they persecuting the Iewish people with cruell armes might by the same occasion inuade the Church of Christ, now departed from Ierusalem and out of Iudea. For it is an vsuall thing in Scripture that the raging tumults of the nations, should be compared vnto waters. 21 That is, there was offered in their place other Iewes, vnto the Romanes and nations raging against that people: and it came to passe thereby that the Church of God was saued whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether sufficient in the destruction of those other Iewes.

22 Being set on fire by this meanes, he began to be more madde, and because hee perceiued that his purpose against the Christian Church of the Iewish remnant was come to nought, hee resolued to fall vpon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the 13 verse, in which the purpose of Satan is shewed, verse 17. and his attempt verse 18. 23 That is, a most mighty tempest, that he rushed vpon the whole world (whose prince hee is) to raise the floods and prouoke the nations, that they might with their furious bellowes rose vp and downe, driue here and there, and finally destroy the Church of Christ with the holy members of the same. But the prouidence of God resisted his attempt, that he might fauour the Church of the Gentiles, yet tender and as it were greene. The rest of the story of the Dragon is excellently prosecuted by the Apostle S. Iohn hereafter in the twentieth chapter. For heere the Dragon endeauouring to doe mischiefe, was by God cast into prison.

CHAP. XIII.

1 The beast with many heads is described. 12 which draweth the most part of the world to idolatrie. 13 The other beast rising out of the earth, 15 giueth power vnto him.

AND I [1] saw a beast rise [a] out of the sea, hauing seuen heads, and [3] ten hornes, and vpon his hornes *were* ten crownes, and [4] vpon his head [5] the name of blasphemie.

2 And the beast which I saw was

1 The Apostle hauing declared the springing vp of the Christian Church and the state of the Church from which ours taketh her beginning, doeth now passe vnto the story of the progresse thereof, as I shewed in the entrance of the former Chapter. And this historie of the progresse of the Church, and the battels thereof, is set downe in this Chapter, but distinctly in two parts, one is of the ciuill Roman Empire, vnto the tenth verse. Another of the body Ecclesiasticall or prophetical, thence vnto the ende of the chapter. In the former part are shewed these things: First the state of that Empire, in foure verses: then the actes thereof in three verses: after the effect, which is exceeding great glory, verse 8. And last of all is commended the vse: and the instruction of the godly against the euils that shall come from the same, verse 9, 10. The historie of the state conteineth a most ample description of the beast, first entire, verse 1, 2. and then restored after hurt, verse 3, 4. a On the sand whereof stood the deuill practising new tempests against the Church, in the verse next before going: what time the Empire of Rome was endangered by domesticall dissentions, and was mightily rolled, hauing euer and anone new heads, and new Emperours. See in the seuenteenth chapter and the eight verse. 3 Hauing the same instruments of power, prouidence, and most expert gouernment which the Dragon is said to haue had in the 12 chapter and in the verse 3. 4 We read in the twelfth chapter & third verse, that the Dragon had seuen crownes set vpon seuen heads: because the theefe auoucheth himselfe to be proper Lord and Prince of the world: but this beast is said to haue ten crowns set vpon seuerall, not heads, but hornes: because the beast is beholden for all vnto the Dragon, verse 2. and doth not otherwise raigne them by law of subiection giuen by him, namely that he employ his hornes against the Church of God. The speech is taken from the ancient custome and forme of dealing in such case: by which they that were absolute kings did weare the diademe vpon their heads: but their vassals and such as raigned by grace from them, wore the same vpon their hoods: for so they might commodiously lay downe their diademes when they came into the presence of their Soueraignes: as also their Elders are said, when they adored God which sate vpon the throne, to haue cast downe their crownes before him, chap 4 verse 10. 4 Contrary to that which God of old commanded should be written in the head peece of the hie Priest, that is, *Sanctitas Iehoua*, Holinesse vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which S Paul sayeth in the 2 chapter of his 2. Epistle to the Thessalonians, the 4. verse. *He sitteth as God, and boasteth himselfe to be God.* For this name of blasphemie both the Romane Emperors did then challenge vnto themselues, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with ful mouth professe the same of themselues, when they chalenged vnto themselues soueraignitie in holie things: of which kind of sayings the sixt booke of the Decretals, the Clementines, and the Extrauagants, are very full. For these men were not content with that which Anglicus wrote in his *Poetria* (the beginning whereof is, *Papa stupor mundi*. The Pope is the wonder of the world. *Nec Deus es, nec homo, sed neuter es inter vtrumque.* Thou art not God, ne art thou man, but neuter mixt of both: as the gloss witnesseth vpon the sixt booke: but they were bold to take vnto themselues the very name of God, and to accept it giuen of other: according as almost an hundred and twentie yeere since, there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixed vpon the gate of the citie he should enter at, hauing written vpon it this blasphemous verse,

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis esse deus.

By oracle of thine owne voice the world thou gouernst all,
And worthily a god on earth, men thinke, and doe thee call.

These and fiue hundred the like who can impute vnto that molestie, whereby good men of old would haue themselues called the seruants of the seruants of God, verilie either this is a name of blasphemie, or there is none at all.

6 like a leopard, and his feete like a beare, and his mouth as the mouth of a Lyon: 7 and the dragon gaue him his power and his throne, and great authoritie.

3 8 And I saw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondered *and* followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 9 And there was giuen vnto him a mouth, that spake great things & blasphemies, and power was giuen vnto him, 10 to doe two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name, 11 and his tabernacle, 12 and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, 13 whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 14 If any man haue an eare let him heare.

10 If any leade into captiuity, hee shall goe into captiuitie: * if any kill with a sword, he must be killed by a sword: here is the patience and the faith of the Saints.

11 15 And I beheld, another beast comming out of the earth, 16 which had two hornes like the Lambe, but he spake like the dragon.

12 17 And he did all that the first beast could doe before him, and he caused the earth and them which dwell therein, 18 to worship the first beast whose deadly wound was healed.

13 19 And hee did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men.

14 And deceiued them that dwell on the earth by the signes which were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the 20 image of the 21 beast, which had the wound of a sword, and did liue.

15 22 And it was permitted to him to giue a spirit vnto the image of the beast, so that the

5 Swift as the Leopard, easily slasping all things, as the beare doth with his foote, and teating and deuouring all things with the mouth as doth the Lion, That is, hee sent the same vnto the beast to vse, when he perceiued that himselfe could not escape, but must needes be taken by the hand of the Angel, and cast into the bottomlesse pit Chapter 20. yet did not he abandon the same vtterly from himselfe, but hee might vse it as long as he could. 8. This is the onely place that pertaineth to the description of the beast of Rome: that besides that naturall dignitie and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were vnto death, and was healed againe, as from heauen, in the sight of all men. This head was Nero the Emperour, in whose time the race of the Cesars fell from the imperiall dignitie, and the gouernement of the Common weale was translated vnto others: in whose handes the Empire was so cured and recouered vnto health, as he seemed vnto all so much the more deepely rooted and grounded fast, then euer before. And hence followed those effects, which are next spoken of: First an admiration of certaine power, as it were sacred and diuine sustaining the Empire and gouerning it: Secondly the obedience and submission of the whole earth in this verse: Thirdly, the adoration of the Dragon, & most wicked worshipping of Deuils, confirmed by the Romane Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estimation, as that both the name and worship of a God was giuen vnto him verse the fourth. Now there were two causes which brought in the mindes of men this religion: the shew of excellentie, which bringeth with it reuerence: and the shew of power inuincible, which bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight with him? 9 The second member containing an historie of the acts of the beast, as I said verse 5. The historie of them is concluded in two points, the beginning and the maner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God and his immanite and iniustice against all men, especially against the godly and those that were of the household of faith, verse the fift. The maner of the actes or actions done, is of two sortes both impious in minde, and blasphemous in speech against God, his Church and the godly verse sixt. and also most cruell and iniurious in deedes, such as were done of most ragious enemies, & of most insolent and proud conquerous verse the seuenth. 10 Namely his actions and maner of dealing. As concerning those two and fourtie moneths, I haue spoken of them before in the twelfth Chapter and second verse. 11 That is the holy Church, the true house of the liuing God. 12 That is, the godly inhabitants of heauen, who bid themselues from his cruelties. For this bloody beast surcharged those holy soules most falsely with innumerable accusations for the Name of Christ, as wee reade in Iustine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and other: which example the latter times followed most diligently in destroying the flocke of Christ and wee in our owne memorie haue found by experience to our incredible griefe. Concerning heauen. See the eleuenth Chapter, and the twelfth verse. 13 That is, such as are not from euerlasting elect in Christ Iesus. For this is that Lambe slaine, of which Chapter the fift verse the six. These words Ioe with Aretas distinguish in this maner: *Whose names are not written euen from the laying of the foundation of the world, in the booke of life of the Lambe slaine.* And this distinction is confirmed by a like place hereafter chap 17.8. 14 The conclusion of his speech of the first beast, consisting of two parts. An exhortation to attentiue audience in this verse: and a foretelling, which partly containeth threatnings against the wicked, and partly comforts for those which in patience and faith shall waite for that glorious comming of our Lord and Sauiour Christ, verse the tenth. * *Gene.* 9.6. *Exod.* 21. 23.

15 The second member of the vision, concerning the ecclesiasticall dominion, which in Rome succeeded that which was politicke, and is in the power of the corporation of false Prophets, and of the forgers of false doctrine. Wherefore the same body or corporation is called of S. Iohn by the name of false prophet, cap 6. ver. 13 and 19. ver. 20. The forme of this beast is first described in this verse, then his actes, in the verses following, and the whole speech is concluded in the last verse. This beast is by his breed a Soune of the earth (as they say (obscurely borne, and by little and little creeping vp out of his abiect estate. 16 That is, in shew hee semble the Lambe (for what is more mild or more humble then to be the seruant of the seruants of God) but in deede hee played the part of the Dragon, and of the Wolfe, Matth 7.15. For euen Satan changeth himselfe into an Angel of light, 2. Corinth. 11. 14. and what shonld his honest disciples and seruants doe? 17 The historie of the actes of this beast, containeth in summe three things, hypocrysie, the witnesse of miracles, and tyrannie: of which the first is noted in this verse, the second in the 3 verses following: the third in the sixteenth and seuenteenth verses. His hypocrisie is most full of leasing, whereby he abuseth both the former beast & the whole world: in that albeit he hath by his cunning, as it were by lime made of the former beast a most miserable σκέλετον or anatomie, vsurped all his authoritie vnto himselfe and most impudently exerciseth the same in the sight and viewe of him: yet hee carrieth himselfe so, as if hee honoured him with most high honour, and did in very trueth cause him to bee honoured of all men, 18 For vnto this beast of Rome, which of ciuill Empire is made an Ecclesiasticall hierarchie, are giuen diuine honours, and diuine authoritie so farre as hee is beleeued to be aboue the Scriptures, which the glosse vpon the Decretals declareth by this diuilish verse,

Articulos soluit, synodumque facit generalem.

That is,

He changeth the Articles of faith, and giueth authoritie to generall Councels.

Which is spoken of the Papall power. So the beast is by birth, foundation, seate, and finally substance, one: onely the Pope hath altered the forme and maner thereof being himselfe the head both of that tyrannicall Empire, and also of the false Prophets, for the Empire hath he taken vnto himselfe, and thereunto hath added this cunning deuise. Now these words, *whose deadly wound was cured* are put here for distinctions sake, as also sometimes afterwards: that euen at that time the godly readers of this prophecie might by this signe be brought to see the things as present: as if it were said, that they might adore this very Empire that now is, whose head we haue seene in our owne memory to haue bene cut off, and to bee cured againe. 19. The second point of the things done by the beast, is the credite of great wonders or miracles, appertaining to the strength of this impiety: of which signes some were giuen from aboue, as it is said, that fire was sent downe from heauen by false sorcerie, in this verse. Others were shewed here below in the sight of the beast to establish idolatrie, and deceiue soules, which part S. Iohn setteth forth beginning (as they say) at that which is last, in this maner: First the effect is declared in these words, *He deceiueth the inhabitants of the earth*, Secondly the commō maner of working in two sorts, one of miracles. *For the signes that were giuen him to doe in the presence of the beasts*: the other of the words added to the signes, and teaching the idolatrie confirmed by those signes, *Saying vnto the inhabitants of the earth, that they should make an image vnto the beasts which &c.* Thirdly, a speciall maner is declared: *That is giuen vnto him to put life into the image of the beast*: and that such a kind of quickening, that the same both speaketh by answer vnto those that aske counsell of it, and also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the Deuil, haue bin effected & wrought in images. The histories of the Papists are full of examples of such miracles, the most of them fained, many also done by the deuill in images: as of old in the serpent Gen. 3.1 By which examples is confirmed, not the authoritie of the beast, but the trueth of God, and of these prophecies 20 That is, images by *enallage* or change of the number: for the worship of them euer since the second Councell of Nice, hath bene ordained in the Church by publike credite, & authoritie contrary vnto the Law of God. 21 In the Greeke the word is of the Datiue case, as much to say, as vnto the worship, honour and obeying of the beast: for by this maintenance of images this Pseudoprophetic all beast doth mightily profite the beast of Rome, of whom long agoe hee receiued them. Wherefore the same is hereafter very fitly called the image of the beast, for that images haue their beginning from the beast, and haue their forme or maner from the will of the beast, and haue their end and vse fixed in the profit and commoditie of the beast: 22 And of this miracle of the images of the beast (that is, which the beast hath ordained to establish idolatry) which miraculously speake and giue iudgement, or rather marueilously, by the fraud of the false prophets, the Papists books are full fraughted. *& To giue life as Iannes and Iambres imitated the wonders that Moses wrought,*

image of the beast should speake, and should cause that as many as would not worship the image of the beast should be killed.

16 23 And he made all, both small and great, rich and poore, free and bond, to receive 24 a b marke in their right hande or in their foreheads.

17 And that no man might 25 buy or sell, saue he that had the 26 marke or the name of the beast or the number of his name.

18 27 Here is wisdome. Let him that hath wit, count the number of the beast: for it is the 28 number of a man, and his number is sixe hundreth threescore and sixe.

23 The third place, is a most wicked and most insolent tyranny as was sayd before, vsurped ouer the persons of men in this verse: and ouer their goods and actions, in the next verse. For he is said, both to bring vpon all persons a tyrannous seruitude, that as bondslaues they might serue the beast: and also to exercise ouer all their goods and actions, a pedler like abuse of indulgences and dispensations (as they terme them) amongst their friends, and against other to vse most violent interdictions, and to shoot out curses, euen in naturall and ciuill, priuate and publike contracts, wherein all good faith ought to haue place. 24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seruile vnto themselues, the persons and doings of men, signing them in their forehead and hands: and as for the signe left by Christ (of which Chapter 7. 3.) and the holy Sacrament of Baptisme they make as voyd. For whom Christ hath joyned vnto himselfe by Baptisme, this beast maketh challenge, vnto them by her greasie Chrisme, which shee doubteth not to preferre before Baptisme, both in authoritie and in efficacie. *b The marke of the name of the beast.* 25 That is, haue any traffique or entercourse with men, but they onely which haue this annointing and consecration of Cleargie tonsure, as they call it. Read Gratian *de Consecratione, distinct. 5. c. omnes, cap. Spiritus, &c.* of the matters. 26 Here the false Prophets doe require three things, which are set downe in the order of their greatnesse, a character a name and the number of the name. The meaning is, that man that hath not first their annoynting and clericall tonsure or shauing: secondly holy orders, by reseruing whereof is communicated the same of the beast: or finally hath not attained that high degree of Pontificall knowledge, and of the Law, (as they call it) Canonicall, and hath not as it were made vp in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse. 27 That is in this number of the beast consisteth that Popish wisedome, which vnto them seemeth the greatest of all others. In these words S. Iohn expoundeth that saying which went before of the number of the beast, what it hath aboue his marke or accoquisance and his name. These things, sayth S. Iohn, the marke and name of the beast, doe easily happen vnto any man: but to haue the number of the beast, is wisedome: that is, onely the wise and such as haue vnderstanding, can come by that number for they must be most illuminate doctours that attaine thereunto, as the wordes following doe declare. 28 How great and of what denomination this number of the beast is, by the which the beast accounted his wisedome, S. Iohn declareth these wordes. Doest thou demaund how great it is? it is so great, that it occupieth the whole man: he is alway learning, and neuer commeth to the knowledge thereof: he must be a man indeed that doeth attaine vnto it. Aske st thou of what denomination it is? verily it standeth of sixe throughout, & perfectly ariseth of all the parts thereof in their seuerall denominations (as they terme them) it standeth of sixe by vnities, tennes, hundreds, &c. so as there is no one part in the learning & order Pontifical, which is not either referred vnto the head, and as it were the top thereof, or conteined in the same: so fitly doe all things in this hierarchie agree one with another, and with their head. Therefore that cruell beast Boniface the eight doeth commend by the number of sixe those Decretals which hee perfected, in the proeme of the sixt booke. *Which booke* (sayeth hee) *being to be added vnto fiue other bookes of the same volume of Decretals, wee thought good to name Sextum the sixt: that the same volume by addition thereof containing a senarie, or the number of sixe bookes (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect discipline of behauiour.* Here therefore is the number of the beast, who powreth from himselfe all his parts & bringeth them all backe againe vnto himselfe by his discipline in most wise and cunning maner. If any man desire more of this, let him reade the glosse vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my duety, with the good fauour of all & without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed vnto mee neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it For this number of the beast teacheth, giueth our, imprinteth, as a publike marke of such as be his, and esteemeth that marke aboue all others as the marke of those whom hee loueth best. Now those other expositions seeme rather to be farre removed from his propertie and condition of that number: whether you respect the name *Latinus* or *Titan*, or another. For these the beast doeth not teach, nor giue foorth nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: hee approueth not these, but reproueth them: and hateth them that thinke so of this number, with an hatred, greater then that of *Vatinius*.

