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*The  
New  
Testament*

# *The New Testament*

## *Matthew*

### *Chapter 1*

**T**he booke of the generation of Jesus Christ the sonne of Dauid, the sonne of Abraham. <sup>2</sup>Abraham begate Isaac. And Isaac begate Iacob. And Iacob begat Iudas and his brethren. <sup>3</sup>And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram. <sup>4</sup>And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begat Salmon. <sup>5</sup>And Salmon begate Booz of Rachab. And Booz begat Obed of Ruth. and Obed begat Iesse. <sup>6</sup>And Iesse begate Dauid the King. And Dauid the King begate Salomon of her that was the wife of Vrias. <sup>7</sup>And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. <sup>8</sup>And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias. <sup>9</sup>And Hozias begat Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias. <sup>10</sup>And Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias. <sup>11</sup>And Iosias begate Iakim. And Iakim begate Iechonias and his brethren about the time they were caried away to Babylon. <sup>12</sup>And after they were caried away into Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel. <sup>13</sup>And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor. <sup>14</sup>And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud. <sup>15</sup>And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob. <sup>16</sup>And Iacob begat Ioseph ye husband of Mary, of whom was borne Jesus, that is called Christ. <sup>17</sup>So all the generations from Abraham to Dauid, are fourtene generations. And from Dauid vntil they were caried away into Babylon, fourtene generations: and after they were caried away into Babylon vntill Christ, fourteene generations. <sup>18</sup>Nowe the birth of Jesus

Christ was thus, When as his mother Mary was betrothed to Ioseph, before they came together, shée was found with childe of the holy Ghost. <sup>19</sup>Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly. <sup>20</sup>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 take Mary thy wife: for that which is conceiued in her, is of the holy Ghost. <sup>21</sup>And she shall bring foorth a sonne, and thou shalt call his name JESUS: for hee shall saue his people from their sinnes. <sup>22</sup>And al this was done that it might be fulfilled, which is spoken of the Lord by ye Prophet, saying, <sup>23</sup>Behold, a virgine shalbe with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs. <sup>24</sup>Then Ioseph, being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife. <sup>25</sup>But he knew her not, til she had broght forth her first borne sonne, and he called his name JESUS.

### *Chapter 2*

**W**hen Jesus then was borne at Bethleem in Iudea, in the dayes of Herod the King, beholde, there came Wisemen from the East to Hierusalem, <sup>2</sup>Saying, Where is that King of the Iewes that is borne? for wee haue seene his starre in the East, and are come to worship him. <sup>3</sup>When King Herod heard this, he was troubled, and all Hierusalem with him. <sup>4</sup>And gathering together all the chiefe Priestes and Scribes of the people, hee asked of them, where Christ should be borne. <sup>5</sup>And they saide vnto him, At Beth-leem in Iudea: for so it is written by the Prophet, <sup>6</sup>And thou Beth-leem in the lande of Iuda, art not the least among the Princes of Iuda: For out of thee shall come the gouernour that shall feede that my people

Israel. <sup>7</sup>Then Herod priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared, <sup>8</sup>And sent them to Beth-leem, saying, Goe, and searche diligently for the babe: and when ye haue founde him, bring mee worde againe, that I may come also, and worship him. <sup>9</sup>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 stode ouer the place where the babe was. <sup>10</sup>And when they sawe the starre, they reioyced with an exceeding great ioy, <sup>11</sup>And went into the house, and founde the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, euen golde, and frankincense, and myrrhe. <sup>12</sup>And after they were warned of God in a dreame, that they should not go againe to Herod, they returned into their countrey another way. <sup>13</sup>After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there til I bring thee word: for Herod will seeke the babe, to destroy him. <sup>14</sup>So he arose and tooke the babe and his mother by night, and departed into Egypt, <sup>15</sup>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. <sup>16</sup>Then Herod, seeing that he was mocked of the Wisemen, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-leem, and in all the coasts thereof, from two yeere old and vnder, according to the time which he had diligently searched out of the Wisemen. <sup>17</sup>Then was that fulfilled which is spoken by the Prophet Ieremias, saying, <sup>18</sup>In Rhama was a voyce heard, mourning, and weeping, and great howling: Rachel weeping for her children, and would not be comforted, because they were not. <sup>19</sup>And whe Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt, <sup>20</sup>Saying, Arise,

and take the babe and his mother, and goe into the land of Israel: for they are dead which sought the babes life. <sup>21</sup>Then he arose vp and tooke the babe and his mother, and came into the land of Israel. <sup>22</sup>But whe he heard that Archelaus did reigne in Iudea in stead of his father Herod, he was afraide to go thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile, <sup>23</sup>And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, That hee should be called a Nazarite.

### Chapter 3

**A**nd in those dayes, Iohn the Baptist came and preached in the wildernes of Iudea, <sup>2</sup>And said, Repent: for the kingdome of heauen is at hand. <sup>3</sup>For this is he of whome it is spoken by the Prophet Esaias, saying, The voyce of him that crieth in the wildernes, Prepare ye the way of the Lord: make his pathes straight. <sup>4</sup>And this Iohn had his garment of camels heare, and a girdle of a skinne about his loynes: his meate was also locusts and wilde hony. <sup>5</sup>Then went out to him Ierusalem and all Iudea, and all the region rounde about Iordan. <sup>6</sup>And they were baptized of him in Iordan, confessing their sinnes. <sup>7</sup>Now when he sawe many of the Pharises, and of the Sadduces come to his baptisme, he said vnto them, O generations of vipers, who hath forewarned you to flee from the anger to come? <sup>8</sup>Bring forth therefore fruite worthy amendment of life. <sup>9</sup>And thinke not to say 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. <sup>10</sup>And now also is the axe put to the roote of the trees: therfore euery tree which bringeth not forth good fruit, is hewen downe, and cast into ye fire. <sup>11</sup>In deede I baptize you with water to amendment of life, but he that commeth after me, is mightier then I, whose shoes I am not worthie to beare: hee will baptize you with the holy Ghost, and with

fire. <sup>12</sup>Which hath his fanne in his hand, and wil make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire. <sup>13</sup>Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him. <sup>14</sup>But Iohn earnestly put him backe, saying, I haue neede to be baptized of thee, and comest thou to me? <sup>15</sup>Then Iesus answering, saide to him, Let be nowe: for thus it becommeth vs to fulfill all righteousnes. So he suffered him. <sup>16</sup>And Iesus when hee was baptized, came straight out of the water. And lo, the heaues were opened vnto him, and Iohn saw the Spirit of God descending like a doue, and lighting vpon him. <sup>17</sup>And loe, a voyce came from heauen, saying, This is my beloued Sonne, in whome I am well pleased.

## Chapter 4

**T**hen was Iesus led aside of the Spirit into the wildernes, to be tempted of the deuil. <sup>2</sup>And when he had fasted fourtie dayes, and fourtie nights, he was afterward hungrie. <sup>3</sup>Then came to him the tempter, and said, If thou be the Sonne of God, commande that these stones be made bread. <sup>4</sup>But he answering said, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. <sup>5</sup>Then the deuil tooke him vp into the holy Citie, and set him on a pinnacle of the temple. <sup>6</sup>And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, that he wil giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foote against a stone. <sup>7</sup>Iesus saide vnto him, It is written againe, Thou shalt not tempt the Lord thy God. <sup>8</sup>Againe the deuil tooke him vp into an exceeding hie mountaine, and shewed him all the kingdomes of the world, and the glory of them, <sup>9</sup>And sayd to him, All these will I giue thee, if thou wilt fall downe, and worship me. <sup>10</sup>Then sayd Iesus vnto him, Auoyde Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.

<sup>11</sup>Then the deuill left him: and beholde, the Angels came, and ministred vnto him. <sup>12</sup>And when Iesus had heard that Iohn was committed to prison, he returned into Galile. <sup>13</sup>And leauing Nazareth, went and dwelt in Capernaum, which is neere the sea in the borders of Zabulon and Nephtholim, <sup>14</sup>That it might be fulfilled which was spoken by Esaia the Propet, saying, <sup>15</sup>The land of Zabulon, and the land of Nephtholim by the way of the sea, beyond Iordan, Galile of the Gentiles: <sup>16</sup>The people which sate in darkenes, sawe great light: and to them which sate in the region, and shadowe of death, light is risen vp. <sup>17</sup>From that time Iesus began to preach, and to say, Amende your liues: for the kingdome of heauen is at hand. <sup>18</sup>And Iesus walking by the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.) <sup>19</sup>And he sayd vnto them, Follow me, and I will make you fishers of men. <sup>20</sup>And they straightway leauing the nets, folowed him. <sup>21</sup>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 nets, and he called them. <sup>22</sup>And they without tarying, leauing the ship, and their father, folowed him. <sup>23</sup>So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sicknesse and euery disease among the people. <sup>24</sup>And his fame spread abroad through all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and torments, and them that were possessed with deuils, and those which were lunatike, and those that had the palsey: and he healed them. <sup>25</sup>And there folowed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyond Iordan.

## Chapter 5

**A**nd when he sawe the multitude, he went vp into a mountaine: and when he was set, his disciples came to him. <sup>2</sup>And he opened his mouth and taught them, saying, <sup>3</sup>Blessed are the poore in spirit, for theirs is the kingdome of heauen. <sup>4</sup>Blessed are they that mourne: for they shall be comforted. <sup>5</sup>Blessed are the meeke: for they shall inherite the earth. <sup>6</sup>Blessed are they which hunger and thirst for righteousnes: for they shalbe filled. <sup>7</sup>Blessed are the mercifull: for they shall obtaine mercie. <sup>8</sup>Blessed are the pure in heart: for they shall see God. <sup>9</sup>Blessed are the peace makers: for they shall be called the children of God. <sup>10</sup>Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen. <sup>11</sup>Blessed shall ye be when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsely. <sup>12</sup>Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you. <sup>13</sup>Ye are the salt of the earth: but if the salt haue lost his sauour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men. <sup>14</sup>Ye are the light of the world. A citie that is set on an hill, cannot be hid. <sup>15</sup>Neither doe men light a candel, and put it vnder a bushel, but on a candlesticke, and it giueth light vnto all that are in the house. <sup>16</sup>Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. <sup>17</sup>Think not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to fulfill them. <sup>18</sup>For truely I say vnto you, Till heauen, and earth perish, one iote or one title of the Law shall not scape, till all things be fulfilled. <sup>19</sup>Whosoever therefore shall breake one of these least commandements, and teach men so, he shall be called the least in the kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the kingdome of heauen. <sup>20</sup>For I say vnto you,

except your righteousnes exceede the righteousnes of the Scribes and Pharises, ye shall not enter into the kingdome of heauen. <sup>21</sup>Ye haue heard that it was sayd vnto them of the olde time, Thou shalt not kill: for whosoever killeth shalbe culpable of iudgement. <sup>22</sup>But I say vnto you, whosoever is angry with his brother vnaduisedly, shalbe culpable of iudgment. And whosoever sayth vnto his brother, Raca, shalbe worthy to be punished by the Councill. And whosoever shall say, Foole, shalbe worthy to be punished with hell fire. <sup>23</sup>If then thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee, <sup>24</sup>Leaue there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup>Agree with thine aduersarie quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to ye sergeant, and thou be cast into prison. <sup>26</sup>Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing. <sup>27</sup>Ye haue heard that it was sayd to them of olde time, Thou shalt not commit adulterie. <sup>28</sup>But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart. <sup>29</sup>Wherefore if thy right eye cause thee 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. <sup>30</sup>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. <sup>31</sup>It hath bene sayd also, Whosoever shall put away his wife, let him giue her a bill of diuorcement. <sup>32</sup>But I say vnto you, whosoever shall put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoever shall marrie her that is diuorced, committeth adulterie. <sup>33</sup>Againe, ye haue heard that it was sayd to them of old time, Thou shalt not forswear thy



selfe, but shalt performe thine othes to the Lord. <sup>34</sup>But I say vnto you, Swear not at all, neither by heauen, for it is the throne of God: <sup>35</sup>Nor yet by the earth: for it is his footestool: neither by Hierusalem: for it is the citie of the great King. <sup>36</sup>Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke. <sup>37</sup>But let your communication be Yea, yea: Nay, nay. For whatsoever is more then these, commeth of euill. <sup>38</sup>Ye haue heard that it hath bene sayd, An eye for an eye, and a tooth for a tooth. <sup>39</sup>But I say vnto you, Resist not euill: but whosoever shall smite thee on thy right cheeke, turne to him the other also. <sup>40</sup>And if any man wil sue thee at the law, and take away thy coate, let him haue thy cloke also. <sup>41</sup>And whosoever will compell thee to goe a mile, goe with him twaine. <sup>42</sup>Giue to him that asketh, and from him that would borowe of thee, turne not away. <sup>43</sup>Ye haue heard that it hath bin said, Thou shalt loue thy neighbour, and hate your enemye. <sup>44</sup>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, <sup>45</sup>That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust, and vniust. <sup>46</sup>For if ye loue them, which loue you, what rewarde shall you haue? Doe not the Publicanes euen the same? <sup>47</sup>And if ye be friendly to your brethren onely, what singular thing doe ye? doe not euen the Publicanes likewise? <sup>48</sup>Ye shall therefore be perfit, as your Father which is in heauen, is perfite.

## Chapter 6

**T**ake heede that ye giue not your almes before men, to be seene of them, or els ye shall haue no reward of your Father which is in heaue. <sup>2</sup>Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the hypocrites doe in the Synagogues and in the streetes, to be

prayed of men. Verely I say vnto you, they haue their rewarde. <sup>3</sup>But when thou doest thine almes, let not thy left hand knowe what thy right hand doeth, <sup>4</sup>That thine almes may be in secret, and thy Father that seeth in secret, hee will rewarde thee openly. <sup>5</sup>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 rewarde. <sup>6</sup>But when thou prayest, enter into thy chamber and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall rewarde thee openly. <sup>7</sup>Also when ye pray, vse no vaine repetitions as the Heathen: for they thinke to be heard for their much babbling. <sup>8</sup>Be ye not like them therefore: for your Father knoweth whereof ye haue neede, before ye aske of him. <sup>9</sup>After this maner therefore pray ye, Our father which art in heauen, halowed be thy name. <sup>10</sup>Thy Kingdome come. Thy will be done euen in earth, as it is in heauen. <sup>11</sup>Giue vs this day our dayly bread. <sup>12</sup>And forgiue vs our dettes, as we also forgiue our detters. <sup>13</sup>And leade vs not into tentation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glorie for euer. Amen. <sup>14</sup>For if ye doe forgiue men their trespasses, your heauenly Father will also forgiue you. <sup>15</sup>But if ye do not forgiue men their trespasses,, no more will your father forgiue you your trespasses. <sup>16</sup>Moreouer, when ye fast, looke not sowre as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their rewarde. <sup>17</sup>But when thou fastest, anoint thine head, and wash thy face, <sup>18</sup>That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will rewarde thee openly. <sup>19</sup>Lay not vp treasures for your selues vpon the earth, where the mothe and canker corrupt, and where theues digge through and steale. <sup>20</sup>But lay vp treasures for your selues in heauen,

where neither the mothe nor canker corrupteth, and where theeues neither digge through, nor steale. <sup>21</sup>For where your treasure is, there will your heart be also. <sup>22</sup>The light of the body is the eye: if then thine eye be single, thy whole body shall be light. <sup>23</sup>But if thine eye be wicked, then all thy body shalbe darke. Wherefore if the light that is in thee, be darkenes, howe great is that darkenesse? <sup>24</sup>No man can serue two masters: for eyther 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. <sup>25</sup>Therefore I say vnto you, be not carefull for your life, what ye shall eate, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth then meate? and the bodie then raiment? <sup>26</sup>Behold the fowles of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they? <sup>27</sup>Which of you by taking care is able to adde one cubite vnto his stature? <sup>28</sup>And why care ye for raiment? Learne howe the lilies of the field doe growe: they are not wearied, neither spinne: <sup>29</sup>Yet I say vnto you, that euen Salomon in all his glorie was not arrayed like one of these. <sup>30</sup>Wherefore if God so clothe the grasse of the field which is to day, and to morowe is cast into the ouen, shall he not doe much more vnto you, O ye of litle faith? <sup>31</sup>Therefore take no thought, saying, What shall we eate? or what shall we drinke? or where with shall we be clothed? <sup>32</sup>(For after all these things seeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all these things. <sup>33</sup>But seeke ye first the kingdome of God, and his righteousnesse, and all these things shall be ministred vnto you. <sup>34</sup>Care not then for the morowe: for the morowe shall care for it selfe: the day hath ynough with his owne griefe.

## Chapter 7

**J**udge not, that ye be not iudged. <sup>2</sup>Eor with what iudgement ye iudge, ye shall be

iudged, and with what measure ye mete, it shall be measured to you againe. <sup>3</sup>And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye? <sup>4</sup>Or howe sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and beholde, a beame is in thine owne eye? <sup>5</sup>Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye. <sup>6</sup>Giue ye not that which is holy, to dogges, neither cast ye your pearles before swine, lest they treade them vnder their feete, and turning againe, all to rent you. <sup>7</sup>Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you. <sup>8</sup>For whosoever asketh, receiueith: and he, that seeketh, findeth: and to him that knocketh, it shall be opened. <sup>9</sup>For what man is there among you, which if his sonne aske him bread, woulde giue him a stone? <sup>10</sup>Or if he aske fish, wil he giue him a serpent? <sup>11</sup>If ye then, which are euill, can giue to your children good giftes, howe much more shall your Father which is in heauen, giue good thinges to them that aske him? <sup>12</sup>Therefore whatsoever ye woulde that men should doe to you, euen so doe ye to them: for this is the Lawe and the Prophets. <sup>13</sup>Enter in at the streight gate: for it is the wide gate, and broade way that leadeth to destruction: and many there be which goe in thereat, <sup>14</sup>Because the gate is streight, and the way narowe that leadeth vnto life, and fewe there be that finde it. <sup>15</sup>Beware of false prophets, which come to you, in sheepes clothing, but inwardly they are rauening wolues. <sup>16</sup>Ye shall know them by their fruites. Doe men gather grapes of thornes? or figges of thistles? <sup>17</sup>So euery good tree bringeth forth good fruite, and a corrupt tree bringeth forth euill fruite. <sup>18</sup>A good tree can not bring forth euill fruite: neither can a corrupt tree bring forth good fruite. <sup>19</sup>Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire. <sup>20</sup>Therefore by their fruites ye shall knowe them. <sup>21</sup>Not

euery one that sayeth vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth my Fathers will which is in heauen. <sup>22</sup>Many will say to me in that day, Lord, Lord, haue we not by thy Name prophecied? and by thy name cast out deuils? and by thy name done many great workes? <sup>23</sup>And then will I professe to them, I neuer knewe you: depart from me, ye that worke iniquitie. <sup>24</sup>Whosoever then heareth of mee these words, and doeth the same, I will liken him to a wise man, which hath builded his house on a rock: <sup>25</sup>And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell not: for it was grounded on a rocke. <sup>26</sup>But whosoever heareth these my wordes, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand: <sup>27</sup>And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell, and the fall thereof was great. <sup>28</sup>And it came to passe, when Iesus had ended these wordes, the people were astonied at his doctrine. <sup>29</sup>For he taught them as one hauing authoritie, and not as the Scribes.

## Chapter 8

**N**owe when he was come downe from the mountaine, great multitudes followed him. <sup>2</sup>And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. <sup>3</sup>And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was censed. <sup>4</sup>Then Iesus saide vnto him, See thou tell no man, but goe, and shewe thy selfe vnto the Priest, and offer the gift that Moses commanded, for a witnesse to them. <sup>5</sup>When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, <sup>6</sup>And saide, Master, my seruant lieth sicke at home of the palsie, and is grievously pained. <sup>7</sup>And Iesus saide vnto him, I will come and heale him. <sup>8</sup>But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder

my rooffe: but speake the worde onely, and my seruant shall be healed. <sup>9</sup>For I am a man also vnder the authoritie of an other, and haue souldiers vnder me: and I say to one, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and he doeth it. <sup>10</sup>When Iesus heard that, he marueiled, and said to them that folowed him, Verely, I say vnto you, I haue not found so great faith, euen in Israel. <sup>11</sup>But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen. <sup>12</sup>And the children of the kingdome shall be cast out into vtter darkenes: there shalbe weeping and gnashing of teeth. <sup>13</sup>Then Iesus saide vnto the Centurion, Goe thy way, and as thou hast beleueed, so be it vnto thee, And his seruant was healed the same houre. <sup>14</sup>And when Iesus came to Peters house, he sawe his wiues mother layed downe, and sicke of a feuer. <sup>15</sup>And he touched her hande, and the feuer left her: so she arose, and ministred vnto them. <sup>16</sup>When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his worde, and healed all that were sicke, <sup>17</sup>That it might be fulfilled, which was spoken by Esaia the Prophet, saying, He tooke our infirmities, and bare our sicknesses. <sup>18</sup>And when Iesus sawe great multitudes of people about him, he commanded them to goe ouer the water. <sup>19</sup>Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup>But Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to rest his head. <sup>21</sup>And another of his disciples saide vnto him, Master, suffer me first to goe, and burie my father. <sup>22</sup>But Iesus said vnto him, Followe me, and let the dead burie their dead. <sup>23</sup>And when he was entred into ye ship, his disciples followed him. <sup>24</sup>And beholde, there arose a great tempest in the sea, so that the ship was couered with waues: but he was a sleeper. <sup>25</sup>Then his

disciples came, and awoke him, saying, Master, saue vs: we perish. <sup>26</sup>And he said vnto them, Why are ye fearefull, O ye of litle faith? Then he arose, and rebuked the winds and the sea: and so there was a great calme. <sup>27</sup>And the men marueiled, saying, What man is this, that both the windes and the sea obey him! <sup>28</sup>And when he was come to the other side into ye cuntry of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might goe by that way. <sup>29</sup>And beholde, they cryed out, saying, Iesus the sonne of God, what haue we to do with thee? Art thou come hither to torment vs before ye time? <sup>30</sup>Nowe there was, afarre off from them, a great heard of swine feeding. <sup>31</sup>And the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine. <sup>32</sup>And he said vnto them, Go. So they went out and departed into the heard of swine: and beholde, the whole heard of swine ranne headlong into the sea, and died in the water. <sup>33</sup>Then the heardmen fled: and when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils. <sup>34</sup>And beholde, all ye citie came out to meete Iesus: and when they sawe him, they besought him to depart out of their coastes.