CHAP. XIIII.

1 The Lambe standeth on mount Sion: 4 with his chaste worshippers. 6 One Angel preacheth the Gospel. 8 Another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoyded. 13 A voyce from heauen pronounceth them happy who die in the Lord. 15 The Lords sickle thrust into the harueste, 18 and into the vintage.

THen I looked, and loe, a Lambe 1 stood on mount Sion: and with him 2 an hundreth fourtie and foure thousand, hauing his Fathers 3 Name written in their foreheads.

2 And I heard a voyce from heauen as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they sung as *it were* a new song before the throne, and before the foure beastes, and the Elders: and no man could learne that song, but the hundreth, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whithersoeuer he goeth: these are bought frõ men, being the first fruits vnto God, and vnto the Lamb.

5 And in their mouthes was found no guile: for they are without spot before ỹ throne of God.

6 ¶ 4 Then I saw 5 another Angel fly in ỹ mids of heauen, hauing an euerlasting Gospel to preach vnto them that dwell on the earth, and to euery nation and kinred, and tongue, and people,

7 6 * Saying with a loude voyce, Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea and the fountaines of waters.

8 And there followed another Angel, saying, * Babylon that great citie is fallen it is fallen: for she made all nations to drinke of the wine of the a wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, 7 If any man worship the

1 The history of the Church of Christ being finished for more then a thousand and three hundreth yeeres, at which time Boniface the eight liued as before hath bene said, there remaineth the rest of the historie of the conflicting or militant Church, from thence vnto the time of the last victorie in three chapters. For first of all, as the foundation of the whole history, is described the standing of the lambe with his armie and retinue in fiue verses, after his worthy acts which he hath done, and yet doth in most mightie maner, whileft hee ouerthroweth Antichrist which the spirit of his mouth, in the rest of this chapter, and in the two following. Vnto the description of the Lambe, are propounded three things his situation place & attendance: for the rest are expounded in the former visions, especially vpon the fift chapter. 2 As ready girt to doe his office (as before 5. 56.) in the midst of the Church which a fore time mount Sion did prefigure. 3 As before 7. 2.) in this verse. Then by diuine occupation, in that all and euery one in his retinue most vehemently and sweetly (verse 2.) doe glorifie the Lambe with a special song before God and his elect Angels. Which song flesh and blood cannot heare, nor vnderstand, verse 3. Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spirituall and bodily fornication, that is, from impiety and vnrighteousnes, that they followed the Lambe as a guide vnto all goodnes, & cleaued vnto him that they are holy vnto him as of grace redeemed by him: that in truth & in simplicity of Christ, they haue exercised all these things, sanctimony of life, the direction of the Lambe, a thankefull remembrance of the redemption by him: finally (to conclude in a word) that they are blameles before the Lord, verse 4. 5. 4 The other part (as I said on the first verse) is of the acts of the Lambe, the maner whereof is deliuered in two sorts, of his speech, and of his facts. His speeches are set foorth vnto the 13. verse of this chapter, and his facts vnto the 16 chapter. In the speech of the Lambe, which is the word of the Gospel, are taught in this place, these things: The seruice of the godly consisting inwardly of reuerence towardes God, and outwardly of the glorifying of him: the visible signe of which is adoration. verse 7. The ouerthrowing of wicked Babylon, verse 8. and the fall of euery one of the vngodly which worship the beast, verse 9. 10, 11. Finally, the state of the holy seruants of God both present verse 11. and to come, most blessed, according to the promise of God verse 13. 5 This Angel is a type or figure of the good and faithfull seruants of God, whom God especially from that time of Boniface the eight, hath raised vp to the publishing of the Gospel of Christ, both by preaching and by writing. So God first, neere vnto the time of the same Boniface, vsed Peter Cassidorus an Italian after, Arnold *de villa noua* a Frenchman, then Ockam Dante, Petrarch, after that *Iohannes de rupe cæsa*, a Franciscane: after again. Iohn Wicklife an Englishman, and so continually one or another vnto the restoring of the truth and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence and iudgement of God: the execution whereof S. Iohn described cap 18. And this voyce of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsell and manifest malice oppugned the light of the Gospel offered from God * *Psal 14. 5. 6.* * *Acts 14. 15.* * *Ier. 21. 9. Iere. 51. 8. chap 18 2.* *a Of her fornication, wherein God was prouoked to wrath.* 7 That is, shall not worship God alone, but shall transferre his diuine honour vnto this beast, whether he doth it with his heart or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I denie before my Father, and his Angels. Matt. 10 32. And this is that voyce of the holy ministery 3 which at this time is very much need of the holy and faithfull seruants of God. For hauing now sufficiently found out the publique obstinacy of Babylon they labour not any longer to thunder out against the same but to saue some particular members by terror (as Iude Peacketh) and to plucke them out of the publique flame, or els by a vehement commiseration of their state to lead them away, they set before them eternall death, into which they rush vnwares, vnlesse in good time they returne vnto God, but the godly which are of their owne flocke, they exhort vnto patience obedience, and faith in the Lord Iesus, and charge them to giue light by their good example, of good life vnto others.

beast

beast and his image, and receiue his marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his name.

12 [8] Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die [b] in the Lord, are fully blessed. Euen so saith the Spirite: for they rest from their labours, and their [c] works follow them.

14 ¶ [9] And I looked, and behold, [10] a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, [11] hauing on his head a golden crowne, and in his hand a [12] sharpe sickle.

15 [13] And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * harueſt of the earth is ripe.

16 And hee that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 [14] Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, [15] and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

8 The patience, sanctification, and iustification by faith: the consequence whereof are rest, felicitie, and glory eternall, in the heauenly fellowship of God and his Angels.

9 The second part of this Chapter, as I sayde verse 1. Of the acts and doings of Christ in ouerthrowing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that hauing beene called back by worde both publikely and priuately vnto his duety, and admonished of his most certaine ruine: he yet ceaseth not to maintaine and protect his owne adherents, that they may doe him seruice: and to afflict the godly with most barbarous persecutions. Of those things which Christ doeth, there are two kindes: one common or generall in the rest of this chapter, another particular against that sauage and rebellious beast and his worshippers in the 15 and 16. chapters. That common kinde, is the calamitie of warres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the harueſt and vintage. Since the time that the light of the Gospell began to shine out, and since prophecie or preaching by the grace of God was raised vp againe, how horrible warres haue beene kindled in the world? how much humane flesh hath beene throwen to the earth by his diuine reaping? how much blood (alas for woe) hath ouerflowen for these hundred yeeres almost? all histories doe cry out, and this our age (if euer before) is now in horrour, by reason of the rage of the sickle which Antichrist calleth for. In this place is the first type, that is of the harueſt. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke circkle of heauen. *b That is for the Lord. c By workes, is meant the reward which followeth good workes.* 11 As one that shall reigne from God, and occupie place of Christ in this miserable execution. 12 That is a most fit and commodious instrument of Execution, destroyed all by hewing and thrusting through, for who may stand against God? * *Iſai.* 3, 13. * *Matth.* 13, 39. 13 Christ giueth a commandement in this verse. And the Angel executeth in the next verse. 14 The other type (as I sayde verse 13.) is the vintage: the maner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out euery thing, then is the harueſt labour. This is therefore a more grieuous iudgement, both because it succeedeth the other, and because it is vnderstood to be executed with great diligence. 15 That is, it ouerflowed very deepe, and very farre and wide: the speach is hyperbolicall or excessiue, to signifie the greatnesse of the slaughter. And these be those pleasant suites for sooth, of the contempt of Christ, and dehiring of Antichrist rather then him, which the miserable, mad, and blinde world doeth at this time reape.

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast praise God. 6 To the seuen Angels, 7 seuen vials full of Gods wrath are deliuered.

AND [1] I sawe another signe in heauen, great and marueilous, seuen [2] Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 3 And I saw [4] as *it were* a glassie sea, mingled with fire, and [5] them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, [6] stand at the glassie sea, hauing the harpes of God,

3 And they sung [7] the song of Moses the [a] seruant of God, and the song of the Lambe, saying, [8] Great and marueilous *are* thy works, Lord God Almightie: iust and true *are* thy * [b] wayes, King of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy name! for thou onely *art* holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 [9] And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seuen Angels came out of the Temple, which had the [10] seuen plagues, cloathed in [11] pure and bright linen, and hauing their breasts [12] girded with golden girdles.

7 And therefore [13] foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God which liued for euermore.

8 And the temple was full of the smoke of the glory of God and of his power, and [14] no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

1 This is that other place of the acts of Christ, as I noted before, 14, 14. Now therefore is shewed a singular worke of the iudgement of God belonging to the ouerthrow of Antichrist and his forces of which diuine worke the preparation is described in this Chapter and the execution in the next. The preparation is first set downe generally and in type in this verse: and is after particularly set foorth in the rest of the Chapter.

2 Of which Chap. 8, 9 in powring forth in the plagues of the world: for euen these plagues doe for the most part agree with those.

3 There are two parts of the narration: one the confession of the Saints glorifying God, when they saw that preparation of the iudgements of God, vnto the 4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements in 4. other verses.

4 This part of the vision alludeth vnto the sea or large vessel of brasse in which the Priests washed themselues in the entrance of the Temple: for in the entrance of the heauenly Temple (as it is called verse 5.) is said to haue bene a sea of glasse, most lightsome and cleare, vnto the commodity of choise mixt with fire, that is, as containing the treasury of the iudgements of God, which he bringeth foorth and dispenseth according to his owne pleasure: for out of the former, the Priests were cleansed of old and out of this the vngodly are destroyed now chap. 4, 6. 5 That is the Godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast of these see before Chap. 13, 17, and 14, 9, 10. 6 Glorified God, from the particular obseruation of the weapons and instruments of Gods wrath, flooting in the sea of glasse 7 That song of triumph which is Exo. 15, 2. *a So is Moses called for honours sake, as it is set forth, Deut. 34. 10.* 8 This song hath two parts, one a confession, but particular in this verse, and generall, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in it selfe, and most present vnto the godly in that God is both holy, and alone God, another kind is future and to come in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnbeleeuing: as Chap. 11, 2.) were to be brought vnto the same state of happinesse by the magnificentie of the iudgement of God, in the next verse. * *Pſal.* 145. 17. *b Thy deſings.* * *Ier.* 10, 7. 9 The second part of the narration (as was not verse 2.) wherein first the authoritie of the whole argument & matter thereof is figured by a forerunning type of a temple opened in heauen, as Chap. 11, 19. namely that all those things are diuine and of God, that proceede from thence, in this verse. Secondly, the administers or executers, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally they are confirmed by testimony of the visible glory of God, in the last verse. A like testimony whereunto was exhibited of old in the Law, Exod. 40, 34. 10 That is, commandements to inflict those seuen plagues. Here is the figure called *Metonymia.* 11 Which was in old time a signe of the kingly or princely dignity. 12 That is, girding was a signe of diligence, and the girdle of gold was a signe of sincerity and trustines in taking in charge the commandements of God. 13 Of these before, Chap. 4, 7. 14 None of those seuen Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

CHAP. XVI.

2 And 17 the Angels powre out the seuen vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world. 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

1 And

1 In the former Chapter was set downe the preparation vnto the work of God: here is deliuered the execution thereof. And in this discourse of the execution, is a generall commandement, in this verse, then a particular recitall in order of the execution done by euery of the seuen Angels, in the rest of the chapter. This speciall execution against Antichrist and his crew, doeth in maner agree vnto that which was generally done vpon the whole world, chap. 8. and 9. & belongeth (if my coniecture faile me not) vnto the same time. Yet here in they doe differ one from another, that this was particularly effected vpon the Princes and ringleaders of the wickednesse of the world, the other generally against the whole world being wicked. And therefore these iudgements are figured more grieuous then those.

2 The history of the first Angel, whose plague vpon the earth, is described almost in the same words with that first plague of the Egyptians, Exo. 9. 9. But it doeth signifie a spirituall vlcer, and that torture or butchery of conscience feared with an hote yron, which accuseth the vngodly within and both by true h of the word (the light whereof God hath now so long shewed forth) & by bitternes stirreth vp & forceth out the sword of Gods wrath. 3. See chap. 13, 6. 4 The history of the second Angel who troubleth and molesteth the seas, that hee may stirre vp the conscience of men sleeping in their wickednes. See Cha. 8, 8. *a It was turned into rotten and filthy blood, such as is in dead bodies.* 5 The history of the third Angel striking the riuers, in this verse who proclaiming the iustice of God, commendeth the same by a most graue comparison of the sinnes of men with the punishment of God: which is common to this place & that which went before. Wherfore also this praising is attributed to the Angel of the waters, a name common to the second and third Angels according as both of them are said to be against the waters, al be it, the one of the sea the other of the riuers, in two verses. 6 A confirmation of the praise before going, out of the sanctuary of God, whether immediatly by Christ, or by some of his Angels, for Christ also is called another Angel, Chap. 7, 2. 3, 8, & 12, 1. 7 The history of the fourth Angel, who throweth the plague vpon the heauen & vpon the Sun, of which Luk. 21, 26. the effects whereof are noted two. The one peculiar, that it shall scorch men with heat, in this verse. The other proceeding accidentally from the former, that their furie shall so much the more be enraged against God in the next verse, when yet (O wonderful mercy & patience of God) al other creatures are first striken oftē & grieuously by the hand of God before mankind by whom he is prouoked: as the things before going to declare. 8 The story of the first Angel, who striketh the kingdome of ỹ beast with two plagues abroad with darknes, within with byles & dolours most grieuous, throughout his whole kingdome, that thereby he might wound the conscience of the wicked, and punish that most peruerse obstinacy of the idolaters, whereof arose perturbation, and thence a furious indignation and desperate madnes, raging against God and hurtfull vnto it selfe. 9 The story of the sixt Angel, diuided into his act, & the euent thereof. The act is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith euē the greatest floods, & which most were wont to swell & ouerflow (as Euphrates) were dried vp by the counsell of God in this verse. The euent is, that the meere madnes wherewith the wicked are enraged, that they may scorne the iudgements of God, & abuse them furiously to serue their owne turne, & to ỹ executing of their owne wicked outrage. 10 The bound of the spirituall Babylon, and to the fortresses of the same, cha 9, 14. 11 So the Church of the vngodly & kingdome of the beast is said to be left naked, all the defences whereof, in which they put their trust being taken away from it. 12 That is, that euen they which dwell furthest off, may with more commodity make hasts vnto that sacrifice which the Lord hath appointed.

AND 1 I heard a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, and powre out the *seuen* vials of the wrath of God vpon the earth.

2 2 And the first went and powred out his viall vpon the earth: and there fell a noysome & grieuous sore vpon ỹ men which had the 3 mark of the beast, & vpon them which worshipped his image.

3 4 And the second Angel powred out his viall vpon the sea, and it 4 became as the blood of a dead man: and euery liuing thing died in the sea.

4 5 And the third Angel powred out his viall vpon the riuers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, thou art iust, which art, and which wast: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, & therfore hast thou giuen them blood to drinke: for they are worthy.

7 6 And I heard another out of the Sanctuary say, Euen so, Lord God almighty, true and righteous are thy iudgements.

8 7 And the fourth Angel powred out his viall on the sunne, and it was giuen to him to torment men with heate of fire,

9 And men boyled in great heat, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 8 And the fifth Angel powred out his viall vpon ỹ throne of the beast, & the kingdom waxed darke, and they gnawed their tongues for sorow.

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 9 And the sixt Angel powred out his viall vpon the great riuer 10 Euphrates, & the 11 water thereof dryed vp. 12 that the way of the Kings of the East should be prepared.

13 And I sawe 13 three vncleane spirits 14 like frogs come out of the mouth of that 15 dragon, and out of the mouth of that 16 beast, and out of the mouth of that 17 false prophet.

14 For they are the spirits of deuils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightie.

15 18 (* Behold I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, least he walke naked, and men see his filthinesse)

16 19 And they gathered them together into a place called in Hebrew, 20 Armagedon.

17 21 And the seuenth Angel powred out his viall into the 22 aire: and there came a loud voyce out of the Temple of heauen from 23 the throne, saying, 24 It is done.

18 25 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.

19 26 And the great citie was diuided into three parts: and the cities of the nations 27 fell: and that great 28 Babylon came in remembrance before God, * to giue vnto her the cuppe of the wine of the fiercenesse of his wrath.

20 And euery yle fled away, and the mountaines 29 were not b found.

21 30 And there fell a great haile, like c talents out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

13 That is, euery of them bent their whole force, and conspired that by wonders, word and worke, they might bring into the same destruction all Kings, Princes and Potentates of the world, cursedly bewitched of them by their spirits, and teachers of the vanity and impurity of the beast that committed fornication with the kings of the earth. And this is a right description of our times.

14 Croking with all importunity, and continually day and night prouoking and calling foorth to armes, as the trumpets, and furies of warres: as is declared in the next verse.

15 That is, the deuil, as chap. 12, 3.

16 Whereof chap. 13, 1.

17 That is, of that other beast, of which, chap. 13, 11. for so he is called also chap. 19, 20. and 20, 10.

18 A parenthesis for admonition in which God warneth his holy seruants who rest in the expectation of Christ, alwayes to addresse their minds vnto his comming, and to looke vnto themselves, that they be not shamefully made naked and circumuented of these vncleane spirits, and so they be miserable vnprepared at the comming of their Lord, Mat. 24, 16, & 15, 13. *Cha. 33. mat 24, 44. luk. 12, 39.* 19 Namely ỹ Angel, who holily according to the commaundement of God was to do sacrifice: notwithstanding that those impure spirits do the same wickedly as seruants not vnto God, but vnto that beast that hath seuen heads. 20 That is (to say nothing of other expositions) the mountaine it selfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture, that Megiddon is a city & territory in the tribe of Manasses, bordering vpon Issacar & Asser, & was made famous by that lamentable ouerthrow of king Iosias, whereof 2. Keg 22 30. & 2. Cor. 37. 22. & Zach. 12, 11. In this mountaine countrey God saith by figure & type, that the kings of the peoples which serue the beast shal meet together: because the Gentiles did alwayes cast that lamentable ouerthrow in the teeth of the Church of the Iewes vnto their great reproach: and therfore were perswaded that that place should be most fortunate vnto them (as they speake) and vnfortunate vnto the godly: but God heere pronounceth, that that reproach of the Church, and confidence of the vngodly, shall by himselfe be taken away, in the selfe same places where the nations perswaded themselues, they should mightily exsult & triumph against God & his Church. 21 The story of the seuenth Angel vnto the end of the chapter, in which first is shewed by figure and speach, the argument of this plague, in this verse: and then is declared the execution thereof in the verses following. 22 From whence he might moue the heauen abone and the earth beneath. 23 That is, from him that sitteth on the throne, by the figure called *Metonymia.* 24 That is, Babylon is vndone, as is shewed ver. 16 & in the Chapters following. For the first onset (as I might say) of this denunciation, is described in this Chapter: and the last containing a perfect victory is described in those that follow. 25 Now is declared the execution (as is said in ver. 27.) & the things that shall last come to passe in heauen and in earth, before the ouerthrow of the beast of Babylon: both generally, verse. 18. and particularly in the cursed citie, and such as haue any familiaritie therewith, in the 3. last verses. 26 That seat or standing place of Antichrist. 27 Of all such as cleaue vnto Antichrist, and fight against Christ. 28 That harlot, of whom in the Chapter next following. Now this phrase, *to come into remembrance* is after the common vse of the Hebrew speech, but borrowed from men, attributed vnto God. * *Iere.* 25, 15. 29 That is, were seene no more, or were no more extant. A borrowed Hebraisme. *b Appeared not, which the Hebrews vster after this sort, were not. Rec. 5, 24.* 30 The maner of the particular execution, most euidently testifying the wrath of God by the originall & greatnesse thereof: the euent whereof is the same with that which is Chap. 9, 12. and that which hath bene mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to 65, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verse 9. and 11, *c As it were about the weight of a talent was three score pound, that is six hundred groates, whereby is signified a maruelous and strange kind of waight.*

CHAP. xvii.

1 That great whore is described, 2 with whom the Kings of the earth committed fornication, 6 She is drunken with the blood of Saints. 7 The mysterie of the woman, and the beast that caried her, expounded, 11 Their destruction, 14 The Lambs victory.

Then

1 The state of the Church militant being declared, now followeth the state of the Church ouercomming and getting victorie, as I shewed before in the beginning of the 10 chapter. The state is set forth in 4. chapters As in the place before going I noted, that in that historie the order of time was not alwayes exactly obserued, so the same is to be vnderstood in this history, that it is distinguished according to the persons of which it treateth, and that in the seuerall stories of the persons is seuerally obserued in the time thereof. For first is deliuered the story of Babylon destroyed, in this and the next chap. (for this Babylon out of all doubt shall perish before the 2 beasts and the Dragon) Secondly is deliuered the destruction of both the two beasts, chap. 19. And lastly of the Dragon, chap. 20. in ỹ story of the spirituall Babylon are distinctly set forth the state thereof in this chap. & the ouerthrow done from God, cha. 18.

1 Then 1 there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come: I will shew 2 thee the a damnation of the great whore that sitteth vpon many waters,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 3 So he caried me away into the wildernes in the Spirit, and I saw a woman sit vpon a b scarlet coloured beast, full of names of blasphemie, which had seuen heads, and ten hornes.

4 And 4 the woman was arrayed 5 in purple and scarlet, and gilded with gold, and precious stones, and pearles, 6 and had a cup of gold in her hand full of abomination, and filthinesse of her fornication.

5 7 And in her forehead *was* a name written, A mystery, 8 that great Babylon that mother of whoredomes, and abominations of the earth.

6 9 And I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of IESVS: & when I saw her, 10 I wondered with great maruell.

7 11 Then the Angel sayd vnto me, Wherfore marueilest thou? I will shew thee the mystery of that woman, and of that beast that beareth her, which hath seuen heads and ten hornes.

8 12 The beast that thou hast seene, 13 was and is not, and 14 shall ascend out of the bottomlesse pit, and shall goe into perditiõ, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) 15 when they behold the beast that was, and is not, and yet is.

9 16 Here *is* the minde that hath wisedome, The c seuen heads 17 are seuen mountaines, whereon the woman sitteth: 18 they are also seuen Kings.

10 19 Fiue are fallen, 20 and one is, 21 and another is not yet come: and when he commeth, he must continue a short space.

11 22 And the beast that was, and is not, is euen 23 the eight, and is 24 one of the seuen, and 25 all goe into destruction.

12 26 And the ten hornes which thou saweſt,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.] 2 That is the damnable harlot, by a figure called *hyppallage*. For S. Iohn as yet had not seene her. Although another interpretation may be borne, yet I like this better. *a The sentence that is pronounced against this harlot.* 3 Henceforth is propounded the type of Babylon, and the state thereof in 4. verses. After a declaration of the type, in the rest of this chap. in the type are described two things, the beast (of whom chap. 13.) in the 3. verse, & the woman that sitteth vpon the beast, verse 4, 5, 6. The beast in processe of time hath gotten somewhat more then was expressed in ỹ former vision First in that it is not read before that he was apparelled in scarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blasphemy: the other carried the name of blasphemy only in his head. So God did teach that this beast is much increased in impiety and in iustice, and doth in this last age, triumph in both these more insolently and proudly then euer before. *b A scarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.* 4 That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession & deeds. 5 In attire most glorious, triumphant, most rich, and most gorgious. 6 In profession, the aduriller of all, in this verse, and teaching her mysteries vnto all, vers. 5 setting forth all things most magnificiently: but indeed most pernicious besotting miserable men with her cup, & bringing vpon them a deadly giddines. 7 Deceiuing with the title of religion, and publike inscription of mystery: which the beast in times past did not beare. 8 An exposition: in which S Iohn declareth what maner of woman this is. 9 In maner of deeds: She is red with blood, and sheddeth it most licentiously, and therefore is coloured with the blood of the Saints, as on the contrary part. Christ is set forth imbrued with the blood of his enemies, Esa. 3, 1 10 A passage vnto the second part of this chapter, by occasion giuen of S. Iohn, as ỹ words of the Angel do shew, in the next verse. 11 The second part or place, as I said vers. 1. The enarration of the vision, promised in this verse, and deliuered in the verse following. Now there is deliuered first an enarration of the beast, and his story, vnto the 14. verse. After, of the harlot, vnto the end of the chap. 12 The story of the beast hath a triple description of him. The first is a distinction of this beast from al that euer hath bene at any time: which distinction is contained in this verse: The second is a delineation or painting out of the beast by things present, by which he might euen at that time be knowen of the godly, & this delineation is according to his heads, vers. 2. 9, 11 The third is an historicall foretelling of things to come, and to be done by him: and these ascribed vnto his hornes, vers. 12, 13, 14. This beast is that Empire of Rome, of which I spake chap. 13, 11. according to the mutations and changes whereof which then had already happened, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words. *The beast which thou saweſt, was and is not.* For so I expound the words of the Apostle for euidency sake, as I will further declare in the notes following. 13 The meaning is, that beast which thou saweſt before (chap. 13, 1.) and which yet thou hast now seene, was, (I say was) euen from Iulius Cesar in respect of beginning, tifing vp, station, glory, dominion, maner and stock, from the house of Iulius: and yet is not now the same, if thou looke vnto the house and stocke for the dominion of this family was translated vnto another, after the death of Nero from ỹ other vnto a third, from a third vnto a fourth, & so forth was varied & altered by innumerable chãges. Finally, the Empire is one, as it were one beast: but exceedingly varied by kinreds, families & persons: It was therefore (faith he, tho) in the kinred or house of Iulius: and now it is not in that kinred, but translated vnto another

14 As if hee should say, Also the same that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was said, cha. 13, 1. (that is, shall be a new stock from amongst the nations without difference, and shall in the same state goe vnto destruction or ruine, and perish: and so shall successiuely new Princes or Emperours come and goe, arise and fall, the body of the beast remaining still, but tossed with so many and often alterations, as no man can but marueile that this beast was able to stand and hold out, in so many mutations. Verily no Empire that euer was tossed with so many changes, and as it were with so many tempests of the sea, euer continued so long. 15 That is as many as haue not learned the prouidence of God, according to the faith of the Saints, shall maruel at these grieuous & often changes when they shall consider, ỹ selfe same beast, which is the Romane Empire, to haue bin, not to be, and to be and still molested with perpetuall mutation, and yet in the same to stand and continue. This in mine opinion is the most simple exposition of this place, confirmed by the euent of the things themselues. Although the last change also, by which the Empire, that before was ciuill became Ecclesiasticall, is not obscurely signified in these words: of which two, the first exercised cruelty vpon the bodies of the saints: the other also vpon their soules: the first by humane order and policie, the other vnder the colour of the law of God, and of Religion, raged and imbrued it selfe with the blood of the godly. 16 An exhortation preparing vnto audience, by the same argument, with that of Christ: *He that hath eares to heare, let him heare.* Wherefore, for mine owne part, I had rather read in this place, *Let there be here a minde, &c.* So the Angel passeth fully vnto the second place of this description. *c Very children know what that seuen hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth.* And compasseth seuen towres in one wall: *that citie it is, which when Iohn wrote these things had rule ouer the kings of the earth: It was and is not, and yet it remaineth this day, but it is declining to destruction.* 17 This is the painting out of the beast by things present (as I said before) whereby S Iohn endeuoured to describe the same, that he might both be knowen of the godly in that age, and be further obserued and marked of posteritie afterwards. This delineation hath one type, that is, his heads. but a double description or application of the type: one permanent from the nature of it selfe, the other changeable, by the working of men, The description permanent, is by the seuen hils, in this verse, the other that fleeteth, is from the seuen kings verse 10, 11. And here it is worthy to be obserued, that one type hath sometimes two or more applications, as seemeth good vnto the holy Ghost to expresse either one thing by diuers types, or diuers things by one type. So I noted before, of the seuen spirits chap. 1, 4. Now this woman that sitteth vpon seuen hils, is the citie of Rome, called in times past of the Grecians ἑπτάλοφος. i. of seuen tops or creasts, and of Varro *septiceps*, i. of her seuen heads (as here) of seuen heads, and of others *septicollis*. i. standing vpon seuen hils 18 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before chap. 11, 1. Namely from the yeere 35. after the passion of Christ, what time the Temple and Church of the Iewes was ouer browen. In which yeere it came to passe by the prouidence of God that that saying *The beast was and is not*, was fulfilled before that the destruction the Iewes immediately following came to passe. That was the yeere from the building of the city of Rome 109 from which yeere S. Iohn both numbred the Emperors which hitherto hath bene, when he wrote these things, & foretelleth of two other next to come: and that with this purpose, that when this particular prediction of foretelling of things to come, should take effect the trueth of all other predictions in the Church might be the more confirmed. Which signe God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth chap. 28, 8. 19 Whose names are these the first *Seruius Sulpitius Galba*, who was the seuenth Emperor of the people of Rome, the second *Marcus Saluius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flauius Vespasianus*, the fifth, *Titus Vespasianus* his sonne of his owne name. 20 *Flauius Domician* sonne of the first *Vespasian*. For in the latter end of his dayes S Iohn wrote these things, as witnesseth Ireneus *Lib 5. aduersus hereses.* 21 Nerua. The Empire being now translated from the family of *Flauius*. This man reigned onely one yeere, foure moneths, and nine dayes, as the history writers doe tell. 22 This is spoken by the figure synecdoche, as much to say as that head of the beast which was & is not, because i. is cut off, & Nerua in so short time extinguished How many heads there were, so many beasts there seemed to be in one. See the like speech in the 3. verse of the 13 chap. 23 Nerua Traianus, who himself in diuers respects is called here the seuenth and eight. 24 Though in number and order of succession hee be the eight, yet he is reckoned together with one of these heads, because Nerua and he were one head. For this man obtained authoritie together with Nerua, and was Consul with him, when Nerua left his life. 25 Namely to molest with persecutions the Churches of Christ, as the histories doe accord, & I haue briefly noted chap. 1. 10. 26 The third place of this description as I said verse 8. is a propheticall prediction of things to come which the beast should doe, as in the words following S Iohn doeth not obscurely signifie, saying, *which haue not yet receiued the kingdome &c.* For there is an Antithesis or opposition, betweene these kings, and those that went before. And first the persons are described, in this verse, then their deeds in the two verses following.

are 27 ten kings, which yet haue not receiued a kingdome, but shall receiue power, as Kings 28 at one houre with the beast.

13 29 These haue one minde, and shall giue their power and authoritie vnto the beast.

14 These shall fight with the 30 Lambe, and the Lambe shall ouercome them: * for he is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 31 And he sayd vnto me, The waters which thou saweſt, where the whore sitteth, 32 are people, and multitudes, and nations, and tongues.

16 And the ten 33 hornes which thou saweſt vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire.

17 34 For God hath put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And that woman which thou saweſt, is that 35 great citie which reigned ouer the kings of the earth.

27 That is, arising with their kingdomes out of the Romane beast: at such time as that politicall Empire began by the craft of the Popes greatly to fall.

28 Namely, with the second beast whom we called before a false prophet, which beast, ascending out of the earth got vnto himselfe all the authoritie and power of the first beast, and exerciseth the same before his face, as was sayd Chapter 4. 11.