## Chapter 9

**T**hen hee entred into a shippe, and passed ouer, and came into his owne citie. <sup>2</sup>And loe, they brought to him a man sicke of the palsie, laid on a bed. And Iesus seeing their faith, saide to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiven thee. <sup>3</sup>And beholde, certaine of the Scribes saide with themselues, This man blasphemeth. <sup>4</sup>But when Iesus saw their thoughts, he said, Wherefore thinke yee euil things in your hearts? <sup>5</sup>For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke? <sup>6</sup>And that ye may knowe that the Sonne of man hath authoritie in earth to forgive sinnes, (then

saide he vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house. <sup>7</sup>And hee arose, and departed to his owne house. <sup>8</sup>So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men. <sup>9</sup>And as Iesus passed forth from thence, hee sawe a man sitting at the custome, named Matthewe, and saide to him, Followe me. And he arose, and followed him. <sup>10</sup>And it came to passe, as Iesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples. <sup>11</sup>And when the Pharises sawe that, they saide to his disciples, Why eateth your master with Publicanes and sinners? <sup>12</sup>Nowe when Iesus heard it, hee sayde vnto them, The whole neede not a Physitian, but they that are sicke. <sup>13</sup>But goe yee and learne what this is, I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance. <sup>14</sup>Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not? <sup>15</sup>And Iesus saide vnto them, Can the 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. <sup>16</sup>Moreouer no man pieceth an olde garment with a peece of newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse. <sup>17</sup>Neither doe they put newe wine into olde vessels: for then the vessels would breake, and the wine woulde be spilt, and the vessels shoulde perish: but they put new wine into newe vessels, and so are both preserued. <sup>18</sup>While hee thus spake vnto them, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is nowe deceased, but come and laie thine hande on her, and shee shall liue. <sup>19</sup>And Iesus arose and followed him with his disciples. <sup>20</sup>(And beholde, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the hemme of his garment. <sup>21</sup>For

shee saide in her selfe, If I may touche but his garment onely, I shalbe whole. <sup>22</sup>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.) <sup>23</sup>Nowe when Iesus came into the Rulers house, and saw the minstrels and the multitude making noise, <sup>24</sup>He said vnto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne. <sup>25</sup>And when the multitude were put foorth, hee went in and tooke her by the hande, and the maide arose. <sup>26</sup>And this bruite went throughout all that lande. <sup>27</sup>And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs. <sup>28</sup>And when hee was come into the house, the blinde came to him, and Iesus saide vnto them, Beleeue yee that I am able to doe this? And they sayd vnto him, Yea, Lord. <sup>29</sup>Then touched he their eyes, saying, According to your faith be it vnto you. <sup>30</sup>And their eyes were opened, and Iesus gaue them great charge, saying, See that no man knowe it. <sup>31</sup>But when they were departed, they spread abroad his fame throughout all that land. <sup>32</sup>And as they went out, beholde, they brought to him a domme man possessed with a deuill. <sup>33</sup>And when the deuill was cast out, the domme spake: then the multitude marueiled, saying, The like was neuer seene in Israel. <sup>34</sup>But the Pharises saide, He casteth out deuils, through the prince of deuils. <sup>35</sup>And Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euery sicknesse and euery disease among the people. <sup>36</sup>But when he saw the multitude, he had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard. <sup>37</sup>Then saide he to his disciples, Surely the haruest is great, but the labourers are fewe. <sup>38</sup>Wherefore pray the Lord of the haruest, that he woulde sende foorth labourers into his haruest.

## Chapter 10

And hee called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sicknesse, and euery disease. <sup>2</sup>Nowe the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: Iames the sonne of Zebedeus, and Iohn his brother. <sup>3</sup>Philippe and Bartlemewe: Thomas, and Mattheue that Publicane: Iames the sonne of Alpheus, and Lebbeus whose surname was Thaddeus: <sup>4</sup>Simon the Cananite, and Iudas Iscariot, who also betraied him. <sup>5</sup>These twelue did Iesus send forth, and commanded them, saying, Goe not into the way of of the Gentiles, and into the cities of the Samaritans enter yee not: <sup>6</sup>But goe rather to the lost sheepe of the house of Israel. <sup>7</sup>And as ye goe, preach, saying, The kingdome of heauen is at hand. <sup>8</sup>Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue. <sup>9</sup>Possesse not golde, nor siluer, nor money in your girdels, <sup>10</sup>Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: for the workman is worthie of his meate. <sup>11</sup>And into whatsoever citie or towne ye shall come, enquire who is worthy in it, and there abide till yee goe thence. <sup>12</sup>And when yee come into an house, salute the same. <sup>13</sup>And if the house be worthy, let your peace come vpon it: but if it be not worthie, let your peace returne to you. <sup>14</sup>And whosoever shall not receiue you, nor heare your wordes, when yee depart out of that house, or that citie, shake off the dust of your feete. <sup>15</sup>Truely I say vnto you, it shall be easier for them of the lande of Sodom and Gomorrha in the day of iudgement, then for that citie. <sup>16</sup>Behold, I send you as sheepe in the middes of the wolues: be yee therefore wise as serpents, and innocent as doves. <sup>17</sup>But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues. <sup>18</sup>And ye shall be brought to the gouernours and Kings for my sake, in witnes to them, and

to the Gentiles. <sup>19</sup>But when they deliuer you vp, take no thought howe or what ye shall speake: for it shall be giuen you in that houre, what ye shall say. <sup>20</sup>For it is not yee that speake, but the spirite of your father which speaketh in you. <sup>21</sup>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. <sup>22</sup>And yee shall be hated of all men for my Name: but he that endureth to the end, he shall be sauēd. <sup>23</sup>And when they persecute you in this citie, flee into another: for verely I say vnto you, yee shall not goe ouer all the cities of Israel, till the Sonne of man be come. <sup>24</sup>The disciple is not aboue his master, nor the seruānt aboue his Lord. <sup>25</sup>It is ynough for the disciple to bee as his master is, and the seruānt as his Lord. If they haue called the master of the house Beel-zebub, howe much more them of his housholde? <sup>26</sup>Feare them not therefore: for there is nothing couered, that shall not be disclosed, nor hid, that shall not be known. <sup>27</sup>What I tell you in darkenesse, that speake yee in light: and what yee heare in the eare, that preach yee on the houses. <sup>28</sup>And feare yee not them which kill the bodie, but are nor able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in hell. <sup>29</sup>Are not two sparowes sold for a farthing, and one of them shall not fal on the ground without your Father? <sup>30</sup>Yea, and all the heares of your head are nombred. <sup>31</sup>Feare ye not therefore, yee are of more value then many sparowes. <sup>32</sup>Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heauen. <sup>33</sup>But whosoever shall denie me before me, him will I also denie before my Father which is in heauen. <sup>34</sup>Thinke not that I am come to sende peace into the earth: I came not to send peace, but the sworde. <sup>35</sup>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 lawe. <sup>36</sup>And a mans enemies shall be they of his

owne housholde. <sup>37</sup>He that loueth father or mother more then me, is not worthie of me. And he that loueth sonne, or daughter more then mee, is not worthie of me. <sup>38</sup>And hee that taketh not his crosse, and followeth after me, is not worthie of me. <sup>39</sup>He that will finde his life, shall lose it: and he that loseth his life for my sake, shall finde it. <sup>40</sup>He that receiueth you, receiueth me: and hee that receiueth mee, receiueth him that hath sent me. <sup>41</sup>Hee that receiueth a Prophet in the name of a Prophet, shall receiue a Prophetes rewarde: and hee that receiueth a righteous man, in the name of a righteous man, shall receiue the rewarde of a righteous man. <sup>42</sup>And whosoever shall giue vnto one of these litle ones to drinke a cuppe of colde water onely, in the name of a disciple, verely I say vnto you, he shall not lose his rewarde.

## Chapter 11

And it came to passe that when Iesus had made an ende of commaunding his twelue disciples, hee departed thence to teache and to preach in their cities. <sup>2</sup>And when Iohn heard in the prison the woorkes of Christ, he sent two of his disciples, and sayde vnto him, <sup>3</sup>Art thou he that shoulde come, or shall we looke for another? <sup>4</sup>And Iesus answering, said vnto them, Goe, and shewe Iohn, what things ye heare, and see. <sup>5</sup>The blinde receiue sight, and the halt doe walke: the lepers are clensed, and the deafe heare, the dead are raised vp, and the poore receiue the Gospel. <sup>6</sup>And blessed is he that shall not be offeded in me. <sup>7</sup>And as they departed, Iesus beganne to speake vnto the multitude, of Iohn, What went ye out into the wildernes to see? A reede shaken with the winde? <sup>8</sup>But what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. <sup>9</sup>But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet. <sup>10</sup>For this is he of whom it is written, Beholde, I send my messenger before thy face, which shall prepare

thy way before thee. <sup>11</sup>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 the kingdome of heauen, is greater then he. <sup>12</sup>And from the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force. <sup>13</sup>For all the Prophetes and the Lawe prophecied vnto Iohn. <sup>14</sup>And if ye will receiue it, this is that Elias, which was to come. <sup>15</sup>He that hath eares to heare, let him heare. <sup>16</sup>But whereunto shall I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their fellowes, <sup>17</sup>And say, We haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented. <sup>18</sup>For Iohn came neither eating nor drinking, and they say, He hath a deuill. <sup>19</sup>The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicanes and sinners: but wisdom is iustified of her children. <sup>20</sup>Then began he to vpbraide the cities, wherein most of his great workes were done, because they repented not. <sup>21</sup>Woe be to thee, Chorazin: Woe be to thee, Bethsaida: for if ye great workes, which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes. <sup>22</sup>But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgement, then for you. <sup>23</sup>And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bin done in thee, had bene done among them of Sodom, they had remained to this day. <sup>24</sup>But I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee. <sup>25</sup>At that time Iesus answered, and saide, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes. <sup>26</sup>It is so, O Father, because thy good pleasure was such. <sup>27</sup>All things are giuen vnto me of my

Father: and no man knoweth the Sonne, but ye Father: neither knoweth any man ye Father, but the Sonne, and he to whom ye Sonne will reueile him. <sup>28</sup>Come vnto me, all ye that are wearie and laden, and I will ease you. <sup>29</sup>Take my yoke on you, and learne of me that I am meeke and lowly in heart: and ye shall finde rest vnto your soules. <sup>30</sup>For my yoke is easie, and my burden light.

## Chapter 12

**A**t that time Iesus went on a Sabbath day through ye corne, and his disciples were an hungred, and bega to plucke ye eares of corne and to eate. <sup>2</sup>And when the Pharises sawe it, they saide vnto him, Beholde, thy disciples doe that which is not lawfull to doe vpon the Sabbath. <sup>3</sup>But he said vnto them, Haue ye not read what Dauid did when he was an hungred, and they that were with him? <sup>4</sup>Howe he entred into ye house of God, and did eate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priestes? <sup>5</sup>Or haue ye not read in the Lawe, how that on the Sabbath dayes the Priestes in the Temple breake the Sabbath, and are blameles? <sup>6</sup>But I say vnto you, that here is one greater then the Temple. <sup>7</sup>Wherefore if ye knewe what this is, I will haue mercie, and not sacrifice, ye would not haue condemned the innocents. <sup>8</sup>For the sonne of man is Lord, euen of the Sabbath. <sup>9</sup>And he departed thence, and went into their Synagogue: <sup>10</sup>And beholde, 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. <sup>11</sup>And he said vnto the, What man shall there be among you, that hath a sheepe, and if it fal on a Sabbath day into a pit, doth not take it and lift it out? <sup>12</sup>How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day. <sup>13</sup>Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other. <sup>14</sup>Then the Pharises went

out, and consulted against him, howe they might destroy him. <sup>15</sup>But whe Iesus knew it, he departed thece, and great multitudes folowed him, and he healed the al. <sup>16</sup>And charged them in threatning wise, that they should not make him knowen, <sup>17</sup>That it might be fulfilled, which was spoken by Esaias the Prophet, saying, <sup>18</sup>Behold my seruant whom I haue chosen, my beloued in whom my soule deliteth: I wil put my Spirit on him, and he shall shewe iudgement to the Gentiles. <sup>19</sup>He shall not strue, nor crie, neither shall any man heare his voyce in the streetes. <sup>20</sup>A bruised reede shall he not breake, and smoking flaxe shall he not quenche, till he bring forth iudgement vnto victorie. <sup>21</sup>And in his Name shall the Gentiles trust. <sup>22</sup>Then was brought to him one, possessed with a deuill, both blind, and dumme, and he healed him, so that he which was blind and dumme, both spake and saw. <sup>23</sup>And all the people were amased, and saide, Is not this that sonne of Dauid? <sup>24</sup>But when the Pharises heard it, they saide, This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils. <sup>25</sup>But Iesus knew their thoughtes, and said to them, Euery kingdome deuided against it selfe, is brought to nought: and euery citie or house, deuided against it selfe, shall not stand. <sup>26</sup>So if Satan cast out Satan, he is deuided against himself: how shall then his kingdom endure? <sup>27</sup>Also if I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your iudges. <sup>28</sup>But if I cast out deuils by ye Spirit of God, then is the kingdome of God come vnto you. <sup>29</sup>Els howe can a man enter into a strong mans house and spoyle his goods, except he first bind the strong man, and then spoile his house. <sup>30</sup>He that is not with me, is against me: and he that gathereth not with me, scattereth. <sup>31</sup>Wherefore I say vnto you, euery sinne and blasphemie shalbe forgiuen vnto men: but the blasphemie against the holy Ghost shall not be forgiuen vnto men. <sup>32</sup>And whosoever shall speake a word against the

Sonne of man, it shall be forgiuen him: but whosoever shall speake against the holy Ghost, it shall not be forgiuen him, neither in this worlde, nor in the worlde to come. <sup>33</sup>Either make the tree good, and his fruite good: or els make the tree euill, and his fruite euil: for the tree is knowen by the fruite. <sup>34</sup>O generations of vipers, howe can you speake good things, when ye are euill? For of the abundance of the heart the mouth speaketh. <sup>35</sup>A good man out of the good treasure of his heart bringeth foorth good things: and an euill man out of an euill treasure, bringeth forth euill things. <sup>36</sup>But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof at the day of iudgement. <sup>37</sup>For by thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned. <sup>38</sup>Then answered certaine of ye Scribes and of the Pharises, saying, Master, we would see a signe of thee. <sup>39</sup>But he answered and said to them, An euill and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue that signe of the Prophet Ionas. <sup>40</sup>For as Ionas was three daies and three nights in the whales belly: so shall the Sonne of man be three daies and three nights in ye heart of the earth. <sup>41</sup>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. <sup>42</sup>The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the vtmost partes of the earth to heare the wisdom of Salomon: and beholde, a greater then Salomon is here. <sup>43</sup>Nowe when the vncleane spirit is gone out of a man, he walketh throughout drie places, seeking rest, and findeth none. <sup>44</sup>Then he saith, I wil returne into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished. <sup>45</sup>Then he goeth, and taketh vnto him seuen other spirites worse then himselfe, and they enter in, and dwell there: and the ende of that man is worse then the beginning. Euen so shall it be with this wicked



generation. <sup>46</sup>While he yet spake to ye multitude, beholde, his mother, and his brethren stood without, desiring to speake with him. <sup>47</sup>Then one said vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee. <sup>48</sup>But he answered, and said to him that told him, Who is my mother? and who are my brethren? <sup>49</sup>And he stretched forth his hand toward his disciples, and said, Beholde my mother and my brethren. <sup>50</sup>For whosoeuer shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

## Chapter 13

**T**he same day went Iesus out of the house, and sate by the sea side. <sup>2</sup>And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stode on the shore. <sup>3</sup>Then he spake many things to them in parables, saying, Behold, a sower went forth to sowe. <sup>4</sup>And as he sowed, some fell by the way side, and the fowles came and deuoured them vp. <sup>5</sup>And some fell vpon stony ground, where they had not much earth, and anon they sprong vp, because they had no depth of earth. <sup>6</sup>And when the sunne was vp, they were parched, and for lacke of rooting, withered away. <sup>7</sup>And some fell among thornes, and the thornes sprong vp, and choked them. <sup>8</sup>Some againe fel in good ground, and brought forth fruite, one corne an hundreth folde, some sixtie folde, and another thirtie folde. <sup>9</sup>He that hath eares to heare, let him heare. <sup>10</sup>Then the disciples came, and said to him, Why speakest thou to them in parables? <sup>11</sup>And he answered, and said vnto them, Because it is giuen vnto you, to know the secretes of the kingdome of heauen, but to the it is not giue. <sup>12</sup>For whosoeuer hath, to him shalbe giuen, and he shall haue abundance: but whosoeuer hath not, from him shalbe taken away, euen that he hath. <sup>13</sup>Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand. <sup>14</sup>So in

them is fulfilled the prophecie of Esaias, which prophecie saieth, By hearing, ye shall heare, and shall not vnderstand, and seeing, ye shall see, and shall not perceiue. <sup>15</sup>For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, lest 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. <sup>16</sup>But blessed are your eyes, for they see: and your eares, for they heare. <sup>17</sup>For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them. <sup>18</sup>Heare ye therefore ye parable of ye sower. <sup>19</sup>Whensoeuer any man heareth the woorde of that kingdome, and vnderstandeth it not, that euil one commeth, and catcheth away that which was sown in his heart: and this is he which hath receiued the seede by the way side. <sup>20</sup>And hee that receiued seede in the stonie ground, is he which heareth the woorde, and incontinently with ioy receiueith it, <sup>21</sup>Yet hath he no roote in himselfe, and dureth but a season: for assoone as tribulation or persecution commeth because of the woorde, by and by he is offended. <sup>22</sup>And hee that receiued the seede among thornes, is hee that heareth the woorde: but the care of this worlde, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull. <sup>23</sup>But he that receiued the seede in the good ground, is he that heareth the worde, and vnderstandeth it, which also beareth fruite, and bringeth forth, some an hundreth folde, some sixtie folde, and some thirtie folde. <sup>24</sup>Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field. <sup>25</sup>But while men slept, there came his enemy, and sowed tares among the wheat, and went his waie. <sup>26</sup>And when the blade was sprong vp, and brought forth fruite, then appeared the tares also. <sup>27</sup>Then came the seruants of the housholder, and sayd vnto

him, Master, sowedst not thou good seede in thy field? from whence then hath it tares?<sup>28</sup> And hee said to them, Some enuious man hath done this. Then the seruants saide vnto him, Wilt thou then that we go and gather them vp? <sup>29</sup>But he saide, Nay, lest while yee goe about to gather the tares, yee plucke vp also with them the wheat. <sup>30</sup>Let both growe together vntill the haruest, and in time of haruest I will say to the reapers, Gather yee first the tares, and binde them in sheaues to burne them: but gather the wheate into my barne. <sup>31</sup>Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field: <sup>32</sup>Which in deede is the least of all seedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and builde in the branches thereof. <sup>33</sup>Another parable spake hee 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. <sup>34</sup>All these thinges spake Iesus vnto the multitude in parables, and without parables spake he not to them, <sup>35</sup>That it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, and will vtter the thinges which haue beene kept secrete from the foundation of the worlde. <sup>36</sup>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. <sup>37</sup>Then answered he, and saide to them, He that soweth the good seede, is the Sonne of man. <sup>38</sup>And the field is the worlde, and the good seede are the children of the kingdome, and the tares are the children of that wicked one. <sup>39</sup>And the enemy that soweth them, is the deuill, and the haruest is the end of the worlde, and the reapers be the Angels. <sup>40</sup>As then the tares are gathered and burned in ye fire, so shall it be in the end of this world. <sup>41</sup>The Sonne of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them

which doe iniquitie, <sup>42</sup>And shall cast them into a fornace of fire. There shalbe wailing and gnashing of teeth. <sup>43</sup>Then shall the iust men shine as ye sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare. <sup>44</sup>Againe, the kingdom of heauen is like vnto a treasure hid in ye field, which when a man hath found, he hideth it, and for ioy thereof departeth and selleth all that he hath, and buieth that field. <sup>45</sup>Againe, the kingdome of heauen is like to a marchant man, that seeketh good pearles, <sup>46</sup>Who hauing found a pearle of great price, went and solde all that he had, and bought it. <sup>47</sup>Againe, the kingdom of heauen is like vnto a drawe net cast into the sea, that gathereth of all kindes of things. <sup>48</sup>Which, when it is full, men draw to lande, and sit and gather the good into vessels, and cast the bad away. <sup>49</sup>So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust, <sup>50</sup>And shall cast them into a fornace of fire: there shalbe wailing, and gnashing of teeth. <sup>51</sup>Iesus saide vnto them, Vnderstand yee all these thinges? They saide vnto him, Yea, Lord. <sup>52</sup>Then sayd hee vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his treasure things both newe and olde. <sup>53</sup>And it came to passe, that when Iesus had ended these parables, he departed thence, <sup>54</sup>And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and saide, Whence commeth this wisdom and great woorkes vnto this man? <sup>55</sup>Is not this the carpenters sonne? Is not his mother called Marie, and his brethren Iames and Ioses, and Simon and Iudas? <sup>56</sup>And are not his sisters all with vs? Whence then hath he all these thinges? <sup>57</sup>And they were offended with him. Then Iesus said to them, A Prophet is not without honour, saue in his owne countrey, and in his owne house. <sup>58</sup>And he did not many great woorkes there, for their vnbeliefes sake.

## Chapter 14

**A**t that time Herod the Tetrarche heard of the fame of Iesus, <sup>2</sup>And sayde vnto his seruants, This is that Iohn Baptist, hee is risen againe from the deade, and therefore great workes are wrought by him. <sup>3</sup>For Herod had taken Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philipps wife. <sup>4</sup>For Iohn saide vnto him, It is not lawfull for thee to haue her. <sup>5</sup>And when hee would haue put him to death, hee feared the multitude, because they counted him as a Prophet. <sup>6</sup>But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased Herod. <sup>7</sup>Wherefore he promised with an othe, that he would giue her whatsoever she would aske. <sup>8</sup>And shee being before instructed of her mother, sayde, Giue mee here Iohn Baptists head in a platter. <sup>9</sup>And the King was sorie: neuerthelesse because of the othe, and them that sate with him at the table, he commanded it to be giuen her, <sup>10</sup>And sent, and beheaded Iohn in the prison. <sup>11</sup>And his head was brought in a platter, and giuen to the maide, and shee brought it vnto her mother. <sup>12</sup>And his disciples came, and tooke vp the bodie, and buried it, and went, and tolde Iesus. <sup>13</sup>And when Iesus heard it, hee departed thence by shippe into a desert place apart. And when the multitude had heard it, they followed him on foote out of the cities. <sup>14</sup>And Iesus went forth and sawe a great multitude, and was moued with compassion toward them, and hee healed their sicke. <sup>15</sup>And when euen was come, his disciples came to him, saying, This is a desert place, and the time is alreadie past: let the multitude depart, that they may goe into the townes, and bye them vitales. <sup>16</sup>But Iesus saide to them, They haue no neede to goe away: giue yee them to eate. <sup>17</sup>Then saide they vnto him, Wee haue here but fiue loaves, and two fishes. <sup>18</sup>And he saide, Bring them hither to me. <sup>19</sup>And hee commanded the multitude to sit downe on the grasse, and tooke the fiue loaves and the two fishes, and looked vp to heauen

and blessed, and brake, and gaue the loaves to his disciples, and the disciples to the multitude. <sup>20</sup>And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full. <sup>21</sup>And they that had eaten, were about fiue thousande men, beside women and litle children. <sup>22</sup>And straightway Iesus compelled his disciples to enter into a shippe, and to goe ouer before him, while he sent the multitude away. <sup>23</sup>And assoone as hee had sent the multitude away, he went vp into a moutaine alone to pray: and when the euening was come, hee was there alone. <sup>24</sup>And the shippe was nowe in the middes of the sea, and was tossed with waues: for it was a contrarie winde. <sup>25</sup>And in the fourth watch of the night, Iesus went vnto them, walking on the sea. <sup>26</sup>And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare. <sup>27</sup>But straight way Iesus spake vnto them, saying, Be of good comfort, It is I: be not afraide. <sup>28</sup>Then Peter answered him, and saide, Master, if it be thou, bid me come vnto thee on the water. <sup>29</sup>And he saide, Come. And when Peter was come downe out of the shippe, he walked on the water, to goe to Iesus. <sup>30</sup>But when he sawe a mightie winde, he was afraide: and as he began to sinke, he cried, saying, Master, saue me. <sup>31</sup>So immediatly Iesus stretched forth his hande, and caught him, and saide to him, O thou of litle faith, wherefore diddest thou doubt? <sup>32</sup>And assoone as they were come into the ship, the winde ceased. <sup>33</sup>Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God. <sup>34</sup>And when they were come ouer, they came into the land of Gennezaret. <sup>35</sup>And when the men of that place knewe him, they sent out into all that countrey rounde about, and brought vnto him all that were sicke, <sup>36</sup>And besought him, that they might touch the hemme of his garment onely: and as many as touched it, were made whole.

## Chapter 15

**T**hen came to Iesus the Scribes and Pharises, which were of Hierusalem, saying, <sup>2</sup>Why do thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eate bread. <sup>3</sup>But he answered and said vnto them, Why doe yee also transgresse the commandement of God by your tradition? <sup>4</sup>For God hath commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death. <sup>5</sup>But ye say, Whosoeuer shall say to father or mother, By the gift that is offered by me, thou maiest haue profite, <sup>6</sup>Though hee honour not his father, or his mother, shalbe free: thus haue ye made the commandement of God of no auctoritie by your tradition. <sup>7</sup>O hypocrites, Esaias prophecied well of you, saying, <sup>8</sup>This people draweth neere vnto me with their mouth, and honoureth me with the lips, but their heart is farre off from me. <sup>9</sup>But in vaine they worship me, teaching for doctrines, mens precepts. <sup>10</sup>Then hee called the multitude vnto him, and said to them, Heare and vnderstand. <sup>11</sup>That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man. <sup>12</sup>Then came his disciples, and saide vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying? <sup>13</sup>But hee answered and saide, Euery plant which mine heauenly Father hath not planted, shalbe rooted vp. <sup>14</sup>Let them alone, they be the blinde leaders of the blinde: and if the blinde leade ye blinde, both shall fall into the ditch. <sup>15</sup>Then answered Peter, and said to him, Declare vnto vs this parable. <sup>16</sup>Then said Iesus, Are ye yet without vnderstanding? <sup>17</sup>Perceiue ye not yet, that whatsoever entreth into the mouth, goeth into the bellie, and is cast out into the draught? <sup>18</sup>But those things which proceede out of the mouth, come from the heart, and they defile the man. <sup>19</sup>For out of the heart come euil thoughts, murders, adulteries, fornications, thefts, false testimonies, slaunders. <sup>20</sup>These are the things, which defile the

man: but to eat with vnwashen hands, defileth not ye man. <sup>21</sup>And Iesus went thence, and departed into the coastes of Tyrus and Sidon. <sup>22</sup>And beholde, a woman a Cananite came out of the same coastes, and cried, saying vnto him, Haue mercie on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuil. <sup>23</sup>But hee answered her not a worde. Then came to him his disciples, and besought him, saying, Sende her away, for she crieth after vs. <sup>24</sup>But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel. <sup>25</sup>Yet she came, and worshipped him, saying, Lord, helpe me. <sup>26</sup>And he answered, and said, It is not good to take the childrens bread, and to cast it to whelps. <sup>27</sup>But she said, Trueth, Lord: yet in deede the whelpes eate of the crommes, which fall from their masters table. <sup>28</sup>Then Iesus answered, and saide vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre. <sup>29</sup>So Iesus went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there. <sup>30</sup>And great multitudes came vnto him, hauing with them, halt, blinde, dumme, maymed, and many other, and cast them downe at Iesus feete, and he healed them. <sup>31</sup>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. <sup>32</sup>Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue continued with mee already three dayes, and haue nothing to eate: and I wil not let them depart fasting, least they faint in the way. <sup>33</sup>And his disciples saide vnto him, Whence should we get so much bread in the wildernes, as should suffice so great a multitude! <sup>34</sup>And Iesus said vnto them, How many loaves haue ye? And they said, Seuen, and a few litle fishes. <sup>35</sup>Then he commanded the multitude to sit downe on the ground, <sup>36</sup>And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them,

and gaue to his disciples, and the disciples to the multitude. <sup>37</sup>And they did all eate, and were sufficed: and they tooke vp of the fragments that remained, seuen baskets full. <sup>38</sup>And they that had eaten, were foure thousand men, beside women, and litle children. <sup>39</sup>Then Iesus sent away the multitude, and tooke ship, and came into the partes of Magdala.

## Chapter 16

**T**hen came the Pharises and Sadduces, and did tempt him, desiring him to shew them a signe from heauen. <sup>2</sup>But he answered, and said vnto them, When it is euening, ye say, Faire wether: for ye skie is red. <sup>3</sup>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 face of the skie, and can ye not discerne the signes of the times? <sup>4</sup>The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but that signe of the Prophet Ionas: so hee left them, and departed. <sup>5</sup>And when his disciples were come to the other side, they had forgotten to take bread with them. <sup>6</sup>Then Iesus said vnto them, Take heede and beware of the leauen of the Pharises and Sadduces. <sup>7</sup>And they reasoned among themselues, saying, It is because we haue brought no bread. <sup>8</sup>But Iesus knowing it, saide vnto them, O ye of litle faith, why reason you thus among your selues, because ye haue brought no bread? <sup>9</sup>Doe ye not yet perceiue, neither remember the fiue loaves, when there were fiue thousand men, and how many baskets tooke ye vp? <sup>10</sup>Neither the seuen loaves when there were foure thousand men, and howe many baskets tooke ye vp? <sup>11</sup>Why perceiue ye not that I said not vnto you concerning bread, that ye shoulde beware of the leauen of the Pharises and Sadduces? <sup>12</sup>Then vnderstood they that he had not said that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces. <sup>13</sup>Nowe when Iesus came into the coastes of Cesarea Philippi, hee asked his disciples, saying,

Whome doe men say that I, the sonne of man am? <sup>14</sup>And they said, Some say, Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets. <sup>15</sup>He said vnto them, But whome say ye that I am? <sup>16</sup>Then Simon Peter answered, and said, Thou art that Christ, the Sonne of the liuing God. <sup>17</sup>And Iesus answered, and saide to him, Blessed art thou, Simon, the sonne of Ionas: for flesh and blood hath not reueiled it vnto thee, but my Father which is in heauen. <sup>18</sup>And I say also vnto thee, that thou art Peter, and vpon this rocke I will builde my Church: and ye gates of hell shall not ouercome it. <sup>19</sup>And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoever thou shalt binde vpon earth, shalbe bound in heauen: and whatsoever thou shalt loose on earth, shall be loosed in heauen. <sup>20</sup>Then hee charged his disciples, that they should tell no man that he was Iesus that Christ. <sup>21</sup>From that time forth Iesus beganne to shewe vnto his disciples, that he must goe vnto Hierusalem, and suffer many thinges of the Elders, and of the hie Priestes, and Scribes, and be slaine, and be raised againe the thirde day. <sup>22</sup>Then Peter tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee. <sup>23</sup>Then he turned backe, and said vnto Peter, Get thee behinde me, Satan: thou art an offence vnto me, because thou vnderstandest not the thinges that are of God, but the thinges that are of men. <sup>24</sup>Iesus then saide to his disciples, If any man will follow me, let him forsake himselfe: and take vp his crosse, and follow me. <sup>25</sup>For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it. <sup>26</sup>For what shall it profite a man though he should winne the whole worlde, if hee lose his owne soule? or what shall a man giue for recompence of his soule? <sup>27</sup>For the Sonne of man shall come in the glory of his Father with his Angels, and then shall he giue to euery man according to his deedes. <sup>28</sup>Verely I say vnto you, there bee some of them that stande here,

which shall not taste of death, till they haue seene the Sonne of man come in his kingdome.

## Chapter 17

**A**nd after sixe dayes, Iesus tooke Peter, and Iames and Iohn his brother, and brought them vp into an hie mountaine apart, <sup>2</sup>And was transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light. <sup>3</sup>And beholde, there appeared vnto them Moses, and Elias, talking with him. <sup>4</sup>Then answered Peter, and saide 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. <sup>5</sup>While he yet spake, behold, a bright cloude shadowed them: and beholde, there came a voyce out of the cloude, saying, This is that my beloued Sonne, in whom I am well pleased: heare him. <sup>6</sup>And when the disciples heard that, they fell on their faces, and were sore afraide. <sup>7</sup>Then Iesus came and touched them, and said, Arise, and be not afraide. <sup>8</sup>And when they lifted vp their eyes, they sawe no man, saue Iesus onely. <sup>9</sup>And as they came downe from the moutaine, Iesus charged them, saying, Shewe the vision to no man, vntil the Sonne of man rise againe from the dead. <sup>10</sup>And his disciples asked him, saying, Why then say the Scribes that Elias must first come? <sup>11</sup>And Iesus answered, and saide vnto them, Certainely Elias must first come, and restore all thinges. <sup>12</sup>But I say vnto you that Elias is come alreadie, and they knewe him not, but haue done vnto him whatsoever they would: likewise shall also the Sonne of man suffer of them. <sup>13</sup>Then the disciples perceiued that he spake vnto them of Iohn Baptist. <sup>14</sup>And when they were come to the multitude, there came to him a certaine man, and fell downe at his feete, <sup>15</sup>And saide, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water. <sup>16</sup>And I brought him to thy disciples, and they could not heale him. <sup>17</sup>Then Iesus

answered, and said, O generation faithlesse, and crooked, how long now shall I be with you! howe long nowe shall I suffer you! bring him hither to me. <sup>18</sup>And Iesus rebuked the deuill, and he went out of him: and the childe was healed at that houre. <sup>19</sup>Then came the disciples to Iesus apart, and said, Why could not we cast him out? <sup>20</sup>And Iesus said vnto them, Because of your vnbeliefe: for verely I say vnto you, if ye haue faith as much as is a graine of mustarde seede, ye shall say vnto this mountaine, Remooue hence to yonder place, and it shall remoue: and nothing shalbe vnpossible vnto you. <sup>21</sup>Howbeit this kinde goeth not out, but by prayer and fasting. <sup>22</sup>And they being in Galile, Iesus said vnto them, The Sonne of man shall be deliuered into the handes of men, <sup>23</sup>And they shall kill him, but the thirde day shall he rise againe: and they were very sorie. <sup>24</sup>And when they were come to Capernaum, they that receiued polle money, came to Peter, and said, Doeth not your Master pay polle money? <sup>25</sup>He sayd, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whome doe the Kings of the earth take tribute, or polle money? of their children, or of strangers? <sup>26</sup>Peter sayd vnto him, Of strangers. Then said Iesus vnto him, Then are the children free. <sup>27</sup>Neuerthelesse, lest 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 piece of twentie pence: that take, and giue it vnto them for me and thee.

## Chapter 18

**T**he same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen? <sup>2</sup>And Iesus called a litle childe vnto him, and set him in the mids of them, <sup>3</sup>And sayd, Verely I say vnto you, except ye be conuerted, and become as litle children, ye shall not enter into the kingdome of heauen. <sup>4</sup>Whosoever therefore shall humble himselfe as

this litle childe, the same is the greatest in the kingdome of heauen. <sup>5</sup>And whosoever shall receiue one such litle childe in my name, receiue me. <sup>6</sup>But whosoever shall offend one of these litle ones which beleue 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. <sup>7</sup>Wo be vnto the world because of offences: for it must needs be that offences shall come, but wo be to that man by whome the offence commeth. <sup>8</sup>Wherefore, if thy hand or thy foote cause thee to 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. <sup>9</sup>And if thine eye cause thee to offende, 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. <sup>10</sup>See that ye despise not one of these litle ones: for I say vnto you, that in heauen their Angels alwayes behold the face of my Father which is in heauen. <sup>11</sup>For the Sonne of man is come to saue that which was lost. <sup>12</sup>How thinke ye? If a man haue an hundreth sheepe, and one of them be gone astray, doeth he not leaue ninetie and nine, and go into the mountaines, and seeke that which is gone astray? <sup>13</sup>And if so be that he finde it, verely I say vnto you, he reioyceth more of that sheepe, then of the ninetie and nine which went not astray: <sup>14</sup>So is it not ye wil of your Father which is in heauen, that one of these litle ones should perish. <sup>15</sup>Moreouer, if thy brother trespass against thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother. <sup>16</sup>But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses euery worde may be confirmed. <sup>17</sup>And if he refuse to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane. <sup>18</sup>Verely I say vnto you, Whatsoever ye bind on earth, shall be bound in heauen: and whatsoever ye loose on earth,

shalbe loosed in heauen. <sup>19</sup>Againe, verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoever they shall desire, it shall be giuen them of my Father which is in heauen. <sup>20</sup>For where two or three are gathered together in my Name, there am I in the mids of them. <sup>21</sup>Then came Peter to him, and said, Master, howe oft shall my brother sinne against me, and I shall forgiue him? vnto seuen times? <sup>22</sup>Iesus said vnto him, I say not to thee, Vnto seuen times, but, Vnto seuentie times seuen times. <sup>23</sup>Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants. <sup>24</sup>And when he had begun to reckon, one was brought vnto him, which ought him ten thousand talents. <sup>25</sup>And because he had nothing to pay, his Lord commanded him to be solde, and his wife, and his children, and all that he had, and the dette to be payed. <sup>26</sup>The seruant therefore fell downe, and worshipped him, saying, Lord, refraine thine anger toward me, and I will pay thee all. <sup>27</sup>Then that seruants Lord had compassion, and loosed him, and forgau him the dette. <sup>28</sup>But when the seruant was departed, hee found one of his felow seruants, which ought him an hundred pence, and he layde hands on him, and thratled him, saying, Pay me that thou owest. <sup>29</sup>Then his fellow seruant fell downe at his feete, and besought him, saying, Refraine thine anger towards me, and I will pay thee all. <sup>30</sup>Yet he would not, but went and cast him into prison, till he should pay the dette. <sup>31</sup>And when his other felowe seruants sawe what was done, they were very sory, and came, and declared vnto their Lord all that was done. <sup>32</sup>Then his Lord called him vnto him, and sayd to him, O euil seruant, I forgau thee all that dette, because thou praydest me. <sup>33</sup>Oughtest not thou also to haue had pitie on thy fellowe seruant, euen as I had pitie on thee? <sup>34</sup>So his Lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him. <sup>35</sup>So likewise shall mine heauenly Father doe vnto you, except ye forgiue from your hearts, eche

one to his brother their trespasses.

## Chapter 19

**A**nd it came to passe, that when Iesus had finished these sayings, he departed from Galile, and came into ye coasts of Iudea beyond Iordan. <sup>2</sup>And great multitudes followed him, and he healed them there. <sup>3</sup>Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to put away his wife vpon euery occasion? <sup>4</sup>And he answered and sayd vnto them, Haue ye not read, that hee which made them at the beginning, made them male and female, <sup>5</sup>And sayd, For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they which were two shalbe one flesh. <sup>6</sup>Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together. <sup>7</sup>They said to him, Why did then Moses commaund to giue a bill of diuorcement, and to put her away? <sup>8</sup>He sayd vnto them, Moses, because of the hardnesse of your heart, suffered you to put away your wiues: but from the beginning it was not so. <sup>9</sup>I say therefore vnto you, that whosoever shall put away his wife, except it be for whoredome, and marry another, committeth adulterie: and whosoever marieth her which is diuorced, doeth commit adulterie. <sup>10</sup>Then sayd his disciples to him, If the matter be so betweene man and wife, it is not good to marry. <sup>11</sup>But he sayd vnto them, All men cannot receiue this thing, saue they to whom it is giuen. <sup>12</sup>For there are some eunuches, which were so borne of their mothers belly: and there be some eunuches, which be gelded by men: and there be some eunuches, which haue gelded them selues for the kingdome of heauen. He that is able to receiue this, let him receiue it. <sup>13</sup>Then were brought to him litle children, that he should put his hands on them, and pray: and the disciples rebuked them. <sup>14</sup>But Iesus sayd, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen. <sup>15</sup>And

when he had put his hands on them, he departed thence. <sup>16</sup>And beholde, one came and sayd vnto him, Good Master, what good thing shall I doe, that I may haue eternall life? <sup>17</sup>And he said vnto him, Why callest thou me good? there is none good but one, eue God: but if thou wilt enter into life, keepe ye commandets. <sup>18</sup>He sayd to him, Which? And Iesus sayde, These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse. <sup>19</sup>Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe. <sup>20</sup>The yong man sayd vnto him, I haue obserued all these things from my youth: what lacke I yet? <sup>21</sup>Iesus sayd vnto him, If thou wilt be perfite, go, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me. <sup>22</sup>And when the yong man heard that saying, he went away sorowfull: for he had great possessions. <sup>23</sup>Then Iesus sayd vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen. <sup>24</sup>And againe I say vnto you, It is easier for a camel to go through the eye of a needle, then for a rich man to enter into ye kingdome of God. <sup>25</sup>And whe his disciples heard it, they were exceedingly amased, saying, Who then can be saued? <sup>26</sup>And Iesus behelde them, and sayde vnto them, With men this is vnpossible, but with God all things are possible. <sup>27</sup>Then answered Peter, and said to him, Beholde, we haue forsaken all, and followed thee: what therefore shall we haue? <sup>28</sup>And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which folowed me in the regeneration, shall sit also vpon twelue thrones and iudge the twelue tribes of Israel. <sup>29</sup>And whosoever 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. <sup>30</sup>But many that are first, shalbe last, and the last shalbe first.



## Chapter 20

**F**or the kingdome of heauen is like vnto a certaine, housholder, which went out at the dawning of the day to hire labourers into his vineyarde. <sup>2</sup>And he agreed with the labourers for a peny a day, and sent them into his vineyard. <sup>3</sup>And he went out about the third houre, and sawe other standing idle in the market place, <sup>4</sup>And sayd vnto them, Goe ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way. <sup>5</sup>Againe he went out about the sixt and ninth houre, and did likewise. <sup>6</sup>And he went about the eleuenth houre, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle? <sup>7</sup>They sayd vnto him, Because no man hath hired vs. He sayd to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue. <sup>8</sup>And when euen was come, the master of the vineyard sayd vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first. <sup>9</sup>And they which were hired about ye eleuenth houre, came and receiued euery man a peny. <sup>10</sup>Nowe when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny. <sup>11</sup>And when they had receiued it, they murmured against the master of the house, <sup>12</sup>Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden and heate of the day. <sup>13</sup>And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a peny? <sup>14</sup>Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee. <sup>15</sup>Is it not lawfull for me to do as I will with mine owne? Is thine eye euil, because I am good? <sup>16</sup>So the last shalbe first, and the first last: for many are called, but fewe chosen. <sup>17</sup>And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and said vnto them, <sup>18</sup>Beholde, wee goe vp to Hierusalem, and the Sonne of man shall bee deliuered vnto the

chiefe priestes, and vnto the Scribes, and they shall condemne him to death, <sup>19</sup>And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe. <sup>20</sup>Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him. <sup>21</sup>And he said vnto her, What wouldest thou? She said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome. <sup>22</sup>And Iesus answered and said, Ye know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I shalbe baptized with? They said to him, We are able. <sup>23</sup>And he said vnto them, Ye shall drinke in deede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hande, and at my left hand, is not mine to giue: but it shalbe giuen to them for whome it is prepared of my Father. <sup>24</sup>And when the other ten heard this, they disdained at the two brethren. <sup>25</sup>Therefore Iesus called them vnto him, and saide, We knowe that the lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them. <sup>26</sup>But it shall not be so among you: but whosoever will be great among you, let him be your seruant. <sup>27</sup>And whosoever will be chiefe among you, let him be your seruant. <sup>28</sup>Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many. <sup>29</sup>And as they departed from Iericho, a great multitude followed him. <sup>30</sup>And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord, the Sonne of Dauid, haue mercie on vs. <sup>31</sup>And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs. <sup>32</sup>Then Iesus stode still, and called them, and said, What will ye that I should do to you? <sup>33</sup>They saide to him, Lord, that our eyes may be opened. <sup>34</sup>And Iesus mooued with

compassion, touched their eyes, and immediatly their eyes receiued sight, and they followed him.

## Chapter 21

**A**nd when they drewe neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples, <sup>2</sup>Saying to them, Goe into the towne that is ouer against you, and anon yee shall finde an asse bounde, and a colt with her: loose them, and bring them vnto me. <sup>3</sup>And if any man say ought vnto you, say ye, that the Lord hath neede of them, and straightway he will let them goe. <sup>4</sup>All this was done that it might be fulfilled, which was spoken by the Prophet, saying, <sup>5</sup>Tell ye the daughter of Sion, Beholde, thy King commeth vnto thee, meeke and sitting vpon an asse, and a colte, the foale of an asse vsed to the yoke. <sup>6</sup>So the disciples went, and did as Iesus had commanded them, <sup>7</sup>And brought the asse and the colt, and put on them their clothes, and set him thereon. <sup>8</sup>And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way. <sup>9</sup>Moreouer, the people that went before, and they also that followed, cried, saying, Hosanna to the Sonne of Daud, Blessed be hee that commeth in the Name of the Lord, Hosanna thou which art in the highest heauens. <sup>10</sup>And when he was come into Hierusalem, all the citie was mooued, saying, Who is this? <sup>11</sup>And the people said, This is Iesus that Prophet of Nazareth in Galile. <sup>12</sup>And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrew the tables of the money chagers, and the seates of them that sold doues, <sup>13</sup>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. <sup>14</sup>Then the blinde, and the halt came to him in the Temple, and he healed them. <sup>15</sup>But when the chiefe priestes and Scribes sawe the marueiles that hee did, and the children crying in the Temple, and saying,

Hosanna to the Sonne of Daud, they disdaind, <sup>16</sup>And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read ye neuer, By the mouth of babes and sucklings thou hast made perfite the praise? <sup>17</sup>So hee left them, and went out of the citie vnto Bethania, and lodged there. <sup>18</sup>And in the morning, as he returned into the citie, he was hungrie, <sup>19</sup>And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and said to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered. <sup>20</sup>And when his disciples saw it, they marueiled, saying, How soone is the figge tree withered! <sup>21</sup>And Iesus answered and said vnto them, Verely I say vnto you, if ye haue faith, and doubt not, ye shall not only doe that, which I haue done to the figge tree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done. <sup>22</sup>And whatsoever ye shall aske in prayer, if ye beleuee, ye shall receiue it. <sup>23</sup>And whe he was come into the Temple, the chiefe Priestes, and the Elders of the people came vnto him, as he was teaching, and saide, By what authoritie doest thou these things? and who gaue thee this authoritie? <sup>24</sup>Then Iesus answered and said vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things. <sup>25</sup>The baptisme of Iohn, whence was it? from heauen, or of men? Then they reasoned among themselves, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleuee him? <sup>26</sup>And if we say, Of men, we feare the multitude, for all holde Iohn as a Prophet. <sup>27</sup>Then they answered Iesus, and said, We can not tell. And he said vnto them, Neither tell I you by what authoritie I doe these things. <sup>28</sup>But what thinke ye? A certaine man had two sonnes, and came to the elder, and saide, Sonne, goe and worke to day in my vineyarde. <sup>29</sup>But he answered, and said, I will not: yet afterward he repented himselfe, and went. <sup>30</sup>Then came he to the second, and said

likewise. And he answered, and said, I will, Syr: yet he went not. <sup>31</sup>Whether of them twaine did the will of the fater? They saide vnto him, The first. Iesus saide vnto them, Verely I say vnto you, that the Publicanes and the harlots goe before you into the kingdome of God. <sup>32</sup>For Iohn came vnto you in the way of righteousness, and yee beleued him not: but the Publicanes, and the harlots beleued him, and ye, though ye sawe it, were not mooued with repentance afterward, that ye might beleue him. <sup>33</sup>Heare another parable, There was a certaine housholder, which planted a vineyard, and hedged it round about, and made a wine-presse therein, and built a tower, and let it out to husbandmen, and went into a strange countrey. <sup>34</sup>And when the time of the fruite drewe neere, hee sent his seruants to the husbandmen to receiue the fruites thereof. <sup>35</sup>And ye husbandmen tooke his seruants and beat one, and killed another, and stoned another. <sup>36</sup>Againe hee sent other seruants, moe then the first: and they did the like vnto them. <sup>37</sup>But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne. <sup>38</sup>But when the husbandmen saw the sonne, they saide among themselues, This is the heire: come, let vs kill him, and let vs take his inheritance. <sup>39</sup>So they tooke him, and cast him out of the vineyarde, and slewe him. <sup>40</sup>When therefore the Lord of the vineyarde shall come, what will hee doe to those husbandmen? <sup>41</sup>They saide vnto him, Hee will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons. <sup>42</sup>Iesus saide vnto them, Read ye neuer in the Scriptures, The stone which the builders refused, the same is made the head of the corner? This was the Lordes doing, and it is marueilous in our eyes. <sup>43</sup>Therefore say I vnto you, The kingdome of God shalbe taken from you, and shalbe giuen to a nation, which shall bring forth the fruites thereof. <sup>44</sup>And whosoever shall fall on this stone, he shalbe broken: but on whomsoever it shall fall, it will

dash him a pieces. <sup>45</sup>And when the chiefe Priestes and Pharises had heard his parables, they perceiued that hee spake of them. <sup>46</sup>And they seeking to laye handes on him, feared the people, because they tooke him as a Prophet.