29 For when the politicall Empire of the West began to bow downewards, there both as those ten kings, and the second beast tooke the oppertunitie offered to vsurpe vnto himselfe all the power of the former beast. These kings long ago, many haue numbred and described to be ten and a great part of the euents plainely testifieth the same in this our age. 29 That is, by consent and agreement, that they may conspire with the beast, and depend vpon his becke. Their storie is diuided into three parts, counsels, actes, and euents. The counsellers some of them consist in communicating of iudgements and affections: and some in communicating of power, which they are said to haue giuen vnto this beast in this verse. 30 With Christ and his Church, as the reason following doeth declare, and here are mentioned the actes and the euents which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithfull ones in Christ. * *Chap. 19, 16. 1. tim. 6, 15.*

31 This is the other member of the enarration as I said verse 7. belonging vnto the harlot, shewed in the vision verse 3. In this historie of the harlot, these 3. things are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to bee ioyned with the next Chap. 32 That is, as vnconstant and variable as are the waters. Vpon this foundation sitteth this harlot as Queene, a vaine person vpon that which is vaine.

33 The ten Kings as verse 12. The accomplishment of this fact and euent, is dayly increased in this our age by the singular prouidence and most mighty gouernment of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following. 34 A reason rendred from the chiefe efficient cause, which is the prouidence of God, by which alone S. Iohn by insertion of order affirmeth to haue come to passe, both that the Kings should execute vpon the harlot, that which pleased God, and which hee declared in the verse next before going: and also that by one consent and counsell they should giue their kingdome vnto the beast &c. verse 13. 14. For as these being blinded haue before depended vpon the becke of the beast that lifteth vp the harlot, so it is said that afterward it shall come to passe, that they shall turne backe, and shall fall away from her when their hearts shall bee turned into better state by the grace and mercy of God. 35 That is Rome: that greate Citie, or onely Citie (as Iustinian calleth it) the King and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

2 *The horrible destruction of Babylon set out.* 11, 16, 18 *The merchants of the earth, who were enriched with the pompe and luxurious nesse of it, weepe and wayle:* 20 *but all the elect reioyce for that iust vengeance of God.*

1 AND after these things, I saw *another* 2 Angel come down from heauen, hauing great power, so that the earth was lightened with his glory,

2 And hee cryed out mightily with a loude voyce, 3 saying, * It is fallen, it is fallen, Babylon that great *citie*, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 4 And I heard an other voice from heauen say, 5 Go out of her, my people, that ye be not partakers of her sinnes, & that ye receiue not of her plagues:

5 For her sinnes are a come vp into heauen, and God hath remembred her iniquities.

6 7 Reward her, euen as shee hath rewarded you, and giue her double according to her works: *and* in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her self, and liued in pleasure, so much giue ye to her torment and sorow: for she saith b in her heart, I sit being a queen, and am c no widow, and shall d see no mourning.

8 Therefore shall her plagues come at e one day, death, and sorow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord.

9 And the 8 kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 9 And the merchants of the earth shall weepe and wayle ouer her: for no man buyeth their ware any more.

12 The ware of gold, and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all maner of Thynewood, and of all vessels of yuorie, and of all vessels of most precious wood, and of braſſe, and of yron, and of marble,

13 And of cinamon, and odours, and oyntments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and charets, and seruants, and soules of men.

14 (10 And the f apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wayling.

1 The second place (as I sayd before 17. 1.) of the history of Babylon, is of the wofull fall and ruine of that whore of Babylon. This historicall prediction concerning her, is three fold. The first a plaine and simple foretelling of her ruine in three verses, the second a figurative prediction by the circumstances, thence vnto the 20. verse. The third, a confirmation of the same by signe or wonder, vnto the end of the Chapter. 2 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed vnto this seruice: but throughly furnished with greatnesse of power, and with light of glory, as the enfigne of power. 3 The prediction or foreshewing of her ruine, conteining both the fall of Babylon, in this verse, and the cause thereof vttered by way of allegory concerning her spirituall and carnall wickednesse, that is, her most great impietie and vniustice: in the next verse: her fall is first simply declared of the Angel: and then the greatnesse thereof is shewed heere by the euents, when hee sayth it shall bee the seate and habitation of deuils, of wilde beastes and of cursed soules, as of old Esay. 13, 21. and often elsewhere. * *Chap. 14, 8. esay 21, 9. iere. 51, 8.*

4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kinds: one going before it: as that before hand the godly are deliuered vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked and reioycing of the godly, vnto the twentieth verse.

5 Two circumstances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned, chapter 12. to haue bene done in time past, before the destruction of Ierusalem: this charge is giuen here, and in the next verse. The other is, that euery one of them occupy themselues in their owne place, in executing the iudgement of God, as it was commanded the Leuites of old, Exod. 32, 27. and that they sanctifie their hands vnto the Lord, verse 6, 7, 8.

6 Of his commandement there are two causes to auoid the contagion of sinne, and to shun the participation of those punishments that belong thereunto.

a *He vseth a word which signifieth the following of sins one after another, and rising one another in such sort, that they grew at length to such an heape that they came vp euen to heauen.*

7 The prouocation of the godly, and the commandement of executing the iudgements of God, stand vpon three causes which are here expressed: the vniust wickednes of the whore of Babylon, in this verse her cursed pride opposing it selfe against God, which is the fountaine of all euill actions, verse 7. and her most iust damnation by the sentence of God, verse 8. b *With her selfe selfe,* c *I am full of people and mightie.* d *I shall taste of none.* e *Shortly and at one instant.* 8 The circumstances following the fall of Babylon, or the consequents thereof (as I distinguished them, verse 4.) are two. Namely the lamentation of the wicked vnto the 19. verse: and the reioycing of the godly, verse 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members, the first whereof is the mourning of the kings and mightie men of the earth, in two verses. The second is the lamentation of the merchants that traffike by land thence vnto the 16. verse. The third is the wailing of those that merchandise by sea, verse 16, 17, 18. In euery of these the curse and maner of their mourning is described in order, according to the condition of those y mourne with obseruation of that which best agreeth vnto them. 9 The lamentation of those that trade by land, as I distinguished immediately before. 10 An apostrophe or turning of the speach by imitation, vsed for more vehemencie, as if those merchants, after the manner of mourners should in passionate speech speake vnto Babylon, though now vtterly fallen and ouerthrowen. So Esai. 12. 9. and in many other places. f *By this is meant that season which is next before the fall of the leafe, at what season fruits ripen, and the word signifieth such fruits as are longed for.*

16 And

16 And saying, Alas, alas, that great citie, that was cloathed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearles,

17 11 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships and shipman, and whosoeuer traffike on the sea, shall stand a farre off,

18 And cry, when they see that smoke of that her burning, saying, What *city was* like vnto this great city?

19 And they shall cast dust on their heads, and cry, weeping, and wayling, and say, Alas, alas that great citie, wherein were made rich all that had ships on the sea by her costlines: for in one houre she is made desolate.

20 12 O heauen, reioyce of her, and ye holy Apostles and Prophets; for God hath punished her, to be reuenged on her for your sakes.

21 13 Then a mighty Angel tooke vp a stone, like a great milstone, * and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 14 And the voyce of harpers, and musicians and of pipers, and trumpetters shall bee hard no more in thee, and no craftsman, of whosoeuer craft *he bee*, shallbe found any more in thee: and the sound of a milstone shallbe heard no more in thee.

23 And the light of a candle shall shine no more in thee; and the voice of the bridegrome and of the bride shallbe heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceiued all nations.

24 And in her was found the 15 blood of the Prophets 16 and of the Saints, and of all that were slaine vpon the earth.

11 The manner of mourning vsed by them that trade by sea.

12 The other consequent vnto the other ruine of Babylon, is the exaltation or reioycing of the godly in heauen and in earth, as was noted, verse 9.

13 The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in 2 sorts, first by a simple propounding of the thing it selfe, in this verse, and then by declaration of the euents in the verses following.

* *Iere.* 51, 63.

14 The euents are two, the one of them opposite vnto the other for amplification sake. There shall be, saith he, in Babylon no mirth nor ioy at all, in this and the next verse, but all heavy and lamentable things from the bloody slaughters of the righteous and the vengeance of God comming vpon it for the same. 15 That is, shed by bloodly massacres, and calling for vengeance. 16 That is, rooued and found out, as if God had appointed a iust enquirie, concerning the impietie, vnnaturalnesse and vniustice of those men.

CHAP. XIX.

1 The heauenly company praise God for auenging the blood of his seruants on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not bee worshipped. 11 That mighty King of Kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken. 21 and cast into the burning lake.

1 This chapter hath in summe two parts, one transitory or of passage vnto the things that follow vnto the 10. verse, another historicall of the victorie of Christ gotten against both the beastes vnto the end of the chapter, which I sayd was the second historie of this argument, chap. 17, 1. The transition hath two places, one of praising God for the ouerthrow done vnto Babylon in 4. verses, and another likewise of praise, and Propheticall, for the comming of Christ vnto his kingdome, and his most royall marriage with his Church, thence vnto the tenth verse. The former praise hath three branches, distinguished after the ancient maner of those that sing: προοιμιάσασθαι, that is, an inuitation or prouokement in two verses, ἐπιφώνησις, a response or answere in the third verse, and συῳδία, a close or ioyning together in harmonie: all which I thought good of purpose to distinguished in this place, lest any man should with Porphyrius, or other like dogs, obiect to Saint Iohn of the heauenly Church, a childish and idle repetition of speech.

1 And after these things I heard a great voyce of a great multitude in heauen, saying, a Hallelu-iah, saluation, and glory, and honour, and power *be* to the Lord our God.

2 For true and righteous *are* his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants *shed* by her hand.

3 And againe they said, 3 Halleluiah: and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure beast fell downe, and worshipped God that sate on the throne, saying, Amen, Hallelu-iah.

5 4 Then a voyce came out of the 5 throne, saying, Praise our God, all ye his seruants, and yee that feare him, both small and great.

6 And I heard 6 like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath made 7 her selfe ready.

8 And to her was granted, that shee should be arayed with 8 pure fine linnen and shining, for the fine 9 linnen is the b righteousnesse of Saints.

9 10 Then he said vnto me, Write, * Blessed *are* they which are called vnto the Lambs supper. And he said vnto me, These words of God are true.

10 11 And I fell before his feet, * to worship him, but he said vnto me, See thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the c testimony of Iesus, Worship God: for the testimony of d Iesus is the Spirit of prophesie.

11 12 And I saw 13 heauen open, and behold a white horse, and he that sate vpon him was called faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire, and on his head *were* many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was cloathed with a garment dipt in blood, and his name was called, THE WORD OF GOD,

14 14 And the hoastes which were in heauen, followed him vpon white horses, cloathed with fine linnen white and pure.

15 15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall * rule them with a rod of yron, for he it is that treadeth the wine presse of the fiercenes and wrath of Almighty God.

16 16 And he hath vpon his garment, and vpon his thigh, a name written, * THE KING OF KINGS AND LORD OF LORDS.

17 17 And I saw an Angel stand in the 18 sunne who cryed with a loud voyce, saying, to all the foules that did flie by 19 the mids of heauen, come,

2 The second place of this Chapter (as I saide verse 1.) is of the victory gotten by Christ against both the beastes: in which first Christ is described as one ready to fight, vnto the 16. verse then is shewed the battell to bee begun, thence vnto the 18. verse: lastly is set foorth the victorie vnto the end of the Chapter. In this place doe shine most excellent properties of Christ as our heauenly Iudge and reuenger, according to his person, compānie, effects, and names. 13 Properties belonging to his person, that hee is heauenly, iudge, faithfull, true, iust, in this verse, searching out all things ruling ouer all, to bee searched out of none, verse 12. the trumpet, and the very essentiall worde of God, verse 13. 14 The company or retinue of Christ, holy, innumerable, heauenly, iudiciall, royall and pure. 15 The effects of Christ prepared vnto battell, that with his mouth hee striketh the Gentiles, ruleth and destroyeth. * *Psalme* 2, 9. 16 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrewes.

* *Chap.* 17, 14. 1. *tim.* 6, 15. 17 The second member as I sayde verse 11. A reprochfull calling forth of his enemies vnto battell: in which not themselues (for why should they be called foorth of the king of the world, or prouoked being his subiects? for that were not comely) but in their hearing, the birds of the ayre are called to eate their carkasses. 18 That is openly, and in sight of all, as Numb. 25, 4. and 2. Sam. 12, 11. 19 That is, through this inferiour heauen, and which is nere vnto vs: an Hebrew phrase.

4 The second place of praise as I said verse 1. which first is commanded from God in this verse: and then is in most ample maner pronounced of the creatures, both because they see that kingdom of Christ to come, which most they desire, verse 6. also because they see that the Church is called forth to be brought home into the house of her husband by holy mariage vnto the fellowship of his kingdom, verse 7, 8. Wherefore S. Iohn is commaunded to write in a booke the Epiphonema, or acclamation ioyned with a diuine testimony verse 9.

5 Out of the Temple from God, as 11, 19.

6 Without the Temple in heauen.

7 Namely vnto that holy mariage both her selfe in person in this verse and also furnished of her spouse with marriage gifts princely and diuine is adorned and prepared in the next verse.

8 As an ensigne of Kingly and priestly dignitie: which dignitie Christ bestoweth vpon vs, Chap. 1, 6.

9 This is a gift giuen by the husband for marriage sake and a most choice ornament, which Christ bestoweth vpon vs, as vpon his spouse *of faith.* b *Good workes which are liuely testimonies.* * *Matth.* 22, 2. 10 Namely the Angel, as appeareth by the next verse. 10 The particular historie of this verse is brought in by occasion, and as it were besides the purpose, that Saint Iohn might make a publike example of his owne infirmitie, and of the modest sanctimonie of the Angel, who hath renounced for himselfe the diuine honours, and recalled all the seruants of God, vnto the worship of him alone: as also 22, 8. * *Chap.* 22, 8. c *Which are commanded to beare witnesse of Iesus.* d *For Iesus is the marke that all the prophesies shoote at.*

and gather your ſelues together vnto the ſupper of the great God,

18 That yee may eate the fleſh of kings, and the fleſh of high captaines, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all free men, and bond men, and of ſmall and great.

19 20 And I ſaw the beaſt, and the kings of the earth, and their hoaſts gathered together to make battell againſt him that ſate on the horſe, and againſt his armie.

20 But the beaſt 21 was taken, and with him 22 that falſe Prophet that wrought miracles before him, whereby he deceiued them that receiued the beaſts marke, and them that worſhipped his image. Theſe both were aliue caſt into a lake of fire burning with brimſtone.

21 And the remnant were ſlaine with the ſword of him that ſitteth vpon the horſe, which commeth out of his mouth, and all the fowles were filled full with their fleſh.

20 The 3. member (as was ſayde verſe 11.) of the victory obteined by Chriſt. Vnto this apperteineth two things: his buckling with the beaſt and his forces in this verſe: and the euent moſt magnificent, deſcribed after the maner of men, in the verſes following. All theſe things are plaine.

21 Namely, that beaſt with ſeuen heads, of which before, Chapter 13, 1. and 17, 3.

22 That is, that beaſt with two heads, of which 13, 11. Looke more, Chap. 16, 14.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thouſand yeeres. 8 Being looſed, hee ſtirreth vp Gog and Magog, that is, priuie and open enemies againſt the Saints, 11 but the vengeance of the Lord cutting off their inſolencie. 12 The bookes are opened, by which the dead are iudged.

1 Now followeth the 3. place of the propheticall hiſtorie, which is of the victory whereby Chriſt ouercame the dragon, as I noted Chap. 7. 1. This place muſt neceſſarily bee ioyned with the ende of the 12. chapter and be applied vnto the iuſt vnderſtanding thereof. This chapter hath two parts, one of the dragon ouercome, vnto the 10. verſe, the other of the reſurrection and laſt iudgement vnto the end of the chapter.

AND 1 I ſaw an Angel come downe from heauen, hauing the key 2 of the bottomleſſe pit, and a great chaine in his hand.

2 And he tooke the dragon that old ſerpent, which is the deuill and Satan, and he bound him 3 a thouſand yeeres:

3 And caſt him into the bottomles pit, and he ſhut him vp, and ſealed *the doore* vpon him, that hee ſhould deceiue the people 4 no more till the thouſand yeeres were fulfilled: for after that he muſt bee looſed for 5 a little ſeaſon.

4 6 And I ſaw 7 ſeates: and they ſate vpon them, and iudgement was giuen vnto them, and *I ſaw* the ſoules of them that were 8 beheaded for the witneſſe of Ieſus, and for the word of God, and which 9 did not worſhip the beaſt, neither his image, neither had taken his marke vpon their foreheads or on their hands; and they liued, and reigned with Chriſt a thouſand yeere.