## Chapter 22

**T**hen Iesus answered, and spake vnto them againe in parables, saying, <sup>2</sup>The kingdome of heauen is like vnto a certaine King which married his sonne, <sup>3</sup>And sent forth his seruants, to call them that were bidde to the wedding, but they woulde not come. <sup>4</sup>Againe hee sent forth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all thinges are readie: come vnto the mariage. <sup>5</sup>But they made light of it, and went their wayes, one to his farme, and another about his marchandise. <sup>6</sup>And the remnant tooke his seruants, and intreated them sharply, and slewe them. <sup>7</sup>But when the King heard it, he was wroth, and sent forth his warriers, and destroyed those murtherers, and burnt vp their citie. <sup>8</sup>Then saide hee to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthy. <sup>9</sup>Go ye therefore out into the high wayes, and as many as ye finde, bid them to the mariage. <sup>10</sup>So those seruantes went out into the hie wayes, and gathered together all that euer they found, both good and bad: so the wedding was furnished with ghestes. <sup>11</sup>Then the King came in, to see the ghestes, and sawe there a man which had not on a wedding garment. <sup>12</sup>And he sayd vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was speechlesse. <sup>13</sup>Then sayd the King to the seruants, Binde him hand and foote: take him away, and cast him into vtter darkenes: there shalbe weeping and gnashing of teeth. <sup>14</sup>For many are called, but fewe chosen. <sup>15</sup>Then went the Pharises and tooke counsell how they might tangle him in talke. <sup>16</sup>And they sent vnto him their disciples with the Herodians, saying,

Master, we knowe that thou art true, and teachest the way of God truely, neither carest for any man: for thou considerest not the person of men. <sup>17</sup>Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not? <sup>18</sup>But Iesus perceiued their wickednes, and sayd, Why tempt ye me, ye hypocrites? <sup>19</sup>Shewe me the tribute money. And they brought him a peny. <sup>20</sup>And he sayde vnto them, Whose is this image and superscription? <sup>21</sup>They sayd vnto him, Cesars. Then sayd he vnto them, Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods. <sup>22</sup>And when they heard it, they marueiled, and left him, and went their way. <sup>23</sup>The same day the Sadduces came to him (which say that there is no resurrection) and asked him, <sup>24</sup>Saying, Master, Moses sayd, If a man die, hauing no children, his brother shall marie his wife by the right of alliance, and raise vp seede vnto his brother. <sup>25</sup>Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing none yssue, left his wife vnto his brother. <sup>26</sup>Likewise also the second, and the third, vnto the seuenth. <sup>27</sup>And last of all the woman died also. <sup>28</sup>Therefore in the resurrection, whose wife shall she be of the seuen? for all had her. <sup>29</sup>Then Iesus answered, and sayd vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God. <sup>30</sup>For in the resurrection they neither marie wiues, nor wiues are bestowed in mariage, but are as the Angels of God in heauen. <sup>31</sup>And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying, <sup>32</sup>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 liuing. <sup>33</sup>And when the multitude heard it, they were astonied at his doctrine. <sup>34</sup>But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together. <sup>35</sup>And one of them, which was an expounder of the Lawe, asked him a question, tempting him, and saying, <sup>36</sup>Master, which is ye great

commandement in the Lawe? <sup>37</sup>Iesus sayd to him, Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy minde. <sup>38</sup>This is the first and the great commandement. <sup>39</sup>And the second is like vnto this, Thou shalt loue thy neighbour as thy selfe. <sup>40</sup>On these two commandements hangeth the whole Lawe, and the Prophets. <sup>41</sup>While the Pharises were gathered together, Iesus asked them, <sup>42</sup>Saying, What thinke ye of Christ? whose sonne is he? They sayd vnto him, Dauids. <sup>43</sup>He sayd vnto them, How then doeth Dauid in spirit call him Lord, saying, <sup>44</sup>The Lord sayd to my Lord, Sit at my right hand, till I make thine enemies thy footstoole? <sup>45</sup>If then Dauid call him Lord, howe is he his sonne? <sup>46</sup>And none could answere him a worde, neither durst any from that day foorth aske him any moe questions.

## Chapter 23

**T**hen spake Iesus to the multitude, and to his disciples, <sup>2</sup>Saying, The Scribes and the Pharises sit in Moses seate. <sup>3</sup>All therefore whatsoever they bid you obserue, that obserue and doe: but after their workes doe not: for they say, and doe not. <sup>4</sup>For they binde heauie burdens, and grievous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers. <sup>5</sup>All their workes they doe for to be seene of men: for they make their phylacteries broad, and make long the fringes of their garments, <sup>6</sup>And loue the chiefe place at feastes, and to haue the chiefe seates in the assemblies, <sup>7</sup>And greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup>But be not ye called, Rabbi: for one is your doctour, to wit, Christ, and all ye are brethren. <sup>9</sup>And call no man your father vpon the earth: for there is but one, your father which is in heauen. <sup>10</sup>Be not called doctours: for one is your doctour, euen Christ. <sup>11</sup>But he that is greatest among you, let him be your seruant. <sup>12</sup>For whosoever will exalt himselfe, shall be brought lowe: and whosoever

will humble himselfe, shalbe exalted. <sup>13</sup>Wo therefore be vnto you, Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, neither suffer ye them that would enter, to come in. <sup>14</sup>Wo be vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen vnder a colour of long prayers: wherefore ye shall receiue the greater damnation. <sup>15</sup>Wo be vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hell, then you your selues. <sup>16</sup>Wo be vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the golde of the Temple, he offendeth. <sup>17</sup>Ye fooles and blinde, whether is greater, the golde, or the Temple that sanctifieth the golde? <sup>18</sup>And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering that is vpon it, offendeth. <sup>19</sup>Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering? <sup>20</sup>Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon. <sup>21</sup>And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein. <sup>22</sup>And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon. <sup>23</sup>Wo be to you, Scribes and Pharises, hypocrites: for ye tithe mynt, and annyse, and cummyn, and leaue the weightier matters of the law, as iudgement, and mercy and fidelitie. These ought ye to haue done, and not to haue left the other. <sup>24</sup>Ye blinde guides, which straine out a gnat, and swallowe a camell. <sup>25</sup>Wo be to you, Scribes and Pharises, hypocrites: for ye make cleane the vtter side of the cup, and of the platter: but within they are ful of briberie and excesse. <sup>26</sup>Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also. <sup>27</sup>Wo 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 filthines. <sup>28</sup>So are ye also: for outwarde ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie. <sup>29</sup>Wo be vnto you, Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous, <sup>30</sup>And say, If we had bene in the dayes of our fathers, we would not haue bene partners with them in the blood of the Prophets. <sup>31</sup>So then ye be witnesses vnto your selues, that ye are the children of them that murdered the Prophets. <sup>32</sup>Fulfill ye also ye measure of your fathers. <sup>33</sup>O serpents, the generation of vipers, howe should ye escape the damnation of hell! <sup>34</sup>Wherefore beholde, I send vnto you Prophets, and wise men, and Scribes, and of them ye shall kill and crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie, <sup>35</sup>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 Barachias, whome ye slewe betweene the Temple and the altar. <sup>36</sup>Verely I say vnto you, all these things shall come vpon this generation. <sup>37</sup>Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her chickins vnder her wings, and ye would not! <sup>38</sup>Beholde, your habitation shalbe left vnto you desolate, <sup>39</sup>For I say vnto you, ye shall not see mee henceforth till that ye say, Blessed is he that commeth in the Name of the Lord.

## Chapter 24

**A**nd Iesus went out, and departed from the Temple, and his disciples came to him, to shewe him the building of the Temple. <sup>2</sup>And Iesus sayd vnto them, See ye 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. <sup>3</sup>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 shalbe of thy comming, and of the ende of the world. <sup>4</sup>And Iesus answered, and sayd vnto them, Take heede that no man deceiue you. <sup>5</sup>For many shall come in my name, saying, I am Christ, and shall deceiue many. <sup>6</sup>And ye shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet. <sup>7</sup>For nation shall rise against nation, and realme against realme, and there shalbe famine, and pestilence, and earthquakes in diuers places. <sup>8</sup>All these are but ye beginning of sorowes. <sup>9</sup>Then shall they deliuer you vp to be afflicted, and shall kill you, and ye shall be hated of all nations for my Names sake. <sup>10</sup>And then shall many be offended, and shall betray one another, and shall hate one another. <sup>11</sup>And many false prophets shall arise, and shall deceiue many. <sup>12</sup>And because iniquitie shalbe increased, the loue of many shalbe colde. <sup>13</sup>But he that endureth to the ende, he shalbe saued. <sup>14</sup>And this Gospel of the kingdom shalbe preached through the whole world for a witnes vnto all nations, and then shall the end come. <sup>15</sup>When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, set in the holy place (let him that readeth consider it.) <sup>16</sup>Then let them which be in Iudea, flee into the mountaines. <sup>17</sup>Let him which is on the house top, not come downe to fetch any thing out of his house. <sup>18</sup>And he that is in the field, let not him returne backe to fetch his clothes. <sup>19</sup>And woe shalbe to them that are with childe, and to them that giue sucke in those dayes. <sup>20</sup>But pray that your flight be not in the winter, neither on the Sabbath day. <sup>21</sup>For then shall be great tribulation, such as was not from the beginning of the worlde to this time, nor shalbe. <sup>22</sup>And except those dayes should be shortened, there should no flesh be saued: but for the elects sake those dayes shalbe shortened. <sup>23</sup>Then if any shall say vnto you, Loe, here is Christ, or there, beleuee it

not. <sup>24</sup>For there shall arise false Christes, and false prophets, and shall shewe great signes and wonders, so that if it were possible, they should deceiue the very elect. <sup>25</sup>Beholde, I haue tolde you before. <sup>26</sup>Wherefore if they shall say vnto you, Beholde, he is in the desert, goe not forth: Beholde, he is in the secret places, beleuee it not. <sup>27</sup>For as the lightning commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be. <sup>28</sup>For wheresoeuer a dead carkeis is, thither will the Egles be gathered together. <sup>29</sup>And immediatly after ye tribulations of those dayes, shall the sunne be darkened, and the moone shall not giue her light, and the starres shall fal from heauen, and ye powers of heaue shalbe shake. <sup>30</sup>And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glorie. <sup>31</sup>And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the foure windes, and from the one ende of the heauens vnto the other. <sup>32</sup>Now learne the parable of the figge tree: when her bough is yet tender, and it putteth fourth leaues, ye knowe that sommer is neere. <sup>33</sup>So likewise ye, when ye see all these things, know that the kingdom of God is neere, eue at ye doores. <sup>34</sup>Verely I say vnto you, this generation shall not passe, till all these things be done. <sup>35</sup>Heauen and earth shall passe away: but my wordes shall not passe away. <sup>36</sup>But of that day and houre knoweth no man, no not the Angels of heauen, but my father only. <sup>37</sup>But as the dayes of Noe were, so likewise shall the comming of the Sonne of man be. <sup>38</sup>For as in the dayes before the flood, they did eate and drinke, marrie, and giue in mariage, vnto the day that Noe entred into the Arke, <sup>39</sup>And knewe nothing, till the flood came, and tooke them all away, so shall also the comming of the Sonne of man be. <sup>40</sup>Then two shall be in the fieldes, the one shalbe receiued, and the other

shalbe refused. <sup>41</sup>Two women shalbe grinding at ye mill: the one shalbe receiued, and the other shalbe refused. <sup>42</sup>Watch therefore: for ye knowe not what houre your master will come. <sup>43</sup>Of this be sure, that if the good man of the house knewe at what watch the thiefe would come, he woulde surely watch, and not suffer his house to be digged through. <sup>44</sup>Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come. <sup>45</sup>Who then is a faithfull seruauant and wise, whom his master hath made ruler ouer his household, to giue them meate in season? <sup>46</sup>Blessed is that seru-ant, whom his master when he commeth, shall finde so doing. <sup>47</sup>Verely I say vnto you, he shall make him ruler ouer all his goods. <sup>48</sup>But if that euil seruant shall say in his heart, My master doth deferre his comming, <sup>49</sup>And begin to smite his fellowes, and to eate, and to drinke with the drunken, <sup>50</sup>That seruauants master will come in a day, when he looketh not for him, and in an houre that he is not ware of, <sup>51</sup>And will cut him off, and giue him his portion with hypocrites: there shalbe weeping, and gnashing of teeth.

## Chapter 25

**T**hen the kingdome of heauen shalbe likened vnto tenne virgins, which tooke their lampes, and went forth to meete the bridegrome. <sup>2</sup>And fife of them were wise, and fife foolish. <sup>3</sup>The foolish tooke their lampes, but tooke none oyle with them. <sup>4</sup>But the wise tooke oyle in their vessels with their lampes. <sup>5</sup>Nowe while the bridegrome taried long, all slumbred and slept. <sup>6</sup>And at midnight there was a crie made, Behold, the bridegrome commeth: goe out to meete him. <sup>7</sup>Then all those virgins arose, and trimmed their lampes. <sup>8</sup>And the foolish said to the wise, Giue vs of your oyle, for our lampes are out. <sup>9</sup>But the wise answered, saying, Not so, lest there will not be ynough for vs and you: but goe ye rather to them that sell, and bye for your selues. <sup>10</sup>And while they went to bye, the bridegrome came: and they

that were readie, went in with him to the wedding, and the gate was shut. <sup>11</sup>Afterwards came also the other virgins, saying, Lord, Lord, open to vs. <sup>12</sup>But he answered, and said, Verely I say vnto you, I knowe you not. <sup>13</sup>Watch therfore: for ye know neither the day, nor the houre, when the sonne of man will come. <sup>14</sup>For the kingdome of heauen is as a man that going into a strange cuntry, called his seruants, and deliuered to them his goods. <sup>15</sup>And vnto one he gaue fife talents, and to an other two, and to another one, to euery man after his own ability, and straightway went from home. <sup>16</sup>Then he that had receiued the fife talents, went and occupied with them, and gained other fife talents. <sup>17</sup>Likewise also, he that receiued two, he also gained other two. <sup>18</sup>But he that receiued that one, went and digged it in the earth, and hid his masters money. <sup>19</sup>But after a long season, the master of those seruants came, and reckoned with them. <sup>20</sup>Then came he that had receiued fife talents, and brought other fife talents, saying, Master, thou deliueredst vnto me fife talents: behold, I haue gained with them other fife talents. <sup>21</sup>Then his master saide vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioy. <sup>22</sup>Also he that had receiued two talents, came, and said, Master, thou deliueredst vnto me two talents: behold, I haue gained two other talets more. <sup>23</sup>His master saide vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioy. <sup>24</sup>Then he which 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: <sup>25</sup>I was therefore afraide, and went, and hid thy talent in the earth: behold, thou hast thine owne. <sup>26</sup>And his master answered, and said vnto him, Thou euill seruant, and slouthfull, thou knewest that I reape where I sowed not,

and gather where I strowed not. <sup>27</sup>Thou oughtest therefore to haue put my money to ye exchangers, and then at my comming should I haue receiued mine owne with vantage. <sup>28</sup>Take therefore the talent from him, and giue it vnto him which hath tenne talents. <sup>29</sup>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. <sup>30</sup>Cast therefore that vnprofitable seruant into vtter darkenes: there shalbe weeping and gnasshing of teeth. <sup>31</sup>And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glorie, <sup>32</sup>And before him shalbe gathered all nations, and he shall separte them one from another, as a shepheard separateth the sheepe from ye goates. <sup>33</sup>And he shall set the sheepe on his right hand, and the goates on the left. <sup>34</sup>Then shall ye king say to them on his right hand, Come ye blessed of my father: take the inheritance of the kingdome prepared for you from the foundation of the world. <sup>35</sup>For I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you. <sup>36</sup>I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me. <sup>37</sup>Then shall the righteous answer him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke? <sup>38</sup>And when sawe we thee a stranger, and tooke thee in vnto vs? or naked, and clothed thee? <sup>39</sup>Or when sawe we thee sicke, or in prison, and came vnto thee? <sup>40</sup>And the King shall answer, 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 brethre, ye haue done it to me. <sup>41</sup>Then shall he say vnto them on ye left hand, Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels. <sup>42</sup>For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke: <sup>43</sup>I was a stranger, and ye tooke me not in vnto you: I was naked, and ye clothed me not: sicke,

and in prison, and ye visited me not. <sup>44</sup>Then shall they also answer him, saying, Lord, when sawe we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee? <sup>45</sup>Then shall he answer them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup>And these shall goe into euerlasting paine, and the righteous into life eternall.

## Chapter 26

And it came to passe, when Iesus had finished all these sayings, he saide vnto his disciples, <sup>2</sup>Ye know that after two dayes is ye Passeouer, and the Sonne of man shalbe deliuered to be crucified. <sup>3</sup>Then assembled together the chiefe Priests, and the Scribes, and the Elders of ye people into the hall of the high Priest called Caiaphas: <sup>4</sup>And consulted together that they might take Iesus by subtiltie, and kill him. <sup>5</sup>But they sayd, Not on the feast day, least any vpror be among the people. <sup>6</sup>And when Iesus was in Bethania, in the house of Simon the leper, <sup>7</sup>There came vnto him a woman, which had a boxe of very costly oyntment, and powred it on his head, as he sate at the table. <sup>8</sup>And when his disciples sawe it, they had indignation, saying, What needed this waste? <sup>9</sup>For this oyntment might haue bene solde for much, and bene giuen to the poore. <sup>10</sup>And Iesus knowing it, sayde vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon me. <sup>11</sup>For yee haue the poore alwayes with you, but me shall yee not haue alwaies. <sup>12</sup>For in that shee powred this oyntment on my bodie, shee did it to burie me. <sup>13</sup>Verely I say vnto you, wheresoeuer this Gospel shall bee preached throughout all the worlde, there shall also this that shee hath done, be spoken of for a memoriall of her. <sup>14</sup>Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priestes, <sup>15</sup>And said, What will ye giue me, and I will deliuer him vnto you? and they appoynted vnto him thirtie



pieces of siluer. <sup>16</sup>And from that time, he sought opportunitie to betraie him. <sup>17</sup>Nowe 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? <sup>18</sup>And he said, Goe yee into the citie to such a man, and say to him, The master saieth, My time is at hande: I will keepe the Passeouer at thine house with my disciples. <sup>19</sup>And the disciples did as Iesus had giuen them charge, and made readie the Passeouer. <sup>20</sup>So when the Euen was come, hee sate downe with the twelue. <sup>21</sup>And as they did eate, he sayde, Verely I say vnto you, that one of you shall betraie me. <sup>22</sup>And they were exceeding sorrowfull, and began euery one of them to say vnto him, Is it I, Master? <sup>23</sup>And hee answered and sayde, Hee that dippeth his hande with me in the dish, hee shall betraie me. <sup>24</sup>Surely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if hee had neuer bene borne. <sup>25</sup>Then Iudas which betraied him, answered and sayde, Is it I, Master? He sayde vnto him, Thou hast sayd it. <sup>26</sup>And as they did eate, Iesus tooke the bread, and when he had blessed, he brake it, and gaue it to the disciples, and sayd, Take, eate: this is my bodie. <sup>27</sup>Also he tooke the cuppe, and when he had giuen thanks, he gaue it them, saying, Drinke ye all of it. <sup>28</sup>For this is my blood of the Newe Testament, that is shedde for many, for the remission of sinnes. <sup>29</sup>I say vnto you, that I will not drinke henceforth of this fruit of the vine vntil that day, when I shall drinke it new with you in my Fathers kingdome. <sup>30</sup>And when they had sung a Psalme, they went out into the mount of Oliues. <sup>31</sup>Then saide Iesus vnto them, All yee shall be offended by me this night: for it is written, I wil smite the shepherd, and the sheepe of the flocke shalbe scattered. <sup>32</sup>But after I am risen againe, I will go before you into Galile. <sup>33</sup>But Peter aunswered, and sayde vnto him, Though that al men should be

offended by thee, yet will I neuer be offended. <sup>34</sup>Iesus sayde vnto him, Verely I say vnto thee, that this night, before the cocke crow, thou shalt denie me thrise. <sup>35</sup>Peter saide vnto him, Though I should die with thee, I will in no case denie thee. Likewise also sayd all the disciples. <sup>36</sup>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. <sup>37</sup>And hee tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorowfull, and grievously troubled. <sup>38</sup>Then sayde Iesus vnto them, My soule is very heauie, euen vnto the death: tarie yee here, and watch with me. <sup>39</sup>So hee went a litle further, and fell on his face, and praied, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. <sup>40</sup>After, hee came vnto the disciples, and founde them a sleepe, and sayde to Peter, What? coulde yee not watch with me one houre? <sup>41</sup>Watch, and praie, that yee enter not into tentation: the spirit in deede is readie, but the flesh is weake. <sup>42</sup>Againe he went away the second time, and praied, saying, O my Father, if this cuppe can not passe away from mee, but that I must drinke it, thy will be done. <sup>43</sup>And he came, and founde them a sleepe againe, for their eyes were heauie. <sup>44</sup>So he left them and went away againe, and praied the third time, saying the same woordes. <sup>45</sup>Then came he to his disciples, and said vnto them, Sleepe henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners. <sup>46</sup>Rise, let vs goe: beholde, hee is at hande that betraieth me. <sup>47</sup>And while hee yet spake, loe Iudas, one of the twelue, came, and with him a great multitude with swordes and staues, from the high Priests and Elders of the people. <sup>48</sup>Now he that betraied him, had giuen them a token, saying, Whomesoeuer I shall kisse, that is he, laie holde on him. <sup>49</sup>And forthwith he came to Iesus, and sayd, God saue thee, Master, and kissed him. <sup>50</sup>Then Iesus sayde vnto him, Friende, wherefore art thou

come? Then came they, and laide hands on Iesus, and tooke him. <sup>51</sup>And behold, one of them which were with Iesus, stretched out his hand, and drewe his sworde, and strooke a seruau<sup>t</sup> of the high Priest, and smote off his eare. <sup>52</sup>Then sayde Iesus vnto him, Put vp thy sworde into his place: for all that take the sworde, shall perish with the sworde. <sup>53</sup>Either thinkest thou, that I can not now pray to my Father, and he will giue me moe then twelue legions of Angels? <sup>54</sup>Howe then shoulde the Scriptures bee fulfilled, which say, that it must be so? <sup>55</sup>The same houre sayde Iesus to the multitude, Ye be come out as it were against a thiefe, with swordes and staues to take mee: I sate daily teaching in the Temple among you, and yee tooke me not. <sup>56</sup>But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. <sup>57</sup>And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled. <sup>58</sup>And Peter followed him a farre off vnto the hie Priestes hall, and went in, and sate with the seruants to see the ende. <sup>59</sup>Nowe the chiefe Priestes and the Elders, and all the whole councill sought false wisesse against Iesus, to put him to death. <sup>60</sup>But they founde none, and though many false witnesses came, yet founde they none: but at the last came two false witnesses, <sup>61</sup>And saide, This man saide, I can destroye the Temple of God, and build it in three daies. <sup>62</sup>Then the chiefe Priest arose, and sayde to him, Answerest thou nothing? What is the matter that these men wisesse against thee? <sup>63</sup>But Iesus helde 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. <sup>64</sup>Iesus saide to him, Thou hast saide it: neuerthelesse I say vnto you, hereafter shall ye see the Sonne of man, sitting at the right hande of the power of God, and come in the cloudes of the heauen. <sup>65</sup>Then the hie Priest rent his clothes, saying, Hee hath blasphemed, what

haue wee any more neede of witnesses? beholde: nowe yee haue heard his blasphemie. <sup>66</sup>What thinke yee? They answered, and said, He is guiltie of death. <sup>67</sup>Then spet they in his face, and buffeted him, and other smote him with rodde, <sup>68</sup>Saying, Prophecie to vs, O Christ, Who is he that smote thee? <sup>69</sup>Peter sate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galile: <sup>70</sup>But hee denied before them all, saying, I wote not what thou saiest. <sup>71</sup>And when hee went out into the porche, another maide sawe him, and sayde vnto them that were there, This man was also with Iesus of Nazareth. <sup>72</sup>And againe he denied with an othe, saying, I knowe not the man. <sup>73</sup>So after a while, came vnto him they that stoode by, and sayde vnto Peter, Surely thou art also one of them: for euen thy speache bewraiethe thee. <sup>74</sup>Then began hee to curse himselfe, and to sweare, saying, I knowe not the man. And immediately the cocke crewe. <sup>75</sup>Then Peter remembered the wordes of Iesus, which had sayde vnto him, Before the cocke crowe thou shalt denie me thrise. So he went out, and wept bitterly.

## Chapter 27

**W**hen the morning was come, all the chiefe Priestes, and the elders of the people tooke counsell against Iesus, to put him to death, <sup>2</sup>And led him away bounde, and deliuered him vnto Pontius Pilate the gouernour. <sup>3</sup>Then when Iudas which betrayed him, sawe that hee was condemned, hee repented himselfe, and brought againe the thirtie pieces of siluer to the chiefe Priestes, and Elders, <sup>4</sup>Saying, I haue sinned, betraying the innocent blood. But they sayde, What is that to vs? see thou to it. <sup>5</sup>And when hee had cast downe the siluer pieces in the Temple, hee departed, and went, and hanged himselfe. <sup>6</sup>And the chiefe Priestes tooke the siluer pieces, and sayde, It is not lawfull for vs to put them into the treasure, because it is the price of blood. <sup>7</sup>And they tooke counsell, and bought with them a potters

felde, for the buriall of strangers. <sup>8</sup>Wherefore that field is called, The field of bloud, vntill this day. <sup>9</sup>(Then was fulfilled that which was spoken by Ieremias the Prophet, saying, And they tooke thirtie siluer pieces, ye price of him that was valued, whom they of ye children of Israel valued. <sup>10</sup>And they gaue them for the potters felde, as the Lord appointed me.) <sup>11</sup>And Iesus stood before ye gouernour, and the gouernour asked him, saying, Art thou that King of the Iewes? Iesus said vnto him, Thou sayest it. <sup>12</sup>And when he was accused of the chiefe Priestes, and Elders, he answered nothing. <sup>13</sup>Then saide Pilate vnto him, Heardest thou not howe many things they lay against thee? <sup>14</sup>But he answered him not to one worde, in so much that the gouernour marueiled greatly. <sup>15</sup>Nowe at the feast, the gouernour was wont to deliuer vnto the people a prisoner whom they would. <sup>16</sup>And they had then a notable prisoner, called Barabbas. <sup>17</sup>When they were then gathered together, Pilate said vnto the, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ? <sup>18</sup>(For he knewe well, that for enuie they had deliuered him. <sup>19</sup>Also when he was set downe vpon the iudgement seate, his wife sent to him, saying, Haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame by reason of him.) <sup>20</sup>But the chiefe Priestes and the Elders had persuaded the people that they shoulde aske Barabbas, and should destroy Iesus. <sup>21</sup>Then the gouernour answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? And they said, Barabbas. <sup>22</sup>Pilate said vnto them, What shall I do then with Iesus, which is called Christ? They all said to him, Let him be crucified. <sup>23</sup>Then saide the gouernour, But what euill hath he done? Then they cryed the more, saying, Let him be crucified. <sup>24</sup>When Pilate saw that he auailed nothing, but that more tumult was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it. <sup>25</sup>Then

answered all the people, and saide, His bloud be on vs, and on our children. <sup>26</sup>Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. <sup>27</sup>Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band, <sup>28</sup>And they stripped him, and put about him a skarlet robe, <sup>29</sup>And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes, <sup>30</sup>And spitted vpon him, and tooke a reede, and smote him on the head. <sup>31</sup>Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him. <sup>32</sup>And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse. <sup>33</sup>And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles) <sup>34</sup>They gaue him vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke. <sup>35</sup>And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, They deuided my garments among them, and vpon my vesture did cast lottes. <sup>36</sup>And they sate, and watched him there. <sup>37</sup>They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEVVES. <sup>38</sup>And there were two theeues crucified with him, one on the right hand, and another on the left. <sup>39</sup>And they that passed by, reuiled him, wagging their heades, <sup>40</sup>And saying, Thou that destroyest ye Temple, and buildest it in three dayes, saue thy selfe: if thou be ye Sonne of God, come downe from ye crosse. <sup>41</sup>Likewise also the hie Priestes mocking him, with the Scribes, and Elders, and Pharises, said, <sup>42</sup>He saued others, but he cannot saue him selfe: if he be ye King of Israel, let him now come downe from ye crosse, and we will beleuee in him. <sup>43</sup>He trusted in God, let him deliuer him now, if he will haue him: for he saide, I am

the Sonne of God. <sup>44</sup>The selfe same thing also ye theeues which were crucified with him, cast in his teeth. <sup>45</sup>Now from ye sixt houre was there darkenesse ouer all the land, vnto the ninth houre. <sup>46</sup>And about ye ninth houre Iesus cryed with a loud voyce, saying, Eli, Eli, lamasabachthani? that is, My God, my God, why hast thou forsaken me? <sup>47</sup>And some of them that stode there, when they heard it, said, This man calleth Elias. <sup>48</sup>And straightway one of them ran, and tooke a sponde, and filled it with vineger, and put it on a reede, and gaue him to drinke. <sup>49</sup>Other said, Let be: let vs see, if Elias wil come and saue him. <sup>50</sup>Then Iesus cryed againe with a loude voyce, and yeelded vp the ghost. <sup>51</sup>And behold, the vayle of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the stones were cloue. <sup>52</sup>And the graues did open themselves, and many bodies of the Saintes, which slept, arose, <sup>53</sup>And came out of the graues after his resurrection, and went into the holy citie, and appeared vnto many. <sup>54</sup>When the Centurion, and they that were with him watching Iesus, saw the earthquake, and the thinges that were done, they feared greatly, saying, Truely this was the Sonne of God. <sup>55</sup>And many women were there, beholding him a farre off, which had folowed Iesus from Galile, ministring vnto him. <sup>56</sup>Among whom was Marie Magdalene, and Marie the mother of Iames, and Ioses, and the mother of Zebedeus sonnes. <sup>57</sup>And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple. <sup>58</sup>He went to Pilate, and asked ye body of Iesus. Then Pilate commanded ye body to be deliuered. <sup>59</sup>So Ioseph tooke the body, and wrapped it in a cleane linnen cloth, <sup>60</sup>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. <sup>61</sup>And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre. <sup>62</sup>Nowe the next day that followed the Preparation of the

Sabbath, the hie Priestes and Pharises assembled to Pilate, <sup>63</sup>And said, Syr, we remember that that deceiuer saide, while he was yet alieue, Within three dayes I will rise. <sup>64</sup>Command therefore, that the sepulchre be made sure vntill the third day, lest 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. <sup>65</sup>Then Pilate saide vnto them, Ye haue a watch: goe, and make it sure as ye knowe. <sup>66</sup>And they went, and made the sepulchre sure with the watch, and sealed the stone.

## Chapter 28

**N**ow in the end of the Sabbath, when the first day of ye weeke began to dawne, Marie Magdalene, and the other Marie came to see the sepulchre, <sup>2</sup>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. <sup>3</sup>And his countenance was like lightning, and his raiment white as snowe. <sup>4</sup>And for feare of him, the keepers were astonied, and became as dead men. <sup>5</sup>But the Angel answered, and said to the women, Feare ye not: for I know that ye seeke Iesus which was crucified: <sup>6</sup>He is not here, for he is risen; as he saide: come, see the place where the Lord was laid, <sup>7</sup>And go quickly, and tel his disciples that he is risen from ye dead: and behold, he goeth before you into Galile: there ye shall see him: loe, I haue told you. <sup>8</sup>So they departed quickly from the sepulchre, with feare and great ioye, and did runne to bring his disciples worde. <sup>9</sup>And as they wet to tel his disciples, behold, Iesus also met the, saying, God saue you. And they came, and tooke him by the feete, and worshipped him. <sup>10</sup>Then said Iesus vnto them, Be not afraide. Goe, and tell my brethren, that they goe into Galile, and there shall they see me. <sup>11</sup>Nowe when they were gone, beholde, some of the watch came into the citie, and shewed vnto the hie Priestes all ye things that were

done. <sup>12</sup>And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers, <sup>13</sup>Saying, Say, His disciples came by night, and stole him away while we slept. <sup>14</sup>And if this matter come before the gouernour to be heard, we will perswade him, and so vse the matter that you shall not neede to care. <sup>15</sup>So they tooke the money, and did as they were taught: and this saying is noysed among the Iewes vnto this day. <sup>16</sup>Then ye eleuen disciples wet into Galile, into a mountaine, where Iesus had appointed the. <sup>17</sup>And when they sawe him, they worshipped him: but some doubted. <sup>18</sup>And Iesus came, and spake vnto them, saying, All power is giuen vnto me, in heauen, and in earth. <sup>19</sup>Go therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost, <sup>20</sup>Teaching them to obserue all things, whatsoeuer I haue commanded you: and lo, I am with you alway, vntill the ende of the worlde, Amen.



# Mark

## Chapter 1

**T**he beginning of the Gospel of Iesus Christ, the Sonne of God: <sup>2</sup>As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup>The voyce of him that cryeth in the wilderness is, Prepare the way of the Lord: make his paths straight. <sup>4</sup>Iohn did baptize in the wilderness, and preach the baptisme of amendment of life, for remission of sinnes. <sup>5</sup>And al ye countrey of Iudea, and they of Hierusalem went out vnto him, and were all baptized of him in the riuier Iordan, confessing their sinnes. <sup>6</sup>Nowe Iohn was clothed with camels heare, and with a girdle of a skinne about his loynes: and he did eate Locusts and wilde hony, <sup>7</sup>And preached, saying, A stronger then I commeth after me, whose shoes latchet I am not worthy to stoupe downe, and vnloose. <sup>8</sup>Trueth it is, I haue baptized you with water: but he will baptize you with the holy Ghost. <sup>9</sup>And it came to passe in those dayes, that Iesus came from Nazareth, a citie of Galile, and was baptized of Iohn in Iordan. <sup>10</sup>And assoone as he was come out of the water, Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a doue. <sup>11</sup>Then there was a voyce from heauen, saying, Thou art my beloued Sonne, in whome I am well pleased. <sup>12</sup>And immediatly the Spirite driueth him into the wilderness. <sup>13</sup>And he was there in the wilderness fourtie daies, and was tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him. <sup>14</sup>Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God, <sup>15</sup>And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospel. <sup>16</sup>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.) <sup>17</sup>Then Iesus said vnto them, Follow me, and I will make you to be

fishers of men. <sup>18</sup>And straightway they forsooke their nets, and folowed him. <sup>19</sup>And when hee had gone a litle further thence, he sawe Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets. <sup>20</sup>And anon hee called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him. <sup>21</sup>So they entred into Capernaum, and straightway on the Sabbath day hee entred into the Synagogue, and taught. <sup>22</sup>And they were astonied at his doctrine, for he taught them as one that had authoritie, and not as the Scribes. <sup>23</sup>And there was in their Synagogue a man in whome was an vnclane spirite, and hee cried out, <sup>24</sup>Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God. <sup>25</sup>And Iesus rebuked him, saying, Holde thy peace, and come out of him. <sup>26</sup>And the vnclane spirit tare him, and cried with a loude voyce, and came out of him. <sup>27</sup>And they were all amased, so that they demaunded one of another, saying, What thing is this? what newe doctrine is this? for he commandeth euen the foule spirites with authoritie, and they obey him. <sup>28</sup>And immediatly his fame spred abroad throughout all the region bordering on Galile. <sup>29</sup>And assoone as they were come out of the Synagogue, they entred into the house of Symon and Andrew, with Iames and Iohn. <sup>30</sup>And Symons wiues mother lay sicke of a feuer, and anon they told him of her. <sup>31</sup>And he came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and shee ministred vnto them. <sup>32</sup>And whe euen was come, at what time the sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils. <sup>33</sup>And the whole citie was gathered together at the doore. <sup>34</sup>And he healed many that were sicke of diuers diseases: and he cast out many deuils, and suffred not the deuils to say that they knewe him. <sup>35</sup>And in the morning very early before day, Iesus arose and went out

into a solitarie place, and there praied. <sup>36</sup>And Simon, and they that were with him, followed carefully after him. <sup>37</sup>And when they had found him, they sayde vnto him, All men seeke for thee. <sup>38</sup>Then he said vnto them, Let vs go into the next townes, that I may preach there also: for I came out for that purpose. <sup>39</sup>And hee preached in their Synagogues, throughout all Galile, and cast the deuils out. <sup>40</sup>And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane. <sup>41</sup>And Iesus had compassion, and put foorth his hand, and touched him, and said to him, I wil: be thou cleane. <sup>42</sup>And assone as he had spoken, immediatly ye leprosie departed from him, and he was made cleane. <sup>43</sup>And after he had giue him a streight commandement, he sent him away forthwith, <sup>44</sup>And sayde vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to the Priest, and offer for thy cleansing those things, which Moses commanded, for a testimoniall vnto them. <sup>45</sup>But when he was departed, hee began to tel many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

## Chapter 2

**A**fter a fewe dayes, hee entred into Capernaum againe, and it was noysed that he was in the house. <sup>2</sup>And anon, many gathered together, in so much that the places about the doore coulde not receiue any more and he preached the word vnto them. <sup>3</sup>And there came vnto him, that brought one sicke of the palsie, borne of foure men. <sup>4</sup>And because they could not come neere vnto him for the multitude, they vncouered ye roofe of the house where hee was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsie lay. <sup>5</sup>Nowe when Iesus sawe their faith, he saide to the sicke of the palsie, Sonne, thy sinnes are forgien thee. <sup>6</sup>And there were

certaine of the Scribes sitting there, and reasoning in their hearts, <sup>7</sup>Why doeth this man speake such blasphemies? who can forgiue sinnes, but God onely? <sup>8</sup>And immediatly when Iesus perceiued in his spirite, that thus they reasoned with themselues, he sayde vnto them, Why reason yee these things in your hearts? <sup>9</sup>Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgien thee? or to say, Arise, and take vp thy bed, and walke? <sup>10</sup>But that ye may knowe, that the Sonne of man hath authoritie in earth to forgiue sinnes, (he sayde vnto the sicke of the palsie.) <sup>11</sup>I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house. <sup>12</sup>And by and by he arose, and tooke vp his bed, and went foorth before them all, in so much that they were all amased, and glorified God, saying, We neuer sawe such a thing. <sup>13</sup>Then he went foorth againe towarde the sea, and all the people resorted vnto him, and he taught them. <sup>14</sup>And as Iesus passed by, hee sawe Leui the sonne of Alphaeus sit at the receit of custome, and said vnto him, Folowe me. And he arose and followed him. <sup>15</sup>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. <sup>16</sup>And when the Scribes and Pharises sawe him eate with the Publicanes and sinners, they sayd vnto his disciples, Howe is it, that hee eateth and drinketh with Publicanes and sinners? <sup>17</sup>Now when Iesus heard it, hee sayde vnto them, The whole haue no neede of the Physicion, but the sicke. I came not to call the righteous, but the sinners to repentance. <sup>18</sup>And the disciples of Iohn, and the Pharises did fast, and came and saide vnto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not? <sup>19</sup>And Iesus saide vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast. <sup>20</sup>But the daies will come, when the bridegrome shall be taken from them,



and then shall they fast in those daies. <sup>21</sup>Also no man soweth a piece of newe cloth in an olde garment: for els the newe piece that filled it vp, taketh away somewhat from the olde, and the breach is worse. <sup>22</sup>Likewise, no man putteth newe wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but newe wine must be put into new vessels. <sup>23</sup>And it came to passe as hee went through the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne. <sup>24</sup>And the Pharises saide vnto him, Beholde, why doe they on the Sabbath day, that which is not lawfull? <sup>25</sup>And he saide to them, Haue yee neuer read what Dauid did when he had neede, and was an hungred, both he, and they that were with him? <sup>26</sup>Howe he went into the house of God, in the daies of Abiathar the hie Priest, and did eat the shewe bread, which were not lawfull to eate, but for the Priests, and gaue also to them which were with him? <sup>27</sup>And hee sayde to them, The Sabbath was made for man, and not man for the Sabbath. <sup>28</sup>Wherefore the Sonne of man is Lord, euen of the Sabbath.

## Chapter 3

**A**nd he entred againe into ye Synagogue, and there was a man which had a withered had. <sup>2</sup>And they watched him, whether he would heale him on the Sabbath day, that they might accuse him. <sup>3</sup>Then he saide vnto the man which had the withered hand, Arise: stand forth in the middes. <sup>4</sup>And he saide to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euil? to saue the life, or to kill? But they held their peace. <sup>5</sup>Then hee looked rounde about on them angerly, mourning also for the hardnesse of their hearts, and saide to the man, Stretch forth thine hand. And he stretched it out: and his hande was restored, as whole as the other. <sup>6</sup>And the Pharises departed, and straightway gathered a councill with the Herodians against him, that they might destroy

him. <sup>7</sup>But Iesus auoied with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea, <sup>8</sup>And from Ierusalem, and from Idumea, and beyonde Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number. <sup>9</sup>And he commanded his disciples, that a litle shippe should waite for him, because of the multitude, lest they shoulde throng him. <sup>10</sup>For hee had healed many, in so much that they preassed vpon him to touch him, as many as had plagues. <sup>11</sup>And when the vnclene spirits sawe him, they fel downe before him, and cried, saying, Thou art the Sonne of God. <sup>12</sup>And he sharply rebuked them, to the ende they should not vtter him. <sup>13</sup>Then hee went vp into a mountaine, and called vnto him whome he woulde, and they came vnto him. <sup>14</sup>And hee appoynted twelue that they should be with him, and that he might send them to preache, <sup>15</sup>And that they might haue power to heale sicknesses, and to cast out deuils. <sup>16</sup>And the first was Simon, and hee named Simon, Peter, <sup>17</sup>Then Iames the sonne of Zebedeus, and Iohn Iames brother (and surnamed them Boanerges, which is, the sonnes of thunder,) <sup>18</sup>And Andrew, and Philippe, and Bartlemew, and Matthewe, and Thomas, and Iames, the sonne of Alpheus, and Thaddeus, and Simon the Cananite, <sup>19</sup>And Iudas Iscariot, who also betraied him, and they came home. <sup>20</sup>And the multitude assembled againe, so that they could not so much as eate bread. <sup>21</sup>And when his kinsfolkes heard of it, they went out to laie hold on him: for they sayde that he was beside himselfe. <sup>22</sup>And the Scribes which came downe from Hierusalem, saide, He hath Beelzebub, and through the prince of the deuils he casteth out deuils. <sup>23</sup>But he called them vnto him, and said vnto them in parables, How can Satan driue out Satan? <sup>24</sup>For if a kingdome bee deuided against it selfe, that kingdome can not stand. <sup>25</sup>Or if a house bee deuided against it selfe, that house can not continue. <sup>26</sup>So if Satan make insurrection against

himselfe, and be deuided, hee can not endure but is at an ende. <sup>27</sup>No man can enter into a strong mans house, and take away his goods, except hee first binde that strong man, and then spoyle his house. <sup>28</sup>Verely I say vnto you, all sinnes shalbe forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme: <sup>29</sup>But hee that blasphemeth against the holy Ghost, shall neuer haue forgiuenesse, but is culpable of eternall damnation. <sup>30</sup>Because they saide, Hee had an vnclane spirit. <sup>31</sup>Then came his brethren and mother, and stode without, and sent vnto him, and called him. <sup>32</sup>And the people sate about him, and they said vnto him, Beholde, thy mother, and thy brethren seeke for thee without. <sup>33</sup>But hee answered them, saying, Who is my mother and my brethren? <sup>34</sup>And hee looked rounde about on them, which sate in compasse about him, and saide, Beholde my mother and my brethren. <sup>35</sup>For whosoever doeth the will of God, he is my brother, and my sister, and my mother.