The hiſtory of the dragon is double: Firſt of the firſt victory after which he was bound by Chriſt vnto the 6. verſe. The ſecond is of the laſt victory, whereby he was throwen downe into euerlaſting puniſhment, thence vnto the 10. verſe. This firſt hiſtory happened in the firſt time of the Chriſtian Church, when the dragon throwen downe from heauen by Chriſt, went about to moleſt the new birth of the Church in the earth Chap. 12, 17, 18. For which cauſe I gaue warning, that this ſtory of the Dragon muſt bee annexed vnto that place. 2 That is of hell, whither God threw downe the Angels which had ſinned, and bound them in chaines of darkeneſſe to bee kept vnto damnation, 2. Pet. 2. 4. Iude 6. 3 The firſt whereof (continuing this hiſtory with the end of the 12. chapter) is the 36. yeere from the paſſion of Chriſt, when the Church of the Iewes being ouerthrowen, Satan aſſayled to inuade the Chriſtian Church gathered of the Gentiles, and to deſtroy part of her ſeed, Chap 12, 17. The thouſandth yeere falleth preciſely vpon the times of that wicked Hildebrand, whom was called Gregorie the ſeuenth a moſt damnable Necromancer and ſorcerer, whome Satan vſed as an inſtrument when he was looſed out of bonds, thenceforth to annoy the Saints of God with moſt cruell perſecutions, and the whole world with diſſentions, and moſt bloody warres: as Benno the Cardinall reporteth at large. And this is the firſt victory gotten ouer the dragon in the earth. 4 Namely, with that publike and violent deceit which he attempted before. Chap. 12. and which after a thouſand yeeres (alacke for woe) hee moſt mightily procured in the Chriſtian worlde. 5 Which being once expired, the ſecond battell and victory ſhall be, of which verſe 7, 8. 6 A deſcription of the common ſtate of the Church of Chriſt in earth in that ſpace of a thouſand yeeres, for which the diuell was in bonds: in which firſt the authoritie, liſe, and common honour of the godly, is declared, verſe 4. Secondly, newnes of life is preached vnto others by the Goſpel, after that ſpace. verſ 5 Finally, he concludeth with promiſes, verſ 6. a *For iudgement was committed to them, as to the members ioyned to the head, not* ✝ *Chriſt's office was giuen ouer them.* 7 This was a type of the authoritie of the good and faithfull ſeruants of God in the Church, taken from the maner of men. 8 Of the Martyrs, which ſuffered in thoſe firſt times. 9 Of the Martyrs which ſuffered after that both the beaſts were now riſen vp, Chap. 13. for theſe three things are expounded,

5 10 But the reſt of the dead men 11 ſhall not liue againe, vntill the thouſand yeeres be finiſhed: this is the firſt reſurrection.

6 Bleſſed and holy is he, that hath part in the firſt reſurrection: *for* on ſuch the 12 ſecond death hath no power: but they ſhall be the Prieſtes of God and of Chriſt, 13 and ſhall reigne with him a thouſand yeere.

7 14 And when the 15 thouſand yeeres are expired, Satan ſhall be looſed out of his priſon,

8 16 And ſhall goe out to deceiue the people, which are in the foure quarters of the earth: *euen* * Gog and Magog, to gather them together to battell, whoſe number *is* as the ſand of the Sea.

9 And they went vp into the b plaine of the earth, and they compaſſed the tents of the Saints about, and the beloued citie: but 17 fire came down from God out of heauen, and deuoured them.

10 18 And the deuill that deceiued them, was caſt into a lake of fire and brimſtone, where that beaſt and that falſe prophet *are*, and ſhall bee tormented euen day and night for euermore.

11 19 And I ſaw a great 20 white throne, and one that ſate on it, 21 from whoſe face fled away both the earth and heauen, and their place was no more found.

12 And I ſaw the dead, both great and ſmall ſtand before 22 God: and the 23 bookes were opened, and * another booke was opened, which is *the booke* 24 of life, and the dead were iudged of thoſe things, which were written in the bookes, according to their workes.

13 25 And the ſea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 26 And death, and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.

10 Whoſoeuer ſhall lie dead in ſin, and not know the trueth of God.

11 They ſhall not be renewed with that newneſſe of the life by the enlightning of the Goſpell of the glory of Chriſt. For this is the firſt reſurrection, by which the ſoules of the godly doe riſe from their death. In the ſecond reſurrection their bodies ſhall riſe againe.

12 That whereby both body and ſoule, that is, the whole man is addicted and deliuered vnto eternall death. So chapter 2, 11.

13 A returne vnto the intended hiſtory, by reſuming the words which are in the end of the fourth verſe.

14 The ſecond hiſtory, of the latter victorie of Chriſt, as was ſaid verſe 1. In which are ſummarily deſcribed the worke, ouerthrow and eternall puniſhment of Sathan.

15 Of which I ſpake verſe 2. Then therefore ſhall be giuen vnto him liberty to rage againſt the Church, and to moleſt the Saints for the ſinnes of men: vnto whom the faithfull ſhall haue aſſociated themſelues more then was meete, taſting with them of their impuritie of doctrine and life. 16 The worke or acte of Satan (which is the firſt member as I diſtinguiſhed in the verſe before going) to deceiue the whole world, euen vnto the vtter-moſt nations thereof: to arme them againſt the people of God, in this verſe, and to beſiege and oppreſſe the Church, with his whole ſtrength, in the verſe following. * *Ezech. 39. 2.* b *As if he ſaid in ſo much that the whole face of the earth, how greate ſoeuer it is was filled.* 17 The wrath of God, conſuming the aduerſaries, and ouerthrowing all their enterpriſes, Heb. 10, 27. And this is the ſecond member mentioned verſe 7. the ouerthrow of Satan. 18 The third member, eternall deſtruction againſt thoſe that are ouercome: as I noted in the ſame place. 19 The ſecond part of this Chapter, in which is deſcribed the iudge, in this verſe, and the laſt iudgement in the verſe following. 20 That is, a tribunall ſeate moſt Princelike and glorious: for ſo doeth the Greeke word alſo ſignifie. 21 That is, Chriſt, before whom when he commeth vnto iudgement, heauen and earth ſhall periſh for the greateſſe of his maieſtie, 2. Peter 3, 7, 10. &c. 22 That is, Chriſt the iudge, 2. Cor. 5, 10. 22 As it were, our bookes of reckoning or accompts: that is, the teſtimonie of our conſcience, and of our works, which by no meanes can be auoyded. This is ſpoken after the manner of men. * *Chap. 3, 5. and 21, 27. phil. 4, 3.* 24 The booke of the eternall decree of God, in which God the Father hath elected in Chriſt according to the good pleaſure of his will, thoſe that ſhall be heires of life. This alſo is ſpoken according to the maner of men. 25 This is a preuention or an anſwere to an obiection: for happly ſome man will ſay, but they are dead, whom the ſea, death and the graue hath conſumed, how ſhall they appeare before the iudge? S. Iohn anſwereth by reſurrection from death, whereunto all things (howſoeuer repugnant) ſhall miniſter and ſerue at the commandement of God, as Dan. 12. 26 The laſt enemie which is death ſhall be abolished by Chriſt (that he may no more make any attempt againſt vs) 1. Cor. 15, 16. and death ſhall feede vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verſe.

CHAP. XXI.

1 He deſcribeth new Hieruſalem deſcending from heauen, 6 The bride the Lambes wife, 12 and the glorious building of the citie, 19 garniſhed with precious ſtones, 22 whoſe Temple the Lambe is.

And

1 Now followeth the second part of the history phophetical (as I said Cha. 1. and 11. 1.) of the future estate of the Church in heauen after the last iudgment, vnto the 5 verse of the next chapter, in this are two things briefly declareth. The station, seate or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shall be a new heauen, and a new earth, as Esay. 65, 17. and 66, 22. and 2. Pet. 3, 13. and this is the seat or place of the Church, in which righteousnes shall dwell.

* *Esay. 65, 17. and 66, 22.*

* *2. Pet. 3, 13.*

a The state of this glorious Church is first described generally, vnto the 8. verse and then specially and by parts, in the verses following. The generall description consisteth in a vision shewed a farre off, vers. 2. and in speach spoken from heauen. In the generall these things are common that the Church is holy, new, the workmanship of God, heauenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse.

ANd 1 I saw * a new heauen, and a new earth: for the * first heauen, and the first earth were passed away, and there was no more sea.

2 a And I Iohn saw the holy citie new Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God *is* with men, and he will dwell with them: and they shall be his people, and God himselfe shallbe their God with them.

4 * And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 4 And he that sate vpon the throne, said, * Behold, I make all things new, and he said vnto me, Write: for these things are faithfull and true.

6 And he sayd vnto mee, * 5 It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is athirst, of the well of the water of life freely.

7 He that ouercommeth, shall inherit all things, and I will be his God, and he shallbe my Sonne.

8 But the fearefull and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all liars shall haue their a part in the lake which burneth with fire and brimstone, which is the second death.

9 6 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride the Lambs wife.

10 And hee caried mee away in the spirit to a great and 7 an high mountaine, and he shewed me 8 that great city, that holy Ierusalem, descending out of heauen from God,

11 Hauing the glory of God, and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall,

12 9 And had a great wall and high, and had 10 twelue gates, and at the gates 11 twelue Angels, and the names written which are the twelue tribes of the children of Israel:

13 On the East part *there were* three gates, *and* on the North side three gates, on the South side three gates, *and* on the West side three gates.

14 And the wall of the citie had 12 twelue foundations, and in them the names of the Lambes twelue Apostles.

15 13 And he that walked with me, had a golden reed, to measure the citie withall, and the gates thereof, and the wall thereof.

16 14 And the citie lay b foure square, and the length is as large as the bredth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof an hundred fourty and foure cubits, by the measure of man, that is, of the c Angel.

18 15 And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation *was* iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraud:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Chrysophrasus: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the d street of the citie *is* pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

23 * 16 And their citie hath no neede of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are saued, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambs * booke of life.

3 The Church is described by speach first of an Angel, in two verses, then of God himselfe. in 4. verses. The Angels speach describeth the glory of the Church by the most familiar cohabitation of God therewith, by communication of all maner good things according to the couenant, in this verse: and by remouing or putting far away of all euill things in the verse following. * *Chap. 7, 17. esa. 15, 8.* 4 In the speach of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present and future good things of the same, in 3. verses following. In the exordium God challengeth to himselfe the restoring of all the creatures, of which verse 1. and witnesseth the calling of S. Iohn vnto the writing of these things, in this verse. * *Esa. 43, 19.* 2. *Cor. 5, 17.* * *Chap. 1, 8. and 21, 13.* 5 The description of the Church is of three sorts, by abolishing of olde things: by the being of present things in God, that is of things eternall and by the communication of all good things with the godly, verse 6. Also bee they shall striue manfully, verse 7. But the reprobate are excluded from thence, verse 8.

a *Their lot, and inheritance as it were.* 6 A transition vnto the particular describing of the heauenly Church by the expresse calling of Saint Iohn in this verse, and his rapting vp by the Spirit, in confirmation of the truth of God in the verse following.

7 Hee meaneth the place and stately seate of the Church, shadowed out in a mountaine.

8 A type of that Church which is one, ample, or Catholike, holy celestiall, built of God, in this verse: and glorious in the verse following. This type propounded generally, is after particularly declared, verse 12. &c. 9 A particular description (as I noted, verse 2.) of the celestiall Church. First, by the essentiall parts of the same, vnder the similitude of a citie to verse 12. Secondly, by forreine accidents, vnto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the essentiall parts are noted the matter and the forme in the whole worke: of these the superficies and foundation of the wall are entire parts (as they vse to bee called) which parts are first described in figure, vnto the 14 verse and afterward more exactly. 10 According to the number of the tribes, of which chap 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 11 Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

12 That is, foundation stones, according to the number of the gates, as is shewed verse 19.

13 A transition vnto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

14 The measure and forme most exact in 2. verses.

b *A foure square figure hath equall sides, and ouright corners, and therefore the Grecians call by this name those things that are steady, and of continuance, and perfect.*

c *He addeth this, because the Angel had the shape of a man.*

15 The matter most precious and glittering which the presence of God maketh most glorious.

d *By street, he meaneth the broadest place of the citie.*

* *Esa. 10, 19.*

16 The second forme of particular description, as I said verse 12. from forraine and outward accidents: which are these, Light from God himselfe, in this verse, glory from men, verse 24. perfect securitie from all harme, verse 25. Finally such trueth and incorruption of glory (verse 26.) as can beare and abide with it, nothing that is in glorious, verse the last. * *Esa. 60, 3.* * *Esa. 60, 11.* * *Chap. 2, 3. & 20, 12. phil. 4, 3.*

CHAP. XXII.

1 *The riuer of water of life is shewed,* 2 *and the tree of liue:* 6, 7 *Then followeth the conclusion of this prophesie,* 8 *where Iohn declareth, that the things herein contained are most true.* 13 *And now the third time repeateth these wordes, All things come from him, who is the beginning and the end.*

ANd 1 hee shewed me a pure riuer of water of life, cleare as chrystal, proceeding out of the throne of God, and of the Lambe.

2 In the middes of the streete of it, and of either side of the riuer was the tree of life, which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the tree *serued* to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shallbe in it, and his seruants shall serue him.

1 Here is absolued and finished the description of the celestiall Church (as I shewed before chap 21, 12.) by the effects in 5. verses, and then this booke is concluded in the rest of the chapter. The effects proceeding from God, who dwelleth in the Church, are these: the euerlasting grace of God in this verse, the eternall liuing of the godly, 25. chap. 3, 7. the eternall fruits which the godly bring foorth vnto God themselues and others, verse 2. freedome and immunity from all euill, God himself taking pleasure in his seruants, and they likewise in their God, verse 3. The beholding and sight of God, and sealing of the faithfull from all eternity, verse 4. the light of God, and an euerlasting kingdome and glory, verse 5.

4 And

4 And they ſhall ſee his face, and his Name ſhallbe in their foreheads.

5 ✣ And there ſhall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they ſhall reigne for euermore.

6 2 And hee ſayd vnto mee, Theſe words are faithfull and true: and the Lord God of the holy Prophets ſent his Angel to ſhew vnto his ſeruants the things which muſt ſhortly be fulfilled.

7 Behold, I come ſhortly. Bleſſed *is* hee that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which ſaw and heard theſe things: and when I had heard and ſeene, ✣ I fell downe to worſhip before the feete of the Angel which ſhewed me theſe things.

9 But he ſaid vnto me, See thou *do it* not: for I am thy fellow ſeruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worſhip God.

10 3 And hee ſayd vnto mee, 4 Seale not the wordes of the prophecie of this booke: for the time it at hand.

11 5 He that is vniuſt, let him be vniuſt ſtill: and he which is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 6 And beholde, I come ſhortly, and my reward is with mee, ✣ to giue to euery man according as his worke ſhallbe.

13 I am ✣ Alpha and Omega, the beginning and the end, the firſt and the laſt.

14 Bleſſed *are* they, that doe his Commaundements, 7 that their right may be in the tree of Life, and may enter in through the gates into the Citie.

15 For without *ſhallbe* dogs and inchanters, and whoremongers, and murtherers, and idolaters, and whoſoeuer loueth or maketh lies.

16 8 I Ieſus haue ſent mine Angel, to teſtifie vnto you theſe things in the Churches: I am the root and the generation of Dauid, and the bright morning ſtarre.

17 And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come: and let him that is athirſt, come: and ✣ let whoſoeuer will, take of the water of life freely.

18 9 For I proteſt vnto euery man that heareth the words of the prophecie of this booke, If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues that are written in this booke.

19 And if any man ſhall diminiſh of the words of the booke of this prophecie, God ſhall take away his part out of the booke of life, and out of the holy Citie, and from thoſe things which are written in this booke.

20 10 Hee which teſtifieth theſe things, ſayth, Surely I come quickly, Amen. Euen ſo, come Lord Ieſus.

21 11 The grace of our Lord Ieſus Chriſt *be* with you all, AMEN.

THE END.

✣ *Eſai.* 60, 19. a The whole booke is concluded and made vp by a confirmation. and a ſaluation. The confirmation hath three places: The words of the Angel vnto the 15. verſe, the words of Chriſt: verſe 16. 17. and the obteſtation made by S. Iohn from diuine authority, thence vnto the 20. verſe. By the ſpeech of the Angel this prophecie is confirmed, vnto the 8. verſe and then he ſpeaketh of the vſe of this booke in the verſes following. The prophecie is firſt confirmed by the Angel from the nature thereof, that it is faithfull and true. Secondly from the nature of the efficient cauſe, both principall which is God, and inſtrumentall, which is the Angel in this verſe. Thirdly from the promiſes of God concerning his comming to effect all theſe things, and concerning our ſaluation, verſe 7. Fourthly from the teſtification of S. Iohn himſelfe, verſe 8. The reſt of the ſpeech of the Angel tending to the ſame and S. Iohn interrupted or brake off by his vnaduiſed act of worſhipping him, in the ſame ver. which the Angel forbidding, teacheth him that adoration muſt be giuen not to him, but onely to God, as for himſelfe, that he is of ſuch nature and office, as he may not be adored: which thing alſo was in like maner done, chap. 19, 10.