## Chapter 4

**A**nd hee began againe to teache by the sea side, and there gathered vnto him a great multitude, so that hee entred into a shippe, and sate in the sea, and all the people was by the sea side on the land. <sup>2</sup>And he taught them many things in parables, and said vnto them in his doctrine, <sup>3</sup>Hearken: Beholde, there went out a sower to sowe. <sup>4</sup>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. <sup>5</sup>And some fell on stonie grounde, where it had not much earth, and by and by sprang vp, because it had not depth of earth. <sup>6</sup>But assoone as ye Sunne was vp, it was burnt vp, and because it had not roote, it withered away. <sup>7</sup>And some fell among the thornes, and the thornes grewe vp, and choked it, so that it gaue no fruite. <sup>8</sup>Some againe fell in good grounde, and did yeelde fruite that sprong vp, and grewe, and it brought forth, some thirtie

folde, some sixtie folde, and some an hundreth folde. <sup>9</sup>Then he said vnto them, He that hath eares to heare, let him heare. <sup>10</sup>And whe he was alone, they that were about him with the twelue, asked him of ye parable. <sup>11</sup>And he saide vnto them, To you it is giuen to knowe the mysterie of the kingdome of God: but vnto them that are without, all thinges bee done in parables, <sup>12</sup>That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their sinnes should be forgiuen them. <sup>13</sup>Againe he said vnto them, Perceiue ye not this parable? howe then should ye vnderstand all other parables? <sup>14</sup>The sower soweth the worde. <sup>15</sup>And these are they that receiue the seede by the wayes side, in whome the worde is sown: but when they haue heard it, Satan commeth immediatly, and taketh away the worde that was sown in their heartes. <sup>16</sup>And likewise they that receiue the seede in stony ground, are they, which whe they haue heard the word, straightwayes receiue it with gladnesse. <sup>17</sup>Yet haue they no roote in themselues, and endure but a time: for when trouble and persecution ariseth for the worde, immediatly they be offended. <sup>18</sup>Also they that receiue the seede among the thornes, are such as heare the word: <sup>19</sup>But the cares of this world, and the deceitfulnes of riches, and the lustes of other things enter in, and choke the word, and it is vnfruitfull. <sup>20</sup>But they that haue receiued seede in good ground, are they that heare the worde, and receiue it, and bring forth fruite: one corne thirtie, another sixtie, and some an hundreth. <sup>21</sup>Also he saide vnto them, Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke? <sup>22</sup>For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light. <sup>23</sup>If any man haue eares to heare, let him heare. <sup>24</sup>And he said vnto them, Take heede what ye heare. With what measure ye mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen. <sup>25</sup>For

vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath. <sup>26</sup>Also he said, So is the kingdome of God, as if a man should cast seede in the ground, <sup>27</sup>And shoulde sleepe, and rise vp night and day, and the seede should spring and growe vp, he not knowing howe. <sup>28</sup>For the earth bringeth forth fruite of it selfe, first the blade, then the eares, after that full cometh in the eares. <sup>29</sup>And assoone as the fruite sheweth it selfe, anon hee putteth in the sickle, because the haruest is come. <sup>30</sup>He saide moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it? <sup>31</sup>It is like a graine of mustarde seede, which when it is sown in the earth, is the least of all seedes that be in the earth: <sup>32</sup>But after that it is sown, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the fowles of heauen may builde vnder the shadow of it. <sup>33</sup>And with many such parables he preached the word vnto them, as they were able to heare it. <sup>34</sup>And without parables spake hee nothing vnto them: but he expounded all thinges to his disciples apart. <sup>35</sup>Nowe the same day when euen was come, he saide vnto them, Let vs passe ouer vnto the other side. <sup>36</sup>And they left the multitude, and tooke him as he was in the shippe, and there were also with him other little shippes. <sup>37</sup>And there arose a great storme of winde, and the waues dashed into the shippe, so that it was now full. <sup>38</sup>And he was in the sterne asleepe on a pillow: and they awoke him, and saide to him, Master, carest thou not that we perish? <sup>39</sup>And hee rose vp, and rebuked the winde, and saide vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme. <sup>40</sup>Then he saide vnto them, Why are ye so fearefull? how is it that ye haue no faith? <sup>41</sup>And they feared exceedingly, and said one to another, Who is this, that both the winde and sea obey him?

## Chapter 5

And they came ouer to the other side of the sea into the countrey of the Gadarens. <sup>2</sup>And when he was come out of the shippe, there met him incontinently out of the graues, a man which had an vnclane spirit: <sup>3</sup>Who had his abiding among the graues, and no man could binde him, no not with chaines: <sup>4</sup>Because that when hee was often bounde with fetters and chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him. <sup>5</sup>And alwayes both night and day he cryed in the mountaines, and in the graues, and strooke himselfe with stones. <sup>6</sup>And when he saw Iesus afarre off, he ranne, and worshipped him, <sup>7</sup>And cryed with a loude voyce, and saide, What haue I to doe with thee, Iesus the Sonne of the most high God? I will that thou sweare to me by God, that thou torment me not. <sup>8</sup>(For hee saide vnto him, Come out of the man, thou vnclane spirit.) <sup>9</sup>And he asked him, What is thy name? and hee answered, saying, My name is Legion: for we are many. <sup>10</sup>And hee prayed him instantly, that hee would not send them away out of the countrey. <sup>11</sup>Now there was there in the mountaines a great heard of swine, feeding. <sup>12</sup>And all ye deuils besought him, saying, Send vs into the swine, that we may enter into them. <sup>13</sup>And incontinently Iesus gaue them leaue. Then the vnclane spirites went out, and entred into the swine, and the heard ranne headlong from the high banke into the sea, (and there were about two thousand swine) and they were choked vp in the sea. <sup>14</sup>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. <sup>15</sup>And they came to Iesus, and sawe him that had bene possessed with the deuil, and had the legion, sit both clothed, and in his right minde: and they were afraide. <sup>16</sup>And they that saw it, tolde them, what was done to him that was possessed with the deuil, and concerning the swine. <sup>17</sup>Then they began to pray him, that hee would depart from their coastes. <sup>18</sup>And when

he was come into the shippe, he that had bene possessed with the deuill, prayed him that he might be with him. <sup>19</sup>Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friendes, and shewe them what great thinges the Lord hath done vnto thee, and howe hee hath had compassion on thee. <sup>20</sup>So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile. <sup>21</sup>And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and he was neere vnto the sea. <sup>22</sup>And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he sawe him, he fell downe at his feete, <sup>23</sup>And besought him instantly, saying, My litle daughter lyeth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed, and liue. <sup>24</sup>Then hee went with him, and a great multitude folowed him, and thronged him. <sup>25</sup>(And there was a certaine woman, which was diseased with an issue of blood twelue yeeres, <sup>26</sup>And had suffred many things of many physicions, and had spent all that she had, and it auailed her nothing, but she became much worse. <sup>27</sup>When she had heard of Iesus, shee came in the preasse behinde, and touched his garment. <sup>28</sup>For she said, If I may but touch his clothes, I shalbe whole. <sup>29</sup>And straightway the course of her blood was dried vp, and she felt in her body, that she was healed of that plague. <sup>30</sup>And immediatly when Iesus did knowe in himselfe the vertue that went out of him, he turned him round about in the preasse, and said, Who hath touched my clothes? <sup>31</sup>And his disciples said vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touche me? <sup>32</sup>And he looked round about, to see her that had done that. <sup>33</sup>And the woman feared and trembled: for she knewe what was done in her, and shee came and fell downe before him, and tolde him the whole trueth. <sup>34</sup>And hee saide to her, Daughter, thy faith hath made thee whole: go

in peace, and be whole of thy plague.) <sup>35</sup>While hee yet spake, there came from the same ruler of the Synagogues house certaine which said, Thy daughter is dead: why diseasest thou the Master any further? <sup>36</sup>Assoone as Iesus heard that word spoken, he said vnto the ruler of the Synagogue, Be not afraide: onely beleeeue. <sup>37</sup>And he suffered no man to follow him saue Peter and Iames, and Iohn the brother of Iames. <sup>38</sup>So hee came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wailed greatly. <sup>39</sup>And he went in, and said vnto them, Why make ye this trouble, and weepe? the childe is not dead, but sleepeth. <sup>40</sup>And they laught him to scorne: but hee put them all out, and tooke the father, and the mother of the childe, and them that were with him, and entred in where the childe lay, <sup>41</sup>And tooke the childe by the hand, and saide vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise. <sup>42</sup>And straightway the mayden arose, and walked: for shee was of the age of twelue yeeres, and they were astonied out of measure. <sup>43</sup>And he charged them straitly that no man should knowe of it, and commanded to giue her meate.

## Chapter 6

**A**nd he departed thence, and came into his owne countrey, and his disciples followed him. <sup>2</sup>And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and sayd, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euen such great workes are done by his hands? <sup>3</sup>Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him. <sup>4</sup>Then Iesus sayd vnto them, A Prophet is not without honour, but in his owne countrey, and among his owne kindred, and in his own house. <sup>5</sup>And he could there doe no great workes, saue that hee

layd his hands vpon a fewe sicke folke, and healed them, <sup>6</sup>And he marueiled at their vnbeliefe, and went about by ye townes on euery side, teaching. <sup>7</sup>And he called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits, <sup>8</sup>And commanded them that they should take nothing for their iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles: <sup>9</sup>But that they should be shod with sandals, and that they should not put on two coates. <sup>10</sup>And he sayd vnto them, Wheresoeuer ye shall enter into an house, there abide till ye depart thence. <sup>11</sup>And whosoever shall not receiue you, nor heare you, when ye depart thence, shake off the dust that is vnder your feete, for a witnes vnto them. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrha at the day of iudgement, then for that citie. <sup>12</sup>And they went out, and preached, that men should amend their liues. <sup>13</sup>And they cast out many deuils: and they anointed many that were sicke, with oyle, and healed them. <sup>14</sup>Then King Herod heard of him (for his name was made manifest) and sayd, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him. <sup>15</sup>Other sayd, It is Elias, and some sayd, It is a Prophet, or as one of those Prophets. <sup>16</sup>So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead. <sup>17</sup>For Herod him selfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philippes wife, because he had married her. <sup>18</sup>For Iohn sayd vnto Herod, It is not lawfull for thee to haue thy brothers wife. <sup>19</sup>Therefore Herodias layd waite against him, and would haue killed him, but she could not: <sup>20</sup>For Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly. <sup>21</sup>But the time being conuenient, when Herod on his birth day made a banquet to his princes and captaines, and chiefe estates of Galile: <sup>22</sup>And the daughter of the

same Herodias came in, and daunced, and pleased Herod, and them that sate at table together, the King sayd vnto the mayde, Aske of me what thou wilt, and I will giue it thee. <sup>23</sup>And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome. <sup>24</sup>So she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head. <sup>25</sup>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. <sup>26</sup>Then the King was very sorry: yet for his othes sake, and for their sakes which sate at table with him, he would not refuse her. <sup>27</sup>And immediatly the King sent the hangman, and gaue charge that his head shoulde be brought in. So he went and beheaded him in the prison, <sup>28</sup>And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother. <sup>29</sup>And when his disciples heard it, they came and tooke vp his body, and put it in a tombe. <sup>30</sup>And the Apostles gathered themselues together to Iesus, and tolde him all things, both what they had done, and what they had taught. <sup>31</sup>And he sayd vnto them, Come ye apart into the wildernes, and rest a while: for there were many commers and goers, that they had not leasure to eate. <sup>32</sup>So they went by ship out of the way into a desert place. <sup>33</sup>But the people sawe them when they departed, and many knewe him, and ran a foote thither out of all cities, and came thither before them, and assembled vnto him. <sup>34</sup>Then Iesus went out, and sawe 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. <sup>35</sup>And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and nowe the day is farre passed. <sup>36</sup>Let them depart, that they may goe into the countrey and townes about, and buy them bread: for they haue nothing to eate. <sup>37</sup>But he answered, and said vnto them, Giue yee them to eate. And they said vnto him,

Shall we goe, and buy two hundreth peny worth of bread, and giue them to eate? <sup>38</sup>Then he sayde vnto them, Howe many loaues haue ye? goe and looke. And when they knewe it, they sayd, Fiue, and two fishes. <sup>39</sup>So he commanded them to make them all sit downe by companies vpon the greene grasse. <sup>40</sup>Then they sate downe by rowes, by hundreds, and by fifties. <sup>41</sup>And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he deuided among them all. <sup>42</sup>So they did all eate, and were satisfied. <sup>43</sup>And they tooke vp twelue baskets full of the fragments, and of the fishes. <sup>44</sup>And they that had eaten, were about fiue thousand men. <sup>45</sup>And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people. <sup>46</sup>Then assoone as he had sent them away, he departed into a mountaine to pray. <sup>47</sup>And when euen was come, the ship was in the mids of the sea, and he alone on the land. <sup>48</sup>And he 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. <sup>49</sup>And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out. <sup>50</sup>For they all saw him, and were sore afrayd: but anon he talked with them, and said vnto them, Be ye of good comfort: it is I, be not afrayd. <sup>51</sup>Then he went vp vnto them into the ship, and the winde ceased, and they were much more amased in them selues, and marueiled. <sup>52</sup>For they had not considered the matter of the loaues, because their hearts were hardened. <sup>53</sup>And they came ouer, and went into the land of Gennesaret, and arriued. <sup>54</sup>So when they were come out of the ship, straightway they knewe him, <sup>55</sup>And ran 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. <sup>56</sup>And

whithersoever he entred into townes, or cities, or villages, they laide 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 him, were made whole.

## Chapter 7

**T**hen gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem. <sup>2</sup>And when they sawe some of his disciples eate meate with common hands, (that is to say, vnwashen) they complained. <sup>3</sup>(For the Pharises, and all the Iewes, except they wash their hands oft, eate not, holding the tradition of the Elders. <sup>4</sup>And when they come from the 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 pots, and of brasen vessels, and of beds.) <sup>5</sup>Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen hands? <sup>6</sup>Then hee answered and sayd 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. <sup>7</sup>But they worship me in vaine, teaching for doctrines the commandements of men. <sup>8</sup>For ye lay the commandement 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. <sup>9</sup>And he sayd vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition. <sup>10</sup>For Moses sayd, Honour thy father and thy mother: and Whosoever shall speake euill of father or mother, let him die the death. <sup>11</sup>But yee say, If a man say to father or mother, Corban, that is, By the gift that is offered by mee, thou mayest haue profite, hee shall be free. <sup>12</sup>So ye suffer him no more to doe any thing for his father, or his mother, <sup>13</sup>Making the worde of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many such like things.

<sup>14</sup>Then he called the whole multitude vnto him, and sayd vnto them, Harken you all vnto me, and vnderstand. <sup>15</sup>There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man. <sup>16</sup>If any haue eares to heare, let him heare. <sup>17</sup>And when hee came into an house, away from the people, his disciples asked him concerning the parable. <sup>18</sup>And he sayde vnto them, What? are ye without vnderstanding also? Doe ye not knowe that whatsoever thing from without entreth into a man, cannot defile him, <sup>19</sup>Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates? <sup>20</sup>Then he sayd, That which commeth out of man, that defileth man. <sup>21</sup>For from within, euen out of the heart of men, procede euill thoughtes, adulteries, fornications, murders, <sup>22</sup>Theftes, couetousnes, wickednes, deceite, vncleannes, a wicked eye, backbiting, pride, foolishnesse. <sup>23</sup>All these euill things come from within, and defile a man. <sup>24</sup>And from thence he rose, and went into the borders of Tyrus and Sidon, and entred into an house, and woulde that no man should haue knowen: but he could not be hid. <sup>25</sup>For a certaine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete, <sup>26</sup>(And the woman was a Greeke, a Syrophenissian by nation) and she besought him that he would cast out the deuill out of her daughter. <sup>27</sup>But Iesus saide vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto whelpes. <sup>28</sup>Then shee answered, and saide vnto him, Trueth, Lord: yet in deede the whelpes eate vnder the table of the childrens crommes. <sup>29</sup>Then he said vnto her, For this saying goe thy way: the deuil is gone out of thy daughter. <sup>30</sup>And when shee was come home to her house, shee founde the deuill departed, and her daughter lying on the bed. <sup>31</sup>And hee departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the

middes of the coastes of Decapolis. <sup>32</sup>And they brought vnto him one that was deafe and stammered in his speache, and prayed him to put his hand vpon him. <sup>33</sup>Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue. <sup>34</sup>And looking vp to heauen, hee sighed, and said vnto him, Ephphatha, that is, Be opened. <sup>35</sup>And straightway his eares were opened, and the string of his tongue was loosed, and hee spake plaine. <sup>36</sup>And he commanded them, that they should tell no man: but howe much soeuer hee forbad them, the more a great deale they published it, <sup>37</sup>And were beyonde measure astonied, saying, Hee hath done all thinges well: he maketh both the deafe to heare, and the domme to speake.

## Chapter 8

**I**n those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and said vnto them, <sup>1</sup>I haue compassion on the multitude, because they haue now continued with mee three dayes, and haue nothing to eate. <sup>2</sup>And if I sende them away fasting to their owne houses, they woulde faint by the way: for some of them came from farre. <sup>3</sup>Then his disciples answered him, Whence can a man satisfie these with bread here in the wildernes? <sup>4</sup>And hee asked them, Howe many loaves haue ye? And they said, Seuen. <sup>5</sup>Then he commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people. <sup>6</sup>They had also a few small fishes: and when he had giuen thanks, he commanded them also to be set before them. <sup>7</sup>So they did eate, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full. <sup>8</sup>(And they that had eaten, were about foure thousand) so he sent them away. <sup>9</sup>And anon he entred into a ship with his disciples, and came into the parts of Dalmanutha. <sup>10</sup>And

the Pharises came foorth, and began to dispute with him, seeking of him a signe from heauen, and tempting him. <sup>12</sup>Then hee sighed deeply in his spirit, and saide, Why doeth this generation seeke a signe? Verely I say vnto you, a signe shall not be giuen vnto this generation. <sup>13</sup>So he left them, and went into the ship againe, and departed to the other side. <sup>14</sup>And they had forgotten to take bread, neither had they in the shippe with them, but one loafe. <sup>15</sup>And he charged them, saying, Take heede, and beware of the leauen of the Pharises, and of the leauen of Herod. <sup>16</sup>And they reasoned among themselues, saying, It is, because we haue no bread. <sup>17</sup>And when Iesus knew it, he said vnto them, Why reason you thus, because ye haue no bread? perceiue ye not yet, neither vnderstande? haue ye your hearts yet hardened? <sup>18</sup>Haue yee eyes, and see not? and haue yee eares, and heare not? and doe ye not remember? <sup>19</sup>When I brake the fiue loaves among fiue thousand, how many baskets full of broken meate tooke ye vp? They said vnto him, Twelue. <sup>20</sup>And when I brake seuen among foure thousande, howe many baskets of the leauings of broken meate tooke ye vp? And they said, Seuen. <sup>21</sup>Then he saide vnto them, Howe is it that ye vnderstand not? <sup>22</sup>And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him. <sup>23</sup>Then he tooke the blinde by the hand, and ledde him out of the towne, and spat in his eyes, and put his handes vpon him, and asked him, if he sawe ought. <sup>24</sup>And he looked vp, and said, I see men: for I see them walking like trees. <sup>25</sup>After that, he put his hands againe vpon his eyes, and made him looke againe. And hee was restored to his sight, and sawe euery man a farre off clearely. <sup>26</sup>And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne. <sup>27</sup>And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whome doe men say that I am? <sup>28</sup>And they answered, Some

say, Iohn Baptist: and some, Elias: and some, one of the Prophets. <sup>29</sup>And he said vnto them, But whome say ye that I am? Then Peter answered, and saide vnto him, Thou art that Christ. <sup>30</sup>And he sharply charged them, that concerning him they should tell no man. <sup>31</sup>Then hee began to teache them that the Sonne of man must suffer many things, and should be reprovued of the Elders, and of the hie Priestes, and of the Scribes, and be slaine, and within three dayes rise againe. <sup>32</sup>And he spake that thing boldly. Then Peter tooke him aside, and began to rebuke him. <sup>33</sup>Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou vnderstandest not the things that are of God, but the things that are of men. <sup>34</sup>And hee called the people vnto him with his disciples, and saide vnto them, Whosoeuer will follow me, let him forsake himselfe, and take vp his crosse, and follow me. <sup>35</sup>For whosoeuer will saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shall saue it. <sup>36</sup>For what shall it profite a man, though he should winne the whole world, if he lose his soule? <sup>37</sup>Or what exchange shall a man giue for his soule? <sup>38</sup>For whosoeuer 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 he commeth in the glorie of his Father with the holy Angels.

## Chapter 9

**A**nd he saide vnto them, Verely I say vnto you, that there be some of them that stande here, which shall not taste of death till they haue seene the kingdome of God come with power. <sup>2</sup>And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carieth them vp into an hie mountaine out of the way alone, and his shape was changed before them. <sup>3</sup>And his rayment did shine, and was very white, as snowe, so white as no fuller can make vpon the earth. <sup>4</sup>And there appeared vnto



them Elias with Moses, and they were talking with Iesus. <sup>5</sup>Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias. <sup>6</sup>Yet hee knewe not what he saide: for they were afraide. <sup>7</sup>And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, This is my beloued Sonne: heare him. <sup>8</sup>And suddenly they looked roud about, and sawe no more any man saue Iesus only with them. <sup>9</sup>And as they came downe from the mountaine, he charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe. <sup>10</sup>So they kept that matter to themselues, and demaunded one of another, what the rising from the dead againe should meane? <sup>11</sup>Also they asked him, saying, Why say the Scribes, that Elias must first come? <sup>12</sup>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. <sup>13</sup>But I say vnto you, that Elias is come, (and they haue done vnto him whatsoever they would) as it is written of him. <sup>14</sup>And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them. <sup>15</sup>And straightway all the people, when they behelde him, were amased, and ranne to him, and saluted him. <sup>16</sup>Then hee asked the Scribes, What dispute you among your selues? <sup>17</sup>And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumme spirit: <sup>18</sup>And wheresoeuer he taketh him, he teareth him, and he fometh, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not. <sup>19</sup>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 vnto me. <sup>20</sup>So they brought him vnto him: and assoone as the spirit sawe him, hee tare him, and hee fell downe on the ground

walowing and foming. <sup>21</sup>Then he asked his father, How long time is it since he hath bin thus? And he said, Of a childe. <sup>22</sup>And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs. <sup>23</sup>And Iesus said vnto him, If thou canst beleuee it, al things are possible to him that beleueeth. <sup>24</sup>And straightway the father of the childe crying with teares, saide, Lord, I beleuee: helpe my vnbeliefe. <sup>25</sup>When Iesus saw that the people came running together, he rebuked the vnclene spirit, saying vnto him, Thou domme and deafe spirit, I charge thee, come out of him, and enter no more into him. <sup>26</sup>Then the spirit cried, and rent him sore, and came out, and he was as one dead, in so much that many said, He is dead. <sup>27</sup>But Iesus tooke his hande, and lift him vp, and he arose. <sup>28</sup>And when hee was come into the house, his disciples asked him secretly, Why could not we cast him out? <sup>29</sup>And he saide vnto them, This kinde can by no other meanes come forth, but by prayer and fasting. <sup>30</sup>And they departed thence, and went together through Galile, and hee would not that any should haue knowen it. <sup>31</sup>For he taught his disciples, and saide vnto them, The Sonne of man shalbe deliuered into the handes of men, and they shall kill him, but after that he is killed, he shall rise againe the third day. <sup>32</sup>But they vnderstoode not that saying, and were afraide to aske him. <sup>33</sup>After, he came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way? <sup>34</sup>And they helde their peace: for by the way they reasoned among themselves, who should bee the chieftest. <sup>35</sup>And he sate downe, and called the twelue, and said to them, If any man desire to be first, the same shalbe last of all, and seruant vnto all. <sup>36</sup>And he tooke a litle childe, and set him in the middes of them, and tooke him in his armes, and sayd vnto them, <sup>37</sup>Whosoeuer shall receiue one of such litle children in my Name, receiue me: and whosoeuer receiue me, receiue me,

but him that sent me. <sup>38</sup>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. <sup>39</sup>But Iesus sayd, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me. <sup>40</sup>For whosoeuer is not against vs, is on our part. <sup>41</sup>And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his rewarde. <sup>42</sup>And whosoeuer shall offend one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea. <sup>43</sup>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 shalbe quenched, <sup>44</sup>Where their worme dyeth not, and the fire neuer goeth out. <sup>45</sup>Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to go halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shalbe quenched, <sup>46</sup>Where their worme dyeth not, and the fire neuer goeth out. <sup>47</sup>And if thine eye cause thee to offende, 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, <sup>48</sup>Where their worme dyeth not, and the fire neuer goeth out. <sup>49</sup>For euery man shalbe salted with fire: and euery sacrifice shalbe salted with salt. <sup>50</sup>Salt is good: but if the salt be vnsauerie, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

## Chapter 10

**A**nd he 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. <sup>2</sup>Then the Pharises came and asked him, if it were lawfull for a man to put away his wife, and tempted him. <sup>3</sup>And he answered,

and sayde vnto them, What did Moses commaund you? <sup>4</sup>And they sayd, Moses suffered to write a bill of diuorcement, and to put her away. <sup>5</sup>Then Iesus answered, and sayd vnto them, For the hardnesse of your heart he wrote this precept vnto you. <sup>6</sup>But at the beginning of the creation God made them male and female: <sup>7</sup>For this cause shall man leaue his father and mother, and cleaue vnto his wife. <sup>8</sup>And they twaine shalbe one flesh: so that they are no more twaine, but one flesh. <sup>9</sup>Therefore, what God hath coupled together, let not man separate. <sup>10</sup>And in the house his disciples asked him againe of that matter. <sup>11</sup>And he sayd vnto them, Whosoeuer shall put away his wife and marrie another, committeth adulterie against her. <sup>12</sup>And if a woman put away her husband, and be married to another, she committeth adulterie. <sup>13</sup>Then they brought litle children to him, that he should touch them, and his disciples rebuked those that brought them. <sup>14</sup>But when Iesus sawe it, he was displeased, and said to them, Suffer the litle children to come vnto me, and forbid them not: for of such is the kingdome of God. <sup>15</sup>Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as a litle childe, he shall not enter therein. <sup>16</sup>And he tooke them vp in his armes, and put his hands vpon them, and blessed them. <sup>17</sup>And when hee 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? <sup>18</sup>Iesus sayde to him, Why callest thou me good? there is none good but one, euen God. <sup>19</sup>Thou knowest the comandements, Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother. <sup>20</sup>Then he answered, and said to him, Master, all these things I haue obserued from my youth. <sup>21</sup>And Iesus looked vpon him, and loued him, and sayde vnto him, One thing is lacking vnto thee. Go and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen,

and come, follow me, and take vp the crosse.  
<sup>22</sup>But hee was sad at that saying, and went away sorrowfull: for he had great possessions.  
<sup>23</sup>And Iesus looked round about, and sayd vnto his disciples, Howe hardly doe they that haue riches, enter into the kingdome of God! <sup>24</sup>And his disciples were afraide at his words. But Iesus answered againe, and sayd vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God! <sup>25</sup>It is easier for a camel to goe through the eye of a needle, then for a riche man to enter into the kingdome of God. <sup>26</sup>And they were much more astonied, saying with themselues, Who then can be sau'd? <sup>27</sup>But Iesus looked vpon them, and sayd, With men it is impossible, but not with God: for with God all things are possible.  
<sup>28</sup>Then Peter began to say vnto him, Loe, we haue forsaken all, and haue folowed thee.  
<sup>29</sup>Iesus answered, and sayd, 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, <sup>30</sup>But he shall receiue an hundred folde, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions, and in the world to come, eternall life. <sup>31</sup>But many that are first, shall be last, and the last, first. <sup>32</sup>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 afraide, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him, <sup>33</sup>Saying, Beholde, we goe vp to Hierusalem, 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. <sup>34</sup>And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe. <sup>35</sup>Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that we desire. <sup>36</sup>And he sayd vnto them,

What would ye I should doe for you? <sup>37</sup>And they said to him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory. <sup>38</sup>But Iesus sayd vnto them, Ye 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? <sup>39</sup>And they said vnto him, We can. But Iesus sayd vnto them, Ye shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shalbe baptized: <sup>40</sup>But to sit at my right hand, and at my left, is not mine to giue, but it shalbe giuen to them for whome it is prepared. <sup>41</sup>And when the ten heard that, they began to disdaine at Iames and Iohn. <sup>42</sup>But Iesus called them vnto him, and sayd to them, Ye know that they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them. <sup>43</sup>But it shall not be so among you: but whosoever will be great among you, shall be your seruant. <sup>44</sup>And whosoever will be chiefe of you, shall be the seruant of all. <sup>45</sup>For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the raunsome of many. <sup>46</sup>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 wayes side, begging. <sup>47</sup>And when hee heard that it was Iesus of Nazareth, he began to crye, and to say, Iesus the Sonne of Dauid, haue mercy on me. <sup>48</sup>And many rebuked him, because he should holde his peace: but hee cryed much more, O Sonne of Dauid, haue mercy on me. <sup>49</sup>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. <sup>50</sup>So he threwe away his cloke, and rose, and came to Iesus. <sup>51</sup>And Iesus answered, and said vnto him, What wilt thou that I doe vnto thee? And the blinde sayd vnto him, Lord, that I may receiue sight. <sup>52</sup>Then Iesus sayde vnto him, Goe thy way: thy fayth hath sau'd thee. And

by and by, he receiued his sight, and folowed Iesus in the way.

## Chapter 11

**A**nd when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Oliues, he sent forth two of his disciples, <sup>2</sup>And sayd vnto them, Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colte tied, whereon neuer man sate: loose him, and bring him. <sup>3</sup>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. <sup>4</sup>And they went their way, and found a colt tyed by the doore without, in a place where two wayes met, and they loosed him. <sup>5</sup>Then certaine of them, that stoode there, sayd vnto them, What doe ye loosing the colt? <sup>6</sup>And they sayde vnto them, as Iesus had commanded them: So they let them goe. <sup>7</sup>And they brought the colte to Iesus, and cast their garments on him, and he sate vpon him. <sup>8</sup>And many spred their garments in the way: other cut downe branches off the trees, and strawed them in the way. <sup>9</sup>And they that went before, and they that folowed, cryed, saying, Hosanna: blessed be hee that commeth in the Name of the Lord. <sup>10</sup>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. <sup>11</sup>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. <sup>12</sup>And on the morowe when they were come out from Bethania, he was hungry. <sup>13</sup>And seeing a fig tree afarre off, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figges was not yet. <sup>14</sup>Then Iesus answered, and sayd to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it. <sup>15</sup>And they came to Hierusalem, 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. <sup>16</sup>Neither would hee suffer that any man should cary a vessell through the Temple. <sup>17</sup>And he taught, saying vnto them, Is it not written, Mine house shalbe called the house of prayer vnto all nations? but you haue made it a denne of theeues. <sup>18</sup>And the Scribes and hie Priestes heard it, and sought howe to destroy him: for they feared him, because the whole multitude was astonied at his doctrine. <sup>19</sup>But when euen was come, Iesus went out of the citie. <sup>20</sup>And in the morning as they iourneyed together, they saw the figge tree dried vp from the rootes. <sup>21</sup>Then Peter remembred, and said vnto him, Master, beholde, the figge tree which thou cursedst, is withered. <sup>22</sup>And Iesus answered, and said vnto them, Haue the faith of God. <sup>23</sup>For verely I say vnto you, that whosoever shall say vnto this mountaine, Be thou taken away, and cast into the sea, and shall not wauer in his heart, but shall beleuee that those things which he saieth, shall come to passe, whatsoever he saieth, shall be done to him. <sup>24</sup>Therefore I say vnto you, Whatsoever ye desire when ye pray, beleuee that ye shall haue it, and it shalbe done vnto you. <sup>25</sup>But when ye 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. <sup>26</sup>For if you will not forgiue, your Father which is in heauen, will not pardon you your trespasses. <sup>27</sup>Then they came againe to Hierusalem: and as he walked in the Temple, there came to him ye hie Priestes, and the Scribes, and the Elders, <sup>28</sup>And said vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things? <sup>29</sup>Then Iesus answered, and saide vnto them, I will also aske of you a certaine thing, and answere ye me, and I will tell you by what authoritie I do these things. <sup>30</sup>The baptism of Iohn, was it from

heauen, or of men? answere me. <sup>31</sup>And they thought with themselues, saying, If we shall say, From heauen, he will say, Why then did ye not beleue him? <sup>32</sup>But if we say, Of men, we feare the people: for all men counted Iohn, that he was a Prophet in deede. <sup>33</sup>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.

## Chapter 12

**A**nd he began to speake vnto them in parables, A certaine man planted a vineyard, and copassed 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 country. <sup>2</sup>And at the time, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruite of the vineyard. <sup>3</sup>But they tooke him, and beat him, and sent him away emptie. <sup>4</sup>And againe he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled. <sup>5</sup>And againe he sent another, and him they slew, and many other, beating some, and killing some. <sup>6</sup>Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne. <sup>7</sup>But ye husbandmen said among themselues, This is the heire: come, let vs kill him, and the inheritance shalbe ours. <sup>8</sup>So they tooke him, and killed him, and cast him out of the vineyard. <sup>9</sup>What shall then the Lord of the vineyard doe? He will come and destroy these husbandmen, and giue the vineyard to others. <sup>10</sup>Haue ye not read so much as this Scripture? The stone which the builders did refuse, is made the head of the corner. <sup>11</sup>This was done of the Lord, and it is marueilous in our eyes. <sup>12</sup>Then they 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. <sup>13</sup>And they sent vnto him certaine of

the Pharises, and of ye Herodians that they might take him in his talke. <sup>14</sup>And when they came, they saide vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truely, Is it lawfull to giue tribute to Cesar, or not? <sup>15</sup>Should we giue it, or should we not giue it? but he knew their hypocrisie, and said vnto them, Why tempt ye me? Bring me a peny, that I may see it. <sup>16</sup>So they brought it, and he said vnto them, Whose is this image and superscription? and they said vnto him, Cesars. <sup>17</sup>Then Iesus answered, and saide vnto them, Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him. <sup>18</sup>Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying, <sup>19</sup>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 rayse vp seede vnto his brother. <sup>20</sup>There were seuen brethren, and the first tooke a wife, and when he died, left no issue. <sup>21</sup>Then the seconde tooke her, and he died, neither did he yet leaue issue, and the third likewise: <sup>22</sup>So those seuen had her, and left no yssue: last of all the wife died also. <sup>23</sup>In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife. <sup>24</sup>Then Iesus answered, and saide vnto them, Are ye not therefore deceiued, because ye knowe not the Scriptures, neither the power of God? <sup>25</sup>For when they shall rise againe from the dead, neither men marry, nor wiues are married, but are as the Angels which are in heauen. <sup>26</sup>And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob? <sup>27</sup>God is not ye God of the dead, but the God of the liuing. Ye are therefore greatly deceiued. <sup>28</sup>Then came one of the Scribes that had heard them disputing together, and perceiuing that he had answered them

well, he asked him, Which is the first commandement of all? <sup>29</sup>Iesus answered him, The first of all the commandements is, Heare, Israel, The Lord our God is the onely Lord. <sup>30</sup>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. <sup>31</sup>And the second is like, that is, Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these. <sup>32</sup>Then that Scribe said vnto him, Well, Master, thou hast saide the trueth, that there is one God, and that there is none but he, <sup>33</sup>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. <sup>34</sup>Then when Iesus saw that he answered discretely, he saide vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question. <sup>35</sup>And Iesus answered and said teaching in the Temple, Howe say the Scribes that Christ is the sonne of Daud? <sup>36</sup>For Daud himselfe said by ye holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footestool. <sup>37</sup>Then Daud himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly. <sup>38</sup>Moreouer he saide vnto them in his doctrine, Beware of the Scribes which loue to goe in long robes, and loue salutations in the markets, <sup>39</sup>And the chiefe seates in the Synagogues, and the first rouses at feastes, <sup>40</sup>Which deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation. <sup>41</sup>And as Iesus sate ouer against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much. <sup>42</sup>And there came a certaine poore widowe, and she threw in two mites, which make a quadrin. <sup>43</sup>Then he 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 treasure. <sup>44</sup>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.

## Chapter 13

**A**nd as he went out of the Temple, one of his disciples said vnto him, Master, see what maner stones, and what maner buildings are here. <sup>2</sup>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. <sup>3</sup>And as he sate on the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly, <sup>4</sup>Tell vs, when shall these things be? and what shalbe the signe when all these things shalbe fulfilled? <sup>5</sup>And Iesus answered them, and began to say, Take heede lest any man deceiue you. <sup>6</sup>For many shall come in my Name, saying, I am Christ, and shall deceiue many. <sup>7</sup>Furthermore when ye shall heare, of warres, and rumours of warres, be ye not troubled: for such things must needes be: but the end shall not be yet. <sup>8</sup>For nation shall rise against nation, and kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these are the beginnings of sorowes. <sup>9</sup>But take ye heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and brought before rulers and Kings for my sake, for a testimoniall vnto them. <sup>10</sup>And the Gospel must first be published among all nations. <sup>11</sup>But when they leade you, and deliuer you vp, be not carefull before hand, neither studie what ye shall say: but what is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost. <sup>12</sup>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. <sup>13</sup>And ye shall be hated of all men for my Names sake: but whosoever shall endure vnto the end, he shalbe saued.

<sup>14</sup>Moreouer, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Iudea, flee into the mountaines, <sup>15</sup>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. <sup>16</sup>And let him that is in the field, not turne backe againe to take his garment. <sup>17</sup>Then wo shalbe to the that are with child, and to them that giue sucke in those dayes. <sup>18</sup>Pray therefore that your flight be not in the winter. <sup>19</sup>For those dayes shalbe such tribulation, as was not from the beginning of ye creation which God created vnto this time, neither shalbe. <sup>20</sup>And except that the Lord had shortened those dayes, no flesh shoulde be saued: but for the elects sake, which he hath chosen, he hath shortened those dayes. <sup>21</sup>Then if any man say to you, Loe, here is Christ, or, lo, he is there, beleue it not. <sup>22</sup>For false Christes shall rise, and false prophets, and shall shewe signes and wonders, to deceiue if it were possible the very elect. <sup>23</sup>But take ye heede: beholde, I haue shewed you all things before. <sup>24</sup>Moreouer in those dayes, after that tribulation, the sunne shall waxe darke, and ye moone shall not giue her light, <sup>25</sup>And the starres of heauen shall fall: and the powers which are in heauen, shall shake. <sup>26</sup>And then shall they see the Sonne of man comming in ye cloudes, with great power and glory. <sup>27</sup>And he shall then send his Angels, and shall gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen. <sup>28</sup>Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye knowe that sommer is neere. <sup>29</sup>So in like maner, when ye see these things come to passe, knowe that the kingdom of God is neere, euen at the doores. <sup>30</sup>Verely I say vnto you, that this generation shall not passe, till all these things be done. <sup>31</sup>Heauen and earth shall passe away, but my woordes shall not passe away. <sup>32</sup>But of that day and houre knoweth no man,

no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father. <sup>33</sup>Take heede: watch, and praie: for yee knowe not when the time is. <sup>34</sup>For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authoritie to his seruants, and to euery man his woorke, and commandeth the porter to watch. <sup>35</sup>Watch ye therefore, (for ye know not whe ye master of the house will come, at eue, or at midnight, at the cocke crowing, or in the dawning,) <sup>36</sup>Least if he come suddenly, he should finde you sleeping. <sup>37</sup>And those things that I say vnto you, I say vnto all men, Watch.

## Chapter 14

**A**nd two daies 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. <sup>2</sup>But they sayde, Not in the feast day, least there be any tumult among the people. <sup>3</sup>And when hee was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a boxe of oyntment of spike-narde, very costly, and shee brake the boxe, and powred it on his head. <sup>4</sup>Therefore some disdained among themselues, and sayde, To what ende is this waste of oyntment? <sup>5</sup>For it might haue bene sold for more then three hundred pence, and bene giuen vnto the poore, and they murmured against her. <sup>6</sup>But Iesus saide, Let her alone: why trouble yee her? shee hath wrought a good worke on me. <sup>7</sup>For yee haue the poore with you alwaies, and when yee will yee may doe them good, but me yee shall not haue alwaies. <sup>8</sup>She hath done that she coulde: she came afore hand to anoynt my body to the burying. <sup>9</sup>Verely I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her. <sup>10</sup>Then Iudas Iscariot, one of the twelue, went away vnto the hie Priestes, to betray him vnto them. <sup>11</sup>And when they heard it, they were

glad, and promised that they woulde giue him monie: therefore he sought howe he might conueniently betraie him. <sup>12</sup>Nowe the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples sayde vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Passeouer? <sup>13</sup>Then hee sent forth two of his disciples, and sayde vnto them, Goe yee into the citie, and there shall a man meete you bearing a pitcher of water: follow him. <sup>14</sup>And whithersoever he goeth in, say yee to the good man of the house, The Master sayeth, Where is the lodging where I shall eate the Passeouer with my disciples? <sup>15</sup>And he wil shewe you an vpper chamber which is large, trimmed and prepared: there make it readie for vs. <sup>16</sup>So his disciples went forth, and came to the citie, and found as he had said vnto them, and made readie the Passeouer. <sup>17</sup>And at euen he came with the twelue. <sup>18</sup>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. <sup>19</sup>Then they began to be sorrowful and to say to him one by one, Is it I? And another, Is it I? <sup>20</sup>And he answered and sayde vnto them, It is one of the twelue that dippeth with mee in the platter. <sup>21</sup>Truely the Sonne of man goeth his way, as it is written of him: but woe bee to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if hee had neuer bene borne. <sup>22</sup>And as they did eate, Iesus tooke the bread, and when hee had giuen thanks, he brake it and gaue it to them, and sayde, Take, eate, this is my bodie. <sup>23</sup>Also he tooke the cuppe, and when he had giuen thanks, gaue it to them: and they all dranke of it. <sup>24</sup>And he saide vnto them, This is my blood of that newe Testament, which is shed for many. <sup>25</sup>Verely I say vnto you, I wil drinke no more of the fruit of ye vine vntill that day, that I drinke it newe in the kingdome of God. <sup>26</sup>And when they had sung a Psalme, they went out to the mount of Oliues. <sup>27</sup>Then Iesus said vnto them, Al ye shall be offended by mee this night: for it is written, I will smite the

shepherd, and the sheepe shall be scattered. <sup>28</sup>But after that I am risen, I will goe into Galile before you. <sup>29</sup>And Peter saide vnto him, Although all men should be offended at thee, yet would not I. <sup>30</sup>Then Iesus saide vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crowe twice, thou shalt denie me thrise. <sup>31</sup>But he saide more earnestly. If I shoulde die with thee, I will not denie thee: likewise also saide they all. <sup>32</sup>After, they came into a place named Gethsemane: then hee saide to his disciples, Sit yee here, till I haue praied. <sup>33</sup>And hee tooke with him Peter, and Iames, and Iohn, and hee began to be troubled, and in great heauinesse, <sup>34</sup>And saide vnto them, My soule is very heaueie, euen vnto the death: tarie here, and watch. <sup>35</sup>So he went forward a litle, and fell downe on the ground, and praied, that if it were possible, that houre might passe from him. <sup>36</sup>And he saide, Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheles not that I will, but that thou wilt, be done. <sup>37</sup>Then hee came, and founde them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watche one houre? <sup>38</sup>Watch ye, and pray, that ye enter not into temptation: the spirite in deede is ready, but the flesh is weake. <sup>39</sup>And againe hee went away, and praied, and spake the same wordes. <sup>40</sup>And he returned, and founde them a sleepe againe: for their eyes were heaueie: neither knewe they what they should answer him. <sup>41</sup>And he came the third time, and said vnto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come: beholde, the Sonne of man is deliuered into the hands of sinners. <sup>42</sup>Rise vp: let vs go: loe, he that betraieih me, is at hand. <sup>43</sup>And immediatly while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and stauies from the hie Priests, and Scribes, and Elders. <sup>44</sup>And he that betraied him, had giuen them a token, saying, Whomsoever I shall kisse, he it is: take him and leade him away safely. <sup>45</sup>And assoone as hee was come, hee went straightway to him,



and saide, Haile Master, and kissed him. <sup>46</sup>Then they laide their handes on him, and tooke him. <sup>47</sup>And one of them that stode by, drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare. <sup>48</sup>And Iesus answered and saide to them, Ye be come out as against a thiefe with swordes, and with stauces, to take me. <sup>49</sup>I was daily with you teaching in the Temple, and yee tooke me not: but this is done that the Scriptures should be fulfilled. <sup>50</sup>Then they all forsooke him, and fled. <sup>51</sup>And there followed him a certaine yong man, clothed in linnen vpon his bare bodie, and the yong men caught him. <sup>52</sup>But he left his linnen cloth, and fled from them naked. <sup>53</sup>So they led Iesus away to the hie Priest, and to him came together all the hie Priestes, and the Elders, and the Scribes. <sup>54</sup>And Peter folowed him afarre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed himselfe at the fire. <sup>55</sup>And the hie Priestes, and all the Councill sought for witnessse against Iesus, to put him to death, but found none. <sup>56</sup>For many bare false witnessse against him, but their witnessse agreed not together. <sup>57</sup>Then there arose certaine, and bare false witnessse against him, saying, <sup>58</sup>We hearde him say, I will destroy this Temple made with hands, and within three daies I will builde another, made without hands. <sup>59</sup>But their witnessse yet agreed not together. <sup>60</sup>Then the hie Priest stode vp amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnessse against thee? <sup>61</sup>But hee helde his peace, and answered nothing. Againe the hie Priest asked him, and sayde vnto him, Art thou that Christ the Sonne of the Blessed? <sup>62</sup>And Iesus said, I am he, and yee shall see the Sonne of man sitte at the right hande of the power of God, and come in the clouds of heauen. <sup>63</sup>Then the hie Priest rent his clothes, and said, What haue we any more neede of witnessses? <sup>64</sup>Ye haue heard the blasphemie: what thinke yee? And they all condemned him to be worthie of death. <sup>65</sup>And

some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophetise. And the sergeants smote him with their roddes. <sup>66</sup>And as Peter was beneath in the hal, there came one of the maides of the hie Priest. <sup>67</sup>And when shee sawe Peter warming him selfe, shee looked on him, and sayde, Thou wast also with Iesus of Nazareth. <sup>68</sup>But he denied it, saying, I knowe him not, neither wot I what thou saiest. Then he went out into the porche, and the cocke crewe. <sup>69</sup>Then a maid sawe him againe, and bega to say to them that stood by, This is one of them. <sup>70</sup>But hee denied it againe: and anon after, they that stode by, sayde againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speach is like. <sup>71</sup>And he began to curse, and sweare, saying, I knowe not this man of whom ye speake. <sup>72</sup>Then the seconde time the cocke crewe, and Peter remembred the woorde that Iesus had saide vnto him, Before the cocke crowe twice, thou shalt denie me thrise, and waying that with himselfe, he wept.