✣ *Chap.* 19, 10. 3 The Angel returneth vnto his former ſpeech: in which hee teacheth the vſe of this booke, both towards our ſelues, in this and the next verſ. and in reſpect of God for declaration of his trueth, thence vnto the 15 verſe. 4 That is, propound this prophecie openly vnto all, and conceale no part of it. The contrary wherevnto is commanded, Eſai. 8, 6. and Dan. 8, 26. 5 An obiection preuented. But there will be ſome that will abuſe this occaſion vnto euill, and will wreſt this Scripture vnto their owne deſtruction, as Peter ſaith. What then ſayth the Angel, the myſteries of God muſt not therefore be concealed, which it hath pleaſed him to communicate vnto vs. Let them be hurtfull vnto others, let ſuch be more and more vile in themſelues, whom this Scripture doth not pleaſe: yet others ſhallbe further conformed thereby vnto righteouſneſſe and true holineſſe. The care and reformation of theſe may not be neglected, becauſe of the voluntarie and malicious offence of others. 6 The ſecond place belonging vnto the vſe of this booke, as I ſayd, verſe 10. Alſo (ſayth God by the Angel) though there ſhould be no vſe of this booke vnto men: yet it ſhallbe of this vſe vnto me, that it is a witneſſe of my trueth vnto my glory, who will come ſhortly to giue and execute iuſt iudgement, in this verſe: who haue taught that all theſe things haue their being in mee, in the 13 verſe, and haue denounced bleſſednes vnto my ſeruants in the Church, verſe 14. and reprobation vnto the vngodly, verſe 15.

✣ *Rom.* 2, 6. ✣ *Chap.* 1, 8. *and* 21, 6. *Eſai.* 41, 44. *and* 34, 6. 7 The bleſſednes of the godly ſet downe by their title and intereſt therevnto: and their fruit in the ſame. 8 The ſecond place of confirmation, as I ſuide, is the ſpeech of Chriſt, ratifying the vocation of S. Iohn, and the authority of his calling and teſtimonie, both from the condition of his owne perſon being God and man, in whom all the promiſes of God are Yea and Amen. 2. Cor. 1, 20. and alſo from the teſtification of other perſons, by the acclamation of the holy Ghoſt, who here is as it were an honourable aſſiſtant of the marriage of the Church as the ſpouſe: and of euery of the godly as members: and finally from the thing preſent, that of their owne knowledge and accord they are calleth forth vnto the participation of the good things of God, verſe 17. *Eſai.* 55, 1. 9 The obteſtation of Saint Iohn (which is the third place of the confirmation, as was noted verſe 6.) ioyned with a curſe of execration, to preſerue the trueth of this booke entire and vncorrupted, in two verſes. 10 A diuine confirmation or ſealing of the obteſtation: firſt from Chriſt auouching the ſame, and denouncing his comming againſt all thoſe that ſhall put their ſacrilegious hands herevnto: then from Saint Iohn himſelfe, who by a moſt holy prayer calleth Chriſt to take vengeance of them. 11 The ſaluration Apoſtolicall, which is the other place of the concluſion, as I ſaid, verſe 6. and is the end almoſt of euery Epiſtle: which we wiſh vnto the Church, and to all the holy and elect members thereof in Chriſt Ieſus our Lord, vntill his comming to iudgement, *Come Lord Ieſus*, and doe it, Amen, againe, Amen.



A briefe Table of the interpretation of the proper names which are chiefly found in the Old Teſtament, wherein the firſt number ſignifieth the Chapter, the ſecond the verſe.

WHereas the vvickedneſſe of time, and the blindneſſe of the former age had beene ſuch, that all things together haue beene abuſed and corrupted, ſo that the very right names of diuers of the holy men named in the Scriptures, haue beene forgotten, and novv ſeeme ſtrange vnto vs, and the names of infants, that ſhould euer haue ſome godly aduertiſements in them, and ſhould be memorials and markes of the children of God receiued into his houſe, ſhould haue bene hereby alſo changed, and made the ſignes and badges of idolatry and heathenith impietie: vve haue novv ſet foorth this Table of the Names that be moſt vſed in the Old Teſtament, vvith their interpretations, as the Hebrevv importeth, partly to call backe the godly from that abuſe, vvhen they ſhall knovv the true names of the godly Fathers, & vvhat they ſignifie, that their children novv named after them, may haue teſtimonies by their very names. that they are vvithin that faithfull familie, that in all their doings had euer God before their eyes, and that they are bound by theſe their names to ſerue God from their infancie, and haue occaſion to praiſe him for his vvorkes vvrought in them, and their fathers, but chiefly to reſtore the names to their integritie, vvherby many places of the Scriptures and ſecret myſteries of the holy Ghoſt, ſhall better be vnderſtood. VVe haue medled rarely vvith the Greeke names, becauſe their interpretation is vncertaine, and many of them are corrupted from their originall, as vve may alſo ſee theſe Hebrevv names ſet in the margent of this Table, vvhich haue beene corrupted by the Grecians. Novv for the other Hebrevv names that are not here interpreted, let not the diligent Reader be carefull: for hee ſhall finde them in places moſt conuenient amongſt the annotations; at leaſt ſo many as may ſeeme to make for any edification, and vnderſtanding of the Scriptures.

A

Abdia
Abdiel

Aron, or *Ahron*, a teacher, Exod. 4,14

¶ *Abda*, a ſeruant, 1 kings chap. 4 verſe 6.

Abdeel, a ſeruant of God, Ierem. 36,26

Abdai
Abdian
Audias

Abdi, my ſeruant, 1 Chron. 6,7

Abdiah, a ſeruant of the Lord, 1 kings 18,3 and *Obadiah*, one of the twelfe Prophets.

Abdiel, the ſame, 1 Chron. 5,15

Abdenago

Abednego, ſeruant of ſhining, Dan. 1,7

Abel, mourning, the name of a citie, Iud. 11,33 1 Sam. 6,18 but Habel, the name of man, doth ſignifie vanitie, Gen. 4,2

Abagatha
Abagtha

Abgatha, father of the winepreſſe. Eſter 1, 10

Abiah the will of the Lord, 2. Chron. 29, 1.

Abiiam
Abiſaph
Ebiaſaph

Abiam, father of the Sea, 1. Kings 14,31.

Abiaſaph a gathering father, 1. Chro. 6,23. Exo. 6, 24.

Abiathar, father of the remnant, or excellent father, 1. Sam. 22, 21.

Abida, father of knowledge, Gen. 25,4

Abidan, father of iudgement, Num. 1,11

Abiel, my father is God, 1. Sam. 9,1

Abiezer, the fathers helpe, Ioſh. 17,2

Abigail, the fathers ioy, 1. Kings 25,3.

Abigal

Abihail, the father of ſtrength, Num. 3,35

Abihu, he is a father, Exod. 6, 23

Abiu
Abiud

Abihud, the father of praiſe, 1. Chron, 8,3

Abilene, lamentable, Luke 3,1

Abimael, a father from God, Gen. 10,28

Abimelech, the Kings father, or a father of counſel, or the chiefe king, Gen. 20,3

Aminadab

Abinadab, a father of a vow or of a free mind, or prince, 1. Sam. 16, 8

Abinoom
Abirom

Abinoam, father of beautie, Iudg. 4,6.

Abiram, an high father, 1. Kings 16,34

Abiſhag, the fathers ignorance, 1. Kings 1,3

Abſhalon
Abſhalom
Abſalom

Abiſhai, the fathers reward, 1. Sam. 26,6

Abiſhalom, the father of peace, or the peace of the father, 2. Sam. 15,2

Abiſhua, the father of ſaluation, 1. Chron. 6,4 Abiſu

Abiſhur, the father of a ſong, or of a wall, or of righteouſneſſe, 1. Chron. 2,29

Abital, the father of the dew, 2 Sam 3,4

Abitob, the father of goodneſſe, 1. Chron. 8,11 Ahitub

Abner, the fathers candle, 1. Sam. 13,50. Abitub.

Abram, an high father, Gen. 11,31.

Abraham, a father of a great multitude, as the name was changed, Gen. 17, 5

Abſhalom, a father of peace, or the fathers peace, or reward, 2. Sam. 3,3 Abeſalom Abeſſalom

¶ Achan, troubling, Ioſhua 7, 1. who is called Achar, 1. Chron. 2,7 Abſalom

¶ Adadezer, reade Adarezer, beautifull helpe 2. Sam. 8,3. and 1. Chron. 18,3 Hadadezer

Adaiah, the witneſſe of the Lord, 1. Chron. 6,41 Adaias

Adaliah, pouertie, Eſter 9, 8 Adalia

Adam, man, earthly, reade Gen. 5,2

Adiel, the witneſſe of God, 1. Chron. 4,36

Adoniah the Lord is the ruler, 2. Sam. 3,4 Adonias

Adonibezek, the Lords thunder, Iudg. 1,5 Adoniiah

Adonikam, the Lord is riſen, Ezra 2,13. & 8,13

Adoniram, the high Lord, 1. Kings 4,6

Adonizedek the Lords iuſtice, Ioſh, 10,1

¶ Agabus, a graſhopper, Acts 11,28 Hagar Achas

Agar, a ſtranger, Gen. 16,1. Gal. 4,24 Ahaſhueroſh

¶ Ahaz, taking or poſſeſſing, 2. Kings 16, 1

Ahaſueros, a prince, or head, Dan 9,1

Ahban, a brother of vnderſtanding, 1. Chron. 2,29

Ahiiah, brother of the Lord, 1. Chron. 2,25

Ahimaaz, brother of counſell, 1. Sam. 14,50

Ahiman, brother of the right hand, Num. 13,23

Ahimelech, a kings brother, 1. Sam. 21,1

Ahimoth, a brother of death, 1. Chron. 6,25

Ahinoam, the brothers beautie, 1 Sam. 14, 15

Ahior, the brothers light, Iudeth 5,5

Ahilab, an heart brother, Iudeth 1,31 Achior

Ahrah, a ſweet ſauouring medow, 1. Chron. 8,1 Ahalab

Ahikam, a brother ariſing, or auenging, 2. kings 22,12 Ahlab Ahara Achiam

Ahiezer, the brothers helpe, Num. 1,12

Aholah, a manſion, or dwelling in herſelfe.
Aholibah, my manſion in her, Ezek. 23,4
Aod — Ahud, praiſing, or confeſſing, Iudg. 3,15
Alian — ¶ Alian, high, 1 chron. 1,40
¶ Amalek, a licking people, Gen. 36,12
Amariah, the Lord ſaid, or the lambe of the Lord, Zeph. 1,1
Amaſa, ſparing the people, 2 Sam. 17,25
Amaſhai, the gift of the people, 1 chron. 6,35
Amaſhſi, the treading of the people, Ne. 11,12
Amaſiah, the burden of the Lord. 2 chro. 17,16
Amithi, true or fearing, 2 Kings 14,25
Ammiel, a people of God, or God with mee, 1 chron 3,5
Ammiſhaddai, the people of the Almightie, Num. 1,21
Amnon — Ammon, a people, Gen. 19,38
Aminon — Amon, faithfull, 2 Kings 21,18
Amos, a burden, one of the twelue Prophets.
Amoz, ſtrong, the father of Iſhai, Iſai. 1,1
Amzi, ſtrong, 1 chron. 6,46
Annas — ¶ Anah, afflicting, anſwering, or ſinging, ge. 36,2 and Hanna, gracious or mercifull, 1 Sam. 1,2
Ananiah, the cloud of the Lord, Acts 5,1
Andreas, manly, mat. 4,18
Anub, a grape, 1 chron. 4,8
Antipas, for all, or againſt all, Revel. 2,13
Aphdeno — ¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11,46
Apollos — Apollo, deſtroyer, Acts 18,24 the name alſo of an idole.
Apphia, bringing foorth, or increaſing, Phile. 2
Ram — ¶ Aram, height, or their curſe, Gen. 10,23
Aran, Oren — Arbel, Bel, or God hath avenged, Hoſ. 10,14
Archelaus, a prince of the people, Mat. 2,22
Areli, the altar of God, Gene. 46,16
Aretas, vertuous, 2 Mac. 5. 8
Artaſhaſhte, fervent to ſpoile, Ezra 7,21
¶ Aſa, a phyſician, 1 Kings 15,8
Aſael, God hath wrought, 2 Sam. 2,18
Aſaph, gathering, 1 chron. 6,39
Aſhriel — Aſharelah, the bleſſedneſſe of God, 1 chro. 25,2
Aſael — Aſhbel, an old fire, Gen. 46,21
Aſher, bleſſedneſſe, Gen. 30,13
Aſhiel, the worke of God, 1 chron. 5,35
Aſhur, bleſſed, or travailing, Gen. 10,22
Aſmodeus, a deſtroyer, Tobit 3,8
Aſtyages, governour of the citie, Dan. 13,65
Atarias — ¶ Atarah, a crowne, 1 chron. 2,26
Athaiah, the time of the Lord, Neh. 11,4
Athaliah, time for the Lord, 2 Kings 8,26
Vzzi — ¶ Aza, ſtrength, Ezra 2,49
Azanias — Azaniah, hearkening the Lord, Nehe. 10,9
Azareel, the helpe of God, 1 chron. 12,6
Aſarias — Azariah, helpe of the Lord, 2 kings 14,21
Azarikam, helpe riſing up, Neh. 11,15
Azmoth — Azmaveth, ſtrength of death, 2 Sam. 23,31
Azubah, forſaken, 1 Kings 22,42
Azur, holpen, or helper, Ie. 28,1

B

Beel — BAal, Bealim, lord, lords: the name of the idole of the Sidonians, or a generall name to all idoles, becauſe they were as the lords and owners of all that worſhipped them, 1 Samu. 7,4 Iudges 2,13 and 3,7
Beeliada — Baalida, a maſter of knowledge, 1 chron. 14,7
Beelmeon — Baal-meon, the lord or maſter of the manſion of the houſe, as alſo Baalzibul, ſignified the ſame, Luke 11,15 Num. 32,38
Beelmon — Baal-zebub, the maſter of flies, 2 kings 1,2
Baanah, in affliction, 2 Sam. 4,2
Babel, confuſion. Gen. 10,10 and 11,9 — Babylon
Bacchides, one that holdeth of Bacchus, or a drunkard, 1 Mac. 7,8
Bachenor, and bacenor, the ſame, 2 Mac. 12,35
Badaiah, the Lord alone, Ezra 10,35 — Baddaias
Baladan, ancient in iudgement, 2 Kings 20,12 — Bediah
Baldad, old love, or without love, Iob 8,1 — Bildad
Barachel, bleſſing God, Iob 32,2
Barachiah, bleſſing the Lord, Zech. 1,1 — Berechiah
Barionah, ſonne of a doue, Mat. 16,17
Barnabas, the ſonne of conſolation, Acts 4,36
Barabbas, the ſonne of confuſion, Mat. 27,16
Baruch, bleſſed, Ierem. 32,12
Bathſeba, the ſeventh daughter, or the daughter of an oathe, 2 Sam. 11,3 — Bethſabe
Bathſhua, the daughter of ſalvation, 1 chro. 3,5
¶ Belſhatſar, without treaſure, or ſearcher of treaſure, Dan. 5,1 — Baltaſar
Benaiah, the Lords building, 1 chron. 4,36 — Belteſhazzar
Beniamin, ſonne of the right hand, who was firſt called Benoni, the ſonne of ſorow, Gen. 35,18 — Beleſhatſar
Baraiah, the Lords creature, 1 chron. 8,21 — Beleſhazzar
Berak, lightning, Iudges 4.6 — Barak
Bered, haile, 1 chron. 7,20
Bethiah, the Lords daughter, 1 chron. 4,18 — Phathouiah
Bezaleel, in the ſhadow of God, Exod. 31,2 — Bezeleel
¶ Bileam, the ancient of the people, Num. 22,5 — Balaam
Bilhah, old, or fading, Gen. 29,29
¶ Boas, in power, or ſtrength, Ruth 2,2 — Boos, Boaz