## Chapter 15

**A**nd anon in the dawning, the hie Priestes helde a Councill with the Elders, and the Scribes, and the whole Council, and bound Iesus, and led him away, and deliuered him to Pilate. <sup>2</sup>Then Pilate asked him, Art thou the King of the Iewes? And hee answered, and sayde vnto him, Thou sayest it. <sup>3</sup>And the hie Priestes accused him of many things. <sup>4</sup>Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde howe many things they witnessse against thee. <sup>5</sup>But Iesus answered no more at all, so that Pilate marueiled. <sup>6</sup>Nowe at the feast, Pilate did deliuer a prisoner vnto them, whomesoeuer they woulde desire. <sup>7</sup>Then there was one named Barabbas, which was bounde with his fellowes, that had made insurrection, who in the insurrection had committed murder. <sup>8</sup>And the people cried aloud, and began to desire that he woulde doe as he had euer done vnto them. <sup>9</sup>Then Pilate answered

them, and said, Will ye that I let loose vnto you the King of ye Iewes? <sup>10</sup>For he knewe that the hie Priestes had deliuered him of enuie. <sup>11</sup>But the high Priestes had moued the people to desire that he would rather deliuer Barabbas vnto them. <sup>12</sup>And Pilate answered, and said againe vnto them, What will ye then that I doe with him, whom ye call the King of the Iewes? <sup>13</sup>And they cried againe, Crucifie him. <sup>14</sup>Then Pilate said vnto them, But what euill hath he done? And they cryed the more feruently, Crucifie him. <sup>15</sup>So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus, when he had scourged him, that he might be crucified. <sup>16</sup>Then the souldiers led him away into the hall, which is the common hall, and called together the whole band, <sup>17</sup>And clad him with purple, and platted a crowne of thornes, and put it about his head, <sup>18</sup>And began to salute him, saying, Haile, King of the Iewes. <sup>19</sup>And they smote him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence. <sup>20</sup>And whe they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. <sup>21</sup>And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. <sup>22</sup>And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles. <sup>23</sup>And they gaue him to drinke wine mingled with myrrhe: but he receiued it not. <sup>24</sup>And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue. <sup>25</sup>And it was the third houre, when they crucified him. <sup>26</sup>And ye title of his cause was written aboue, **THAT KING OF THE JEWES.** <sup>27</sup>They crucified also with him two theeues, the one on ye right hand, and the other on his left. <sup>28</sup>Thus the Scripture was fulfilled, which sayth, And he was counted among the wicked. <sup>29</sup>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, <sup>30</sup>Saue thy selfe, and come downe from the crosse. <sup>31</sup>Likewise also euen the hie Priests mocking, said among themselues with the Scribes, He saued other men, himselve he cannot saue. <sup>32</sup>Let Christ the King of Israel nowe come downe from the crosse, that we may see, and beleue. They also that were crucified with him, reuiled him. <sup>33</sup>Nowe when the sixth houre was come, darkenesse arose ouer all the land vntill the ninth houre. <sup>34</sup>And at the ninth houre Iesus cryed with a loude voyce, saying, Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me? <sup>35</sup>And some of them that stooode by, when they heard it, said, Behold, he calleth Elias. <sup>36</sup>And one ranne, and filled a spondge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe. <sup>37</sup>And Iesus cryed with a loude voyce, and gaue vp the ghost. <sup>38</sup>And the vaile of the Temple was rent in twaine, from the toppe to the bottome. <sup>39</sup>Nowe when the Centurion, which stooode ouer against him, sawe that he thus crying gaue vp the ghost, he saide, Truely this man was the Sonne of God. <sup>40</sup>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, <sup>41</sup>Which also when he was in Galile, folowed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem. <sup>42</sup>And nowe when the night was come (because it was the day of the preparation that is before the Sabbath) <sup>43</sup>Ioseph of Arimathea, an honorable counsellour, which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and asked the body of Iesus. <sup>44</sup>And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. <sup>45</sup>And when he knewe the trueth of the Centurion, he gaue the body to Ioseph: <sup>46</sup>Who bought a linnen cloth, and tooke

him downe, and wrapped him in the linnen cloth, and laide him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre: <sup>47</sup>And Marie Magdalene, and Marie Ioses mother, behelde where he should be layed.

## Chapter 16

**A**nd when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, bought sweete oyntments, that they might come, and anoynt him. <sup>2</sup>Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was nowe risen. <sup>3</sup>And they saide one to another, Who shall rolle vs away the stone from the doore of the sepulchre? <sup>4</sup>And when they looked, they saw that the stone was rolled away (for it was a very great one) <sup>5</sup>So they went into the sepulchre, and saw a yong man sitting at the right side, clothed in a long white robe: and they were sore troubled. <sup>6</sup>But he said 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. <sup>7</sup>But goe your way, and tell his disciples, and Peter, that he will goe before you into Galile: there shall ye see him, as he said vnto you. <sup>8</sup>And they went out quickly, and fled from the sepulchre: for they trembled, and were amased: neither said they any thing to any man: for they were afraide. <sup>9</sup>And when Iesus was risen againe, early the first day of the weeke, he appeared first to Marie Magdalene, out of whom he had cast seuen deuils: <sup>10</sup>And shee went and tolde them that had bene with him, which mourned and wept. <sup>11</sup>And when they heard that he was aliue, and had appeared to her, they beleueed it not. <sup>12</sup>After that, he appeared vnto two of them in an other forme, as they walked and went into the country. <sup>13</sup>And they went, and told it to the remnant, neither beleueed they them. <sup>14</sup>Finally, he appeared vnto the eleuen as they sate together, and reproched them for their vnbeliefe and

hardnesse of heart, because they beleueed not them which had seene him, being risen vp againe. <sup>15</sup>And he saide vnto them, Goe ye into all the worlde, and preach the Gospel to euery creature. <sup>16</sup>He that shall beleuee and be baptized, shalbe saued: but he that will not beleuee, shalbe damned. <sup>17</sup>And these tokens shall folowe them that beleuee, In my Name they shall cast out deuils, and shall speake with newe tongues, <sup>18</sup>And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: they shall lay their handes on the sicke, and they shall recouer. <sup>19</sup>So after ye Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God. <sup>20</sup>And they went foorth, and preached euery where. And the Lord wrought with them, and confirmed the worde with signes that folowed. Amen.



# Luke

## Chapter 1

**F**orasmuch as many haue taken in hand to set forth the storie of those things, whereof we are fully persuaded, <sup>2</sup>As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of ye word, <sup>3</sup>It seemed good also to me (most noble Theophilus) assoone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point, <sup>4</sup>That thou mightest acknowledge the certaintie of those things, whereof thou hast bene instructed. <sup>5</sup>In the time of Herod King of Iudea, there was a certaine Priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabet. <sup>6</sup>Both were iust before God, and walked in all the commandements and ordinances of the Lord, without reproofe. <sup>7</sup>And they had no childe, because that Elisabet was barren: and both were well stricken in age. <sup>8</sup>And it came to passe, as he executed the Priestes office before God, as his course came in order, <sup>9</sup>According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord. <sup>10</sup>And the whole multitude of the people were without in prayer, while the incense was burning. <sup>11</sup>Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense. <sup>12</sup>And when Zacharias sawe him, he was troubled, and feare fell vpon him. <sup>13</sup>But the Angel saide vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wise Elisabet shall beare thee a sonne, and thou shalt call his name Iohn. <sup>14</sup>And thou shalt haue ioy and gladnes, and many shall reioyce at his birth. <sup>15</sup>For he shalbe great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and he shalbe filled with the holy Ghost, euen from his mothers wombe. <sup>16</sup>And many of the children of Israel shall he turne to their Lord God. <sup>17</sup>For he shall goe before him in the spirite and power of Elias, to turne the

hearts of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord. <sup>18</sup>Then Zacharias said vnto ye Angel, Whereby shall I knowe this? for I am an olde man, and my wife is of a great age. <sup>19</sup>And the Angell answered, and sayde vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings. <sup>20</sup>And beholde, thou shalt be domme, and not be able to speake, vntill the day that these things be done, because thou beleueedst not my words, which shalbe fulfilled in their season. <sup>21</sup>Now the people waited for Zacharias, and marueiled that he taried so long in the Temple. <sup>22</sup>And when hee came out, hee coulde not speake vnto them: then they perceiued that hee had seene a vision in the Temple: For he made signes vnto them, and remained domme. <sup>23</sup>And it came to passe, when the daies of his office were fulfilled, that he departed to his owne house. <sup>24</sup>And after those daies, his wife Elisabet conceived, and hid her selfe fiue moneths, saying, <sup>25</sup>Thus hath the Lord dealt with me, in the daies wherein he looked on me, to take from me my rebuke among men. <sup>26</sup>And in the sixth moneth, the Angell Gabriel was sent from God vnto a citie of Galile, named Nazareth, <sup>27</sup>To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie. <sup>28</sup>And the Angel went in vnto her, and said, Haile thou that art freely beloued: the Lord is with thee: blessed art thou among women. <sup>29</sup>And when she saw him, she was troubled at his saying, and thought what maner of salutation that should be. <sup>30</sup>Then the Angel saide vnto her, Feare not, Marie: for thou hast found fauour with God. <sup>31</sup>For loe, thou shalt conceive in thy wobe, and beare a sonne, and shalt call his name Iesus. <sup>32</sup>He shall be great, and shall be called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid. <sup>33</sup>And hee shall reigne ouer the house of Iacob for euer, and of

his kingdome shall bee none ende. <sup>34</sup>Then sayde Marie vnto the Angel, How shall this be, seeing I knowe not man? <sup>35</sup>And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadowe thee: therefore also that holy thing which shall bee borne of thee, shall be called the Sonne of God. <sup>36</sup>And behold, thy cousin Elisabet, she hath also conceived a sonne in her olde age: and this is her sixt moneth, which was called barren. <sup>37</sup>For with God shall nothing be vnpossible. <sup>38</sup>Then Marie said, Behold the seruant of the Lord: be it vnto me according to thy woorde. So the Angel departed from her. <sup>39</sup>And Marie arose in those daies, and went into ye hil countrey with hast to a citie of Iuda, <sup>40</sup>And entred into the house of Zacharias, and saluted Elisabet. <sup>41</sup>And it came to passe, as Elisabet heard the salutation of Marie, the babe sprang in her bellie, and Elisabet was filled with the holy Ghost. <sup>42</sup>And she cried with a loud voice, and saide, Blessed art thou among women, because the fruit of thy wombe is blessed. <sup>43</sup>And whence commeth this to mee, that the mother of my Lord should come to me? <sup>44</sup>For loe, assoone as the voice of thy salutation sounded in mine eares, the babe sprang in my bellie for ioye, <sup>45</sup>And blessed is shee that beleueed: for those things shall be performed, which were tolde her from the Lord. <sup>46</sup>Then Marie sayde, My soule magnifieth the Lord, <sup>47</sup>And my spirite reioyceth in God my Sauour. <sup>48</sup>For hee hath looked on the poore degree of his seruaut: for beholde, from henceforth shall all ages call me blessed, <sup>49</sup>Because hee that is mightie, hath done for me great things, and holy is his Name. <sup>50</sup>And his mercie is from generation to generation on them that feare him. <sup>51</sup>Hee hath shewed strength with his arme: hee hath scattered the proude in the imagination of their hearts. <sup>52</sup>Hee hath put downe the mighty from their seates, and exalted them of lowe degree. <sup>53</sup>Hee hath filled the hungrie with good things, and sent away the rich emptie. <sup>54</sup>Hee hath vpholden

Israel his seruaut to be mindefull of his mercie <sup>55</sup>(As hee hath spoken to our fathers, to wit, to Abraham, and his seede) for euer. <sup>56</sup>And Marie abode with her about three moneths: after, shee returned to her owne house. <sup>57</sup>Nowe Elisabets time was fulfilled, that shee should be deliuered, and shee brought forth a sonne. <sup>58</sup>And her neighbours, and cousins heard tell howe the Lord had shewed his great mercie vpon her, and they reioyced with her. <sup>59</sup>And it was so that on the eight day they came to circumcise the babe, and called him Zacharias after the name of his father. <sup>60</sup>But his mother answered, and saide, Not so, but he shalbe called Iohn. <sup>61</sup>And they saide vnto her, There is none of thy kindred, that is named with this name. <sup>62</sup>Then they made signes to his father, howe he would haue him called. <sup>63</sup>So hee asked for writing tables, and wrote, saying, His name is Iohn, and they marueiled all. <sup>64</sup>And his mouth was opened immediately, and his tongue, and he spake and praised God. <sup>65</sup>Then feare came on all them that dwelt neere vnto them, and all these woordes were noised abroad throughout all the hill countrey of Iudea. <sup>66</sup>And al they that heard them, laid them vp in their hearts, saying, What maner childe shall this be! and the hand of the Lord was with him. <sup>67</sup>Then his father Zacharias was filled with the holy Ghost, and prophesied, saying, <sup>68</sup>Blessed be the Lord God of Israel, because he hath visited and redeemed his people, <sup>69</sup>And hath raised vp the horne of saluation vnto vs, in the house of his seruaut Daud, <sup>70</sup>As he spake by ye mouth of his holy Prophets, which were since the world began, saying, <sup>71</sup>That he would sende vs deliuerance from our enemies, and from the hands of all that hate vs, <sup>72</sup>That he might shewe mercie towards our fathers, and remember his holy couenant, <sup>73</sup>And the othe which he sware to our father Abraham. <sup>74</sup>Which was, that he would graunt vnto vs, that we being deliuered out of the handes of our enemies, should serue him without feare, <sup>75</sup>All the daies of our life, in holinesse and

righteousnesse before him. <sup>76</sup>And thou, babe, shalt be called the Prophet of the most High: for thou shalt goe before the face of the Lord, to prepare his waies, <sup>77</sup>And to giue knowledge of saluation vnto his people, by the remission of their sinnes, <sup>78</sup>Through ye tender mercy of our God, wherby the day spring from an hie hath visited vs, <sup>79</sup>To giue light to them that sit in darknes, and in the shadow of death, and to guide our feete into the way of peace. <sup>80</sup>And the childe grewe, and waxed strong in spirit, and was in the wilderness, til the day came that he should shewe him selfe vnto Israel.

## Chapter 2

**A**nd it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the world should be taxed. <sup>2</sup>(This first taxing was made when Cyrenius was gouernour of Syria.) <sup>3</sup>Therefore went all to be taxed, euery man to his owne Citie. <sup>4</sup>And Ioseph also went vp from Galile out of a citie called Nazareth, into Iudea, vnto the citie of Dauid, which is called Beth-leem (because he was of the house and linage of Dauid.) <sup>5</sup>To bee taxed with Marie that was giuen him to wife, which was with childe. <sup>6</sup>And so it was, that while they were there, the daies were accomplished that shee shoulde be deliuered, <sup>7</sup>And she brought forth her first begotten sonne, and wrapped him in swadling clothes, and laide him in a cratch, because there was no roome for them in the ynne. <sup>8</sup>And there were in the same countrey shepherds, abiding in the field, and keeping watch by night ouer their flocke. <sup>9</sup>And loe, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were sore afraide. <sup>10</sup>Then the Angel saide vnto them, Be not afraid: for behold, I bring you glad tidings of great ioy, that shalbe to all the people, <sup>11</sup>That is, that vnto you is borne this day in the citie of Dauid, a Sauour, which is Christ the Lord. <sup>12</sup>And this shalbe a signe to you, Yee shall finde the babe swadled, and laid in a cratch. <sup>13</sup>And

straightway there was with the Angel a multitude of heauenly souldiers, praising God, and saying, <sup>14</sup>Glory be to God in the high heauens, and peace in earth, and towards men good will. <sup>15</sup>And it came to passe whe the Angels were gone away from them into heauen, that the shepherds sayde 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. <sup>16</sup>So they came with haste, and founde both Marie and Ioseph, and the babe laid in the cratch. <sup>17</sup>And when they had seene it, they published abroad the thing, that was tolde them of that childe. <sup>18</sup>And all that heard it, wondred at ye things which were tolde them of the shepherds. <sup>19</sup>But Mary kept all those sayings, and pondred them in her heart. <sup>20</sup>And the shepherdes returned glorifying and praising God, for all that they had heard and seene as it was spoken vnto them. <sup>21</sup>And when the eight daies were accomplished, that they shoulde circumcise the childe, his name was then called Iesus, which was named of the Angell, before he was conceiued in the wombe. <sup>22</sup>And when the daies of her purification after the Lawe of Moses were accomplished, they brought him to Hierusalem, to present him to the Lord, <sup>23</sup>(As it is written in the Lawe of the Lord, Euery man childe that first openeth ye wombe, shalbe called holy to the Lord) <sup>24</sup>And to giue an oblation, as it is commanded in the Lawe of the Lord, a paire of turtle doues, or two yong pigeons. <sup>25</sup>And behold, 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 holy Ghost was vpon him. <sup>26</sup>And it was declared to him from God by the holy Ghost, that he shoulde not see death, before he had seene that Anointed of the Lord. <sup>27</sup>And he came by the motion of the spirit into the Temple, and when the parents brought in the babe Iesus, to do for him after the custome of the Lawe, <sup>28</sup>Then hee tooke him in his armes, and praised God, and said, <sup>29</sup>Lord, nowe letttest

thou thy seruauant depart in peace, according to thy woorde, <sup>30</sup>For mine eyes haue seene thy saluation, <sup>31</sup>Which thou hast prepared before the face of all people, <sup>32</sup>A light to be reueiled to the Gentiles, and the glory of thy people Israel. <sup>33</sup>And Ioseph and his mother marueiled at those things, which were spoken touching him. <sup>34</sup>And Simeon blessed them, and saide vnto Mary his mother, Beholde, this childe is appointed for the fall and rising againe of many in Israel, and for a signe which shalbe spoken against, <sup>35</sup>(Yea and a sworde shall pearce through thy soule) that the thoughts of many heartes may be opened. <sup>36</sup>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 virginitie: <sup>37</sup>And she was widowe about foure score and foure yeeres, and went not out of the Temple, but serued God with fastings and prayers, night and day. <sup>38</sup>She then coming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem. <sup>39</sup>And when they had performed all thinges according to the lawe of the Lord, they returned into Galile to their owne citie Nazareth. <sup>40</sup>And the childe grewe, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him. <sup>41</sup>Nowe his parents went to Hierusalem euery yeere, at the feast of the Passeouer. <sup>42</sup>And when hee was twelue yeere olde, and they were come vp to Hierusalem, after the custome of the feast, <sup>43</sup>And had finished the dayes thereof, as they returned, the childe Iesus remained in Hierusalem, and Ioseph knew not, nor his mother, <sup>44</sup>But they supposing, that he had bene in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance. <sup>45</sup>And when they found him not, they turned backe to Hierusalem, and sought him. <sup>46</sup>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: <sup>47</sup>And all that heard him, were astonied at his vnderstanding and answers. <sup>48</sup>So when they sawe him, they were amased, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with very heaueie hearts. <sup>49</sup>Then said he vnto them, Howe is it that ye sought me? knewe ye not that I must goe about my Fathers busines? <sup>50</sup>But they vnderstoode not the word that he spake to them. <sup>51</sup>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. <sup>52</sup>And Iesus increased in wisdom, and stature, and in fauour with God and men.

### Chapter 3

**N**owe in the fifteenth yeere of the reigne of Tiberius Caesar, 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, <sup>2</sup>(When Annas and Caiaphas were the hie Priestes) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernes. <sup>3</sup>And hee came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes, <sup>4</sup>As it is written in the booke of the sayings of Esaia the Prophet, which saith, The voyce of him that crieth in the wildernes is, Prepare ye the way of the Lord: make his paths straight. <sup>5</sup>Euery valley shalbe filled, and euery mountaine and hill shall be brought lowe, and crooked things shalbe made straight, and the rough wayes shalbe made smoothe. <sup>6</sup>And all flesh shall see the saluation of God. <sup>7</sup>Then said 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? <sup>8</sup>Bring foorth therefore fruites worthy amendment 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.



<sup>9</sup>Nowe also is the axe layed vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, shalbe hewen downe, and cast into the fire. <sup>10</sup>Then the people asked him, saying, What shall we doe then? <sup>11</sup>And he answered, and said vnto them, He that hath two coates, let him part with him that hath none: and hee that hath meate, let him doe likewise. <sup>12</sup>Then came there Publicanes also to bee baptized, and saide vnto him, Master, what shall we doe? <sup>13</sup>And hee saide vnto them, Require no more then that which is appointed vnto you. <sup>14</sup>The souldiers likewise demaunded of him, saying, And what shall we doe? And he saide vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages. <sup>15</sup>As the people waited, and all men mused in their heartes of Iohn, if he were not that Christ, <sup>16</sup>Iohn answered, and saide to them all, In deede I baptize you with water, but one stronger then I, commeth, whose shoes latchet I am not worthy to vnloose: hee will baptize you with the holy Ghost, and with fire. <sup>17</sup>Whose fanne is in his hande, 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 shalbe quenched. <sup>18</sup>Thus then exhorting with many other things, he preached vnto the people. <sup>19</sup>But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done, <sup>20</sup>He added yet this about all, that he shut vp Iohn in prison. <sup>21</sup>Nowe it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened: <sup>22</sup>And the holy Ghost came downe in a bodily shape like a doue, vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased. <sup>23</sup>And Iesus himselfe began to bee about thirtie yeere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli, <sup>24</sup>The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph, <sup>25</sup>The

sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge, <sup>26</sup>The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda, <sup>27</sup>The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri, <sup>28</sup>The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er, <sup>29</sup>The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the son of Leui, <sup>30</sup>The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim, <sup>31</sup>The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid, <sup>32</sup>The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson, <sup>33</sup>The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda, <sup>34</sup>The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor, <sup>35</sup>The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala, <sup>36</sup>The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech, <sup>37</sup>The sonne of Mathusala, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Cainan, <sup>38</sup>The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

## Chapter 4

**A**nd Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wildernes, <sup>2</sup>And was there fourtie dayes tempted of the deuil, and in those dayes he did eate nothing: but when they were ended, he afterward was hungry. <sup>3</sup>Then the deuil saide vnto him, If thou be the Sonne of God, commaund this stone that it be made bread. <sup>4</sup>But Iesus answered him, saying, It is written, That man shall not liue by bread only, but by euery

word of God. <sup>5</sup>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. <sup>6</sup>And the deuill saide vnto him, All this power will I giue thee, and the glory of those kingdomes: for that is deliuered to mee: and to whomsoeuer I will, I giue it. <sup>7</sup>If thou therefore wilt worship mee, they shalbe all thine. <sup>8</sup>But Iesus answered him, and saide, Hence from mee, Satan: for it is written, Thou shalt worship the Lord thy God, and him alone thou shalt serue. <sup>9</sup>Then hee brought him to Hierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence, <sup>10</sup>For it is written, That hee will giue his Angels charge ouer thee to keepe thee: <sup>11</sup>And with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone. <sup>12</sup>And Iesus answered, and said vnto him, It is said, Thou shalt not tempt the Lord thy God. <sup>13</sup>And when the deuill had ended all the tentation, he departed from him for a litle season. <sup>14</sup>And Iesus returned by the power of the spirite into Galile: and there went a fame of him throughout all the region round about. <sup>15</sup>For he taught in their Synagogues, and was honoured of all men. <sup>16</sup>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 stode vp to reade. <sup>17</sup>And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had opened the booke, hee founde the place, where it was written, <sup>18</sup>The Spirit of the Lord is vpon mee, because he hath anoynted me, that I should preach the Gospel 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: <sup>19</sup>And that I should preache the acceptable yeere of the Lord. <sup>20</sup>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. <sup>21</sup>Then he began to say vnto them, This day is the Scripture fulfilled in your eares. <sup>22</sup>And all bare him witnes, and wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne? <sup>23</sup>Then he said vnto them, Ye will surely say vnto mee this prouerbe, Physician, heale thy selfe: what-soeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey. <sup>24</sup>And he saide, Verely I say vnto you, No Prophet