C

CAiaphas, a ſearcher, Mat. 26,57
Calcol, nouriſhing, 1 Kings 4,31 — Chalcol
Caleb, as an heart, Num 13,7
Canaan, a merchant, Gene. 9,18
Carmi, my vine, Gen. 46,9
Cauſeluhim, as pardoned, Gen. 10,14 — Chaſelon
¶ Cephas, a ſtone, Iohn 1,42 — Chaſlonijm
Cepirah, a lioneſſe, Ezra 2,25 — Chaſluhim
¶ Cherubes, a childe, Ezra 2.59 — Chephirah
Chileab, the reſtraint of the father, 2 Sam. 3,3
Chilion, perfit, or all like a doue, Ruth 1,2
¶ Ciſlon, hope, or confidence, Num. 34,21 — Chiſlon
¶ Clemens, meeke, Phil. 4,3
Cleopatra, the glory of the countrey, 1 Macca. 10,57
¶ Col-hozeh, ſeeing all, Neh. 3,15
Coneniah, the ſtabilitie of the Lord, 2 chr. 31,13 — Col-hazeh
Cosbi, a lyar, Num. 25.18 — Conaniah
¶ Cuſan, Cuſi, backe, or an Ethiopian, 2 Samuel 18, 21 — Cozbi, Cuſhi

D

DAlaiah, the poore of the Lord, 1 chro. 3,24 — Dilaias
Dalilah, a bucket, or conſumer. Iudg. 16.4 — Delaias
Damaris, a little wife, Acts 17,34 — Delaiah
Dan, a iudgement. Geneſ. 14.14 — Delilah
Daniel, iudgement of God, Dan. 1,6
Dathan, ſtatute or law, Num. 16.1
David, beloved, 1 Sam. 17.12
¶ Deborah, a word or a Bee, Gen. 35,8
Delphon, a dropping downe, Eſter 9,7 — Dalphon
Demas, favouring the people, Col. 4.14
Demophon, ſlaying the people, 2 Mac. 12.2
Devel know God. Num. 1.14 — Duel
¶ Diblam, a cluſter of figges. Hoſ. 1,3 — Debelaim
Dydimus, a twinne, Iohn 11,16 — Diblaim
Dinah, iudgement, Gene. 30,21 — Dina
Diotrephes, nouriſhed of Iupiter, 3 Iohn 9
Daſhan, a treſhing, Gen. 36,21 — Diſhon
¶ Dodanah, love, 2 chron. 20,37 — Dodouah

Dodanim,

Rodanim — Dodanim, beloved, Ger. 10,4
Doeg, carefull, 1 Sam.21,7
Dorcas, a Doe, Act.9,39
Darda — Dorda, generation of knowledge, 1 kings 4,31
Doſitheus, given to God, 2 Mac.12,19

E

E Ber, paſsing or paſſage, Gen.10,24
¶ Eden, pleaſure, 2 kings 19,12
Eder, a flocke, 1 chron. 23,23
Edom, reddy or earthy, Gen.25,30
Elhanan — ¶ Elchanan, the mercy of God. 2 Sam.23,24
Eldaah, the love of God, Gen.25,4
Elead — Eldad, the love of God, Num.11,26
Eleadah, witneſſe of God, 1 chron.7,21
Eleaſah, the worke of God, 1 chron.32,39
Eleazarus — Eleazar, the helpe of God. Exod.6,23
Eliazar — Eliab, My God the father, Num.26,8
Eli — Eliah, God the Lord, 1 chron.8,27
Elias — Eliakim, God ariſeth, Iſa.22,20
Eliam, the people of God, 2 Sam. 23,34
Eliaſaph, the Lord increaſeth. Num.1,14
Eliaſhib, the Lord returneth, 1 chron.3,24
Eliathas — Eliatha, thou art my God, 1 chron.25,4
Eliathah — Eliehoenai, to the Lord mine eyes, 1 chro.26,3
Elidad, the beloved of God, Num.34,21
Elihu, he is my God. 1 chron. 12,20
Elimelech — Elimelech, my God the King, or the counſell of God, Ruth 1,2
Plionai — Elioenai, to him mine eyes, 1 chron.3,23
Eliphal, a miracle of God, 1 chron.11,35
Elipelet — Eliphalet, the God of deliverance, 2 Sam. 5,16
Eliſhua — Eliſha, my God ſaveth, 1 Kings 19,16
Eliſſeus — Eliſhab, the Lambe of God, Gene.10,4
Eliſſeus — Eliſhaphat, my God iudgeth. 2 chron. 23,1
Eliſſa — Eliſheba, the oathe of God, or the fulneſſe of
Eliſabeth — God, Exod.6,23
Elizur, the ſtrength of God, Num.1,5
Elkanah, the zeale of God. Exod.6,24
Almodad — Elmoded, God meaſureth, Gen.10,26
Elnathan, Gods gift. Ier.26,22
Elpaal — Elphaal, Gods worke, 1 chron.8,11
Eluzai, God my ſtrength, 1 chron. 12,5
Elymas, a corrupter, or ſorcerer, Acts 13,8
Enoſh — ¶ Enos, man or miſerable, Gen.4,26
¶ Ephaphroditus, pleaſant, Phil.2,25
Epenetus, laudable, Rom.16,5
Ephah, weary, gen.25,4
Gephar — Epher, duſt, gen. 29,4
Ephron — Ephraim, fruitfull, or increaſing, gen.41,52
¶ Eraſtus, amiable, Acts 19,22
¶ Eſau, working, gen.25,25
Eſther — Eſhcol, a cluſter, gen.14,24
Heſter — Eſhek, violence, 1 chron.8,39
Eſter, hid, Eſter 2,7
¶ Ethan, ſtrength, 1 Kings 4,31
¶ Eubulus, wiſe or of good counſell, 2 Ti.4,21
Eupolemus, a good warriour, 1 Mac.8,17
Eutychus, fortunate, Actes 20,9
Aſſebon — ¶ Ezbon, haſting to underſtand, 1 chron.7,7
Ezekiel, ſtrength of the Lord, Ezek.1,3
Azaliah — Ezeliah, neere the Lord, 2 chron.34,8
Ezer, an helpe, 1 chron. 4,4
Ezra, an helper, Ezra 7,1
Ezriel, the helpe of God, Iere.36,26
Azriel — Ezrikam, an helpe ariſing, 1 chron.3,23

G

G Aal, an abomination, Iudg. 9,35
Gabriel, a man of God, or the ſtrength of God, the name of an Angel, Dan.8,16
Gad, a band or gariſon, Gen. 30,11
Galal, a rolle, 1 chron.9,15
Gamaliel, Gods reward, Acts 5,34
Gamaria, a conſuming of the Lord, Ier. 29,3 — Gamariah
Gazabar, a treaſurer, Ezra 1,8 — Gemariah
¶ Gedaliah, the greatneſſe of the Lord, Ier.38,1 — Godoliah
Gedeon, a breaker, or deſtroyer, Iudg.6,13 — Gideon
Gehazi, valley of viſion, 2 Kings 4.12 — Giezi
Gera, a pilgrime, or ſtranger, Gen. 46,21
¶ Ginath, a garden, 1 Kings 16,21
¶ Gog, a roof of an houſe, Ezek.38,2
Goliath, a captivitie, 1 Sam.17,4
Gomer, a conſumer, Gene.10,2
Gorgias, terrible, 1 Mac. 3,38

H

H Abakkuk, a wreſtler, Hab. 1,1 — Abakuk
Habazaniah, the hiding of the Lords ſhield Iere.35,3 — Habazziniah
Habiah, the hiding of the Lord, Neh.7,63 — Habaiah
Hacaliah, waiting of the Lord, Nehe.10,1 — Achaliah
Hadad, ioy, Gen.25,15 1 chron.1,30 — Hecheliah
Hagab, a graſhopper, Ezra 2,46 — Hadai
Haggiah, the Lords feaſt, 1 chron.6,30 — Hagaba
Ham, Hamathi, indignation, or heat, Gen.10.18 — Aggia
Hamdan, heat of iudgement, Gen.36,26 — Amatha
Hamul, mercifull, Gene.46,12 — Abatha
Hanameel, the mercy of God, Iere.32,7 — Anameel
Hananeel, the grace of God, Neh.3,1 — Hamel
Hanani, gracious, or mercifull, 1 Kings 16,7
Hananiah, grace of the Lord, Iere. 37,13 — Ananias
Harim, dedicate to God, 1 chron.24,8
Haſadiah, the mercy of the Lord, 1 chron.3,20 — Aſadiah
Hattil, an howling for ſinne, Ezra 2,57 — Hazadiah
Hauah, living, or giving life, Gen.3,20 — Eua
Hazael, ſeeing God, 1 kings 19,17 — Azael
Hazaziah, ſeeing the Lord, Nehe.11,5 — Ozea
¶ Heber, a companion, Gen.46,17 — Chobor
Helkiah, the portion of the Lord, 2 kings 18,18 — Helchi
Henoch, taught or dedicate, Gen.5,18 — Enoch
Hepher, a digger or delver, 1 chro.4.6 — Hanoch
Hephzibah, my delight in her, 2 kings 21,1 — Haphſiba
Heth, feare, or breaking, Gene. 23,3 — Epſiba
Hezri, or Hezro, Heſron, Aſar, Eſri, Gen.46,12 — Ezron
¶ Hiel, the Lord liveth, 1 kings 16,34
Hiram, the helght of life, 2 Sam. 5,11 — Huram
Hizkiah, ſtrength of the Lord, 2 Kings 18,1 — Ezechias
¶ Hobab, beloved, Num. 10,29 — Obab
Hori, a prince, Gen. 36,22 — Hoſhaaiah
Hoſhaiah, ſalvation of the Lord, Iere. 42,1 — Hoſea
Hoſhea, ſalvation, Hoſ: 1,1 — Hoſah
Hoſa, truſting, 1 chron. 26.10
Hotham, a ſeale or ſignet. 1 chron. 7,32 — Huziel
Hoziel, ſeeing God, 1 chron. 23,9 — Haziel
¶ Hul, ſorow or iuſirmitie, Gene. 10,23
Hur, libertie, or ptince, 1 chron,4,1 — Ouſa
Huſhah, haſting, 1 chron. 4.4

I

I Aakob, a ſupplanter, Gene.25,26 — Iacob
Iaakan, deſtroying, 1 chron.5,13 — Ioakan
Iaaſiel, the worke of God, 1 chro.11,47 — Eſſiel
Iaazaniah, the hearkening of the Lord, Iere.3,3 — Iobel
Iabal, bringing or budding, Gen.4,20
Iabeſh, drought, 2 Kings 15,10
Iabez, ſorow, 1 chron. 4.9
Iabin, underſtanding, Ioſh. 11,1
Iachin, ſtabilitie, Gen.46,10
Iadiah, knowing the Lord, Ezra 2,36 — Iedaiah
Iael, a Doe, or aſcending, Iudg. 4,17 — Iahel
Iahalleel, prayſing God. 1 chron,4,16 — Ialoleel

Iahziel, God haſteth, Gen. 46, 24
Iahaziel, ſeeing God, Ezra 8, 5
Iahehel, hope in God or beginniug in God, Ge. 46, 14
Iair, lightened, deut. 3, 14
Iakim, ſtabliſhing, 1 Chron. 8, 19
Iambri, rebellious, 1 Mac. 9, 37
Iamin, right hand, Gen. 46, 10
Iamuel, God is his day, Gen. 46, 10
Ianohah, reſting, Ioſh. 16, 6
Ianum, ſleeping. Ioſh 15, 53
Iapheth, perſwading and entiſing Gen. 5, 32
Iaphia, lightning, 2 Sam. 5, 15
Iarephel, health of God, Ioſh. 18, 27
Iarib, fighting or auenging. 1 Chron. 4, 24
Iaſhen ancient, 2 Sam. 23, 32
Iaſher, righteous, Ioſh. 10, 13
Iaſhub, a returning, 1 Chro. 7, 1
Iathniel, a gift of God, 1 Chro. 26, 2
Iattir, a remnant or excellent, Ioſh. 15, 48
Ithri, Ithro, Ithron, the ſame.
Iauan, making ſad, Gen. 10, 2
Iaziel, the ſtrengch of God, 1 Chro. 15, 18
Iaziz, brightneſſe, 1 chro. 27, 31
¶ Ibhac, choſen, 2 Sam. 5, 15
¶ Ichabod, where is glory? 1 Sam. 4, 21
¶ Iddo, his confeſſion, 1 chro. 27, 21
¶ Ieconiah, ſtabilitie of the Lord, 2 chro. 3, 16
Iedaiah, the hand of the Lord, or confeſſiig the Lord, 1 chro. 4, 37
Iedidah, beloued, 2 Sam. 12, 25
Iediel, knowledge of God, 1 chro. 7, 6
Ieduthun, confeſſing, 1 chro. 9, 16
Iehiah, the Lord liueth, 1 chro. 15, 24
Iehiel, God liueth, 1 chro. 26, 22
Iehoadan, the Lords pleaſure, 2 Kings 14, 2
Iehohas, the poſſeſſion of the Lord, 2 kings 23 34
Iehoaſh, the fire of the Lord, 2 kings 11, 21
Iehohanan, grace or mercy of the Lord, 1 chr. 26, 3
Iehoiada, the knowledge of the Lord, 2 king 11 15
Iehoiakim, the riſing or auenging of the Lord, 2 king. 23, 34
Iehoſhaphat, the Lord is the Iudge. 1 chro. 3, 10
Iehoſhua, the Lords ſaluation, Zech. 3, 1
Iehozadak, the iuſtice of the Lord, 1 chro. 6, 14
Iehudah, confeſſion or praiſe, Gen. 29, 35
Iekamiah, the Lord ſhall ariſe, eſtabliſh, or auenge, 1 chro. 2, 41
Iekodeam, the burning of the people, Ioſh. 15 56
Iephlet, deliuered, 1 chro. 7, 32
Iephunneth, beholding, Num. 13, 7
Ierahmeel, the mercy of God, 1 chro. 2, 9
Iered, ruling, Gen. 5, 15
Ieriel, the feare of God, 1 chron. 7, 2
Ierimoth, fearing death, 1 chro. 7, 7
Ieroboam, increaſing the people, 2 kings 14, 23
Ieroham high, 1 chro. 6, 27
Ierubbaal, let Baal auenge, Iudg. 6, 32
Ieſhaiah, ſaluation of the Lord, Iſa. 1, 1
Ieſhua, a Sauiour, Matth. 1, 16
¶ Igal, redeemed, 1 chron. 3, 22
Igdaliah, the greatneſſe of the Lord, Iere. 35, 4
¶ Ioab, willing, or voluntary, 1 chro. 2, 16
Iob, ſorowfull or hated, Iob 1, 1
Iobamah, the bulding of the Lord, 1 chro. 9, 8
Iochebed, glorious, Exod. 6, 20
Ioel, willing, or beginning, Ioel 1, 1
Iokſhan, an offence, Gen. 25, 2
Iokteel, a little one, Gen 10, 25
Ionah, a doue, 2 kings 14, 25
Ionadab, voluntary or willing, 2 Sam. 13, 5
Ionathan, the gift of the Lord, Iudges 18, 30
Ioſeph, increaſing. Gen. 30, 24
Ioſhabeth, the fulneſſe of the Lord, 2 chr. 22, 11
Ioſhiah, the fire of the Lord, 2 Kings 22, 3
Iotham, perfite, 2 kings 15, 32
Iozabad, endowed, 1 chro. 12, 20
¶ Iphdiah, the redemption of the Lord, 1 chro. 8, 25
Iphrah, opening, Iudges 11, 1
¶ Ira, a watchman, 1 chro. 11, 38
Irad, a wilde aſſe, Gen. 4, 18
Iriah the feare of the Lord, Iere. 37, 13
Irmeiah, exalting the Lord, 1 chro. 5, 24
¶ Iſhacar, a wages, Gen. 30, 18
Iſhai a gift or oblation, Ruth 4, 17
Iſhboſheth a man of ſhame, 2 Sam. 2. 12
Ithcariot, an hireling, or man of death, Mar. 10, 4
Iſhmael, God hath heard, Gen. 16, 11
Iſhtob, a good man, 2 Sam. 10, 8
Iſrael, a prince of God, or preuailing with God, Gen. 35. 10
¶ Ithamar, woe to the change, Exod. 6, 23
Ittai, ſtrong, 2 Sam. 23, 29
Ittiel, God with me, Nehe, 11, 7
¶ Iubal, bringing, or fading, Gen. 4, 21
Iucal, mighty, Iere. 38, 1
¶ Iezebel, woe to the houſe, 1 kings 16, 31
Izhak, laughter, Gen. 17, 19
Izrahiah, the Lord ariſeth, or the cleareneſſe of the Lord, 1 chron. 7, 3
Izreel, the ſeed of God, Ioſh. 15, 56

Iahzeel
Aſiel
Achoel, Iahiel
Iahleel
Iairus
Iambres
Ambri
Iamrah
Iemuel
Iaphie
Irpeel
Iaaſar
Iaſub
Iathanael
Iether
Iethrai
Ionia
Iaaziel
Ibhar
Iaddo
Chonias
Ieddia
Ieddida
Iedidiah
Iediael
Ieiiah
Iehieli
Ioadan
Iohaas
Ioas
Ionan, Iohannes
Ioacim
Ioſaphat
Ioſedec
Iuda, Iudah
Iacenna
Iaphlet
Iared
Ieruel
Iehoram
Ioram
Ierobbaal
Eſaiah, Iſaiah
Ieſus
Igeal
Iobab
Ibniiah
Iochabed
Iekſhan
Iokteel
Iechſan
Iectan
Ionadab
Iehonathro
Iehoſhabat
Iehoſhabeath
Ioſiah
Iphedeiah
Iras
Iriiah
Ieremias
Iſſachar
Ieſſai
Itti, Iai
Ethai
Ithiel
Iehucal
Iucal
Iſaac
Izhac
Izrahaiah

K

KAhath, a congregation. Gen. 46, 11
Kainan, a buyer, or owner, Gen. 5, 9
Kain, a poſſeſſion, Gen. 4, 1
Kallaiah, the voyce of the Lord, Nehe. 12, 20
Kamuel, God is riſen, Gen. 22, 21
Kareah, bald, Iere. 41, 11
¶ Kedar, blackneſſe, Gen. 25, 13
Kedem, Eaſt, Iere. 49. 28
Kerenhappuch, the horne of beautie, Iob 42, 14
¶ Kiſh, hard, or ſore, 1 Sam. 9, 1
¶ Kolaiah, the voyce of the Lord, Nehe. 11, 2
Korah, bald. Gen. 36. 5
Kore, crying, 1 chron 9, 19
¶ Kuſhaiah, hardneſſe, 1 chro. 15, 17

Chaath
Choath
Cohath
Caſaiah
Kallai
Chemuel
Kemuel
Coliah
Kuſhaiah

L

LAadah, to gather, or teſtifie, 1 chro. 4, 21
Laadan, for pleaſure, 1 chro. 7. 26
Laban, white Gen 24. 29
Lael, to God or to the mighty, Num. 3. 24,
Lahad, to praiſe, 1 chro. 4, 2
Lamuel, with whom is God, Pro. 31. 1, 4
Lappidoth, lightnings, Iudg. 4, 4
¶ Lebabim, inflamed, Gen. 10, 13
Lemech, poore, or ſmitten, Gen. 4, 18
Leruſhim, hammer men, Gen. 25, 3
Leui, ioyned, or coupled, Gen. 29. 34
Leah, painfull, or wearied, Gen. 29. 16
¶ Lobin, whiteneſſe, Exod. 6 17
Lot, wrapped, or ioyned, Gen. 11. 27
¶ Lud, a natiuitie or generation, Gen. 10, 22
¶ Lyſias, diſſoluing, 1 Mac. 3. 32
Lyſimachus, diſſoluing battel, 1 Mac. 4, 29

Leedan
Laad
Lemuel
Lahahim
Lamech
Libni
Lotam
Ludim

Maacha-

M

Maachah — MAchathi,broken, 2 kings 25, 23
Mahazioth,ſeeing a ſigne,1 chron.25,4
Maaſeiah — Mahſeiah,the protection of the Lord,Ier.32,12
Maaia: — Mahlah, weakeneſſe, or a dance,Num.26.33
Maaſei — Maaſai, my worke, 1 chron. 9,12
Maaſias — Mahſeiah, the worke of the Lord,1 chro,15 ,18
Maaſaios — Maaziah, the ſtrength of the Lord, 1 chron. 24 18
Macaz,finiſhing, or watching,1 kings 4.9
Machabani — Macbani,my poore ſonne, 2 chron, 12,13
Machi,poore, or a ſmiter,Num. 13 :16
Machir, ſelling or knowing,Gen.50,23
Madaia, a meaſure or iudging, Gen. 10, 2
Midian — Madan, ſtrife, Gen. 25,2
Magdalena, magnified,or exalted. Mat.27,56
Magdiel, preaching God, Gen.46,43
Magog, covering, or melting,Geneſ.10 2
Mahalon — Mahalah, infirmitie, or ſickeneſſe , 2 chron.11 18
Mahalath — Maharai, haſting. 1 chron. 11:30
Malachias — Mahath, wiping away, or fearing, 1 chro.6,35
Malaleel — Malachi,my meſſenger, Mala. 1,1
Mahalaleel — Mahaleel, praiſing God, Gen.5,12
Manzer, a baſtard, Deute.23,2
Manahem, a comforter , 2 kings 15:14
Manoe — Manoach,reſt, Iudges 13: 2
Maonathi — Maon,dwelling place, Ioſh,15,55
Mordecai — Mordecai,bitter contrition, Eſter 2, 5
Martha, bitter, or provoking, Luke 10,38
Mattanah — Mattan, a gift, 2 chro.23:27
Mauthanaim — Mattani, Mattaniah, Matthaniah, Matthatah, his gift, Ezra 10, 33
Mattathias — Mattithia, a gift of the Lord,1 chro. 9: 31
Mathias — Malchiel,God is my king, Gene. 46,17
Melchiel — Malchiah,the Lord is my king,Ier.21,1
Melchiah — Malchizedek, a king of righteouſnes,Ge.14,10
Melchizedek — Malchiſhua,my king the Saviour,1 Sam.14.49
¶ Mehetabel, how good is God? Gen. 36:39
Aman — Mehuman, troubled, Eſter 1.10
Mehuiael, teaching God, Gene.4:18
Methuſhael, asking death,Gen.4,48
Methuſhelah, ſpoiling his death, Gen. 5:21
Melatiah, deliverance of the Lord, Nehe.3,7
Meltias — Menelaus, ſtrength of the people, 2 Mac. 4:23
Menaſheth, forgetting, Gen, 41, 51
Manaſſe — Meraioth,bitterneſſe, 1 chro. 9,11
Merari — Mered rebellious, 1 chron. 4,17
Meſhua,ſaluation , 1 chron. 2, 42
Mouſa — Meſhelemiah : the peace of the Lord, 1 chron. 26: 1
Meſhullam,peaceable, 2 kings 22: 3
Mephibosheth,ſhame of mouth, 2 Sam.4,4
Methech, prolonging, Gen.10,2
Melcha — ¶ Milchah, a woman of counſell, Gen. 11,29
Melcah — Milchom, their king or counſeller, the idole of the Ammonites, 2 kings 23,13
Michah — Mizzah, a dropping, or conſuming,Gen.39,13
Micah — Michah , poore or ſmitten , or who is here? 2 chron.34, 20
Micheas — Michaiah,who is like the Lord? 2 kings 22:12
Michaias — Michael, who is like God? 1 chron.7,3
Michal, who is perfit? 1 Sam.14,49
Mithael, who demandeth ? Exod. 6, 22
Miriam, exalted, or teaching , Exod. 15 : 20
Maria — Mithredath, diſſoluing the Law, Ezra 1:8
¶ Moab,of the father, Gen.19,37
Moſhech drawen up, Exod. 2:10
Moſes — Moza, found,or unleavened, 1 chro. 2, 46
¶ Muſach, anointing, or vaile , 2 kings 16:18
Muſhi, departing, Exod.6,19

N

Naamah,beautifull, Gen. 4,22
Naaman,faire or beautifull, Gen. 46,21 — Noeman
Naarah, a maide, or watching, Ioſh.16,7 — Naarah
Naariah, a childe of the Lord,1 chro.3,22 — Neariah
Nabaioth, buds, or prophecies, Gen. 25,13 — Nebo
Nabal,a foole, 1 Sam. 25:3 — Naboth
Nadab, a prince , or liberall, Exod. 6: 23
Naggai, cleareneſſe, Luke 3, 25 — Nagge
Nahaliel,the inheritance of God, Num.21:19 — Nahamani
Naham , Nahum , a comforter , or repentant, 1 chron. 4: 19
Nahas, a ſerpent, 1 chron. 4: 12 — Nahaſh
Nahor,hoarſe,or angry.Gen.11,22
Naioah,beautie,or a dwelling place,1 Sa.19,18
Naphtali,wreſtling, or compariſon , Gen. 30. 8
Nathan, given. 2 Sam.5,14
¶ Nebuchad-nezzar which is written for the moſt part in Ieremie,& ſometime in Ezekiel. Nebuchad-nezzar ſignified the morning of the generation. Iere. 27.8 and 34. 1 — Nabuchodonoſor
Nepheg, weake. 2 Sam. 5.15 — Naphtuhim
Nephtuim, an opening. Gen. 10, 13
Ner, a light. 1 Sam. 14.51
Nethaneel, the gift of God. 2 chro.35.9
Nethaniah, a gift of the Lord. 2 kings 25,23
¶ Nimrod,rebellious. Gene.10.8 — Nemrod
¶ Noadiah, the witneſſing or teſtification of the Lord. Ezra 8. 33
Noah,reſt. Gen. 5, 29
Nogah, brightneſſe. 1 chro.14.6
¶ Nun, ſonne, or poſteritie. Num. 13. 9

O

OBadiah, ſervant of the Lord. 1 chro. 3.21 — Obedia
Obed, a ſervant. Iudges 9.26 — Abdias
Obed-edom , the ſervant of Edom, or a ſervant Edomite. 2 Sam. 6, 10 — Ebed
Obel, borne, or brought. 1 chro. 27.30
¶ Omar, ſpeaking,or exalting, Gen.36.11 — Omam
¶ Onam, ſorow,ſtrength. Gene.36.23 — Aunan
Onan,ſorow,or iniquitie, Gen.38 4
¶ Ohel, a tower, or darkeneſſe, 2 chro.33. 14
Ophir, aſhes. Gene.10.29
¶ Ornan,reioycing, 1 chron.21,18 — Ophrath
Orpah, a necke, Ruth 1.4
Orthoſias, rectified. 1 Mac. 15. 37
¶ Othni, my time. 1 chro. 26.7 — Athaliah
Otholiah, time to the Lord. 1 chro.8,26 — Othniel
Othoniel time of God. Ioſh. 15. 17 — Oziah
¶ Ozaziah, the ſtrength the Lord. 1 chr.15.21 — Azariah
Ozziel,the helpe of God. 1 chro.27.19 — Azriel

P

PAgiel, God hath met. Num.1.13
Palal,praying, or iudging. Nehe. 5.25 — Phalati
Palti, deliverance of God. Num. 13.10
Paltiel, deliverance of God. Num.34.26 — Phalatias
Palu, marveilous. Gen.46.9 — Phallu
Paroh, vengeance. Exod. 8. 1 — Pharaoh
Paruah, flouriſhing, or fleeing. 1 kings 4.17
Paſhur, increaſing libertie. Iere. 20. 3
¶ Pedahel,the redemption of God. Num.34.28
Pedah-zur, a mightie redeemer, Num. 1. 10 — Phadaſſur
Pedaiah,the Lords redeeming. 2 kings 22.1 — Adaiah
Pekaiah, the Lords opening. 15. 22 — Pekahiah
Pelaiah, the miracle of the Lord. 1 chron.3.24
Pelatiah,a miracle of the Lord. Nehe.8.7 — Phalatias
Pelatiah, deliverance of the Lord. 1 chro.3.21 — Phaltias
Peleg, a diviſion, Gen. 10. 25 — Peleth
Pelet, deliverance. 1 chro. 2.33 — Phanuel
Penuel,ſeeing God, 1 chro. 4.4

	Pereſh, a horſeman, 1 chron. 7,16	
Pharez	Perez, a diviſion. Gene. 38, 29	
	Peruda a diuiſion, Ezra 2. 55	
Pethathiah	Pethaiah, the Lord openeth, Ezra 10, 23	
Phicol	¶ Phichol, the mouth of all, Gen. 21.22	
Phineos	¶ Phinehas, a bold countenance. Num. 25,7	
Phinehas	¶ Puah, a mouth, Gen. 46.13	
	R	
	RAmaiah, the thunder of the Lord, Nehe. 7,7	
	Raddai, ruling, 1 chron. 2, 14	
	Rahab, proud or ſtrong, Ioſh. 2, 1	
	Raham, mercie or compaſsion, 1 chro. 2, 44	
	Rahel, a ſheepe. Gen. 29.9	
	Ram, high. 1 chron. 2, 9	
	Ramiah, exaltation of the Lord. Ezra 10,25	
	Rapha, releaſe or medicine, 1 chro. 8,2	
	¶ Reaiah, a viſion of the Lord, 1 chro. 5,5	
	Reba, the fourth, Ioſh. 13, 21	
	Rachab, a rider, 2 kings 10,15	
	Reelaiah, a ſhepheard to the Lord. Ezra 2,2	
	Rehabeam, dilating the people, 1 kings 11, 43	
Roboam	Rehum, pitifull. or pitied, Ezra 2. 2	
Rehoboam	Remaliah, the exaltation of the Lord, 2 kings 15,27	
Raphael	Rephael, medicine of God, 1 chron. 26,7	
	Rephaiah, medicine of the Lord, 1 chro. 3.21	
	Reu, his ſhepheard, Gen. 11,19	
	Reuben, the ſonne or viſion, ſo named, becauſe § Lord did ſee his mothers affliction, ge. 29,32	
	Revel, a ſhepheard of God, Exod. 2,18	
Raguel	Rezon, a ſecretarie, or leane, 1 kings 11,23	
	¶ Ribai, ſtrife or increaſed, 2 Sam. 23,29	
	Ribkah, fed, Gen. 22,23	
	Rinnah a ſong or reioycing. 1 chro. 4,20	
Rebecca	Riphath, medicine or releaſe, Gene. 10.3	
Rebekah.	¶ Rogel, a footman, or an accuſer, Ioſh. 15,7	
	¶ Ruth, watered, or filled, Ruth 1.4	
	S	
Sabatha	SAbtah, a compaſſe, or old age, Gen. 10,7	
Sabtecha	Sabteca, the cauſe of ſmiting. Gen. 10,7	
	Sarah, a lady, or dame, Gen. 17,15	
	Sarai, my dame or miſtreſſe, Gen. 11,29	
Saba, Sheba	¶ Seba, a compaſſe, Gene. 10,7	
	Seled, affliction, 1 chron, 2, 30	
	Semachiah, cleaving to the Lord, 1 chro. 26,7	
Sheal, Saul	¶ Shal, Shaul, asked, Ezra 10.29 1 Sam. 9, 2	
Saaph	Shaaph, flying, or thinking, 1 chron. 4, 7	
	Shabbethai, my reſt, Nehe. 11,16	
Sacar	Shachir, wages, 1 chron. 11,35	
Shageh	Shage, ignorant, 1 chro. 11,34	
Sellum	Shallum, peaceable, 2 kings 15,10	
Sallum.	Shalman, peaceable, Oſe. 10.14	
Shalmah.	Shalmon, peaceable, Ruth 4, 21	
Shalma	Shamgar, deſolation of the ſtranger, Iudg. 3,31	
Salmon	Shammah, deſolation, deſtruction, 1 Sam. 16,9	
Shamma	Shammua obedient. Num. 12,5	
	Shaphan, a conie. or one hid, 1 chro. 5,12	
	Shaphat, a Iudge, Num. 13,6	
	Shatezer, a treaſurer, 2 kings 19,37	
Selathiel	Shealthiel, asked of God, Hag. 1,1	
	Sheariah, the gate of the Lord, 1 Chro. 8,38	
Shaba	Sheba, captivitie. Gene. 10,7	
	Shebarim, hope, Ioſh. 7, 5	
	Sheber, hope, or wheate. 1 chron. 2,48	
Sechia	Shecaniah, the habitation of the Lord, 1 chron.	
Sechaniah.	3,21	
	Shechem, a part, or portion, Num. 26.31	
	Shedeur, a field of fire, or the light of the Almightie, Num. 1,5	
Segub	Shegub, exalted, 1 kings 16.34	
	Shehariah, the morning of the Lord, 1 chron. 8 26	
	Sheir, rough, or hairie. Gen. 36,20	Seir
	Shelah, ſending or ſpoiling. gene. 10. 24	
	Shelah, diſſolving or ſpoiling, Gene. 38,5	Salmiah
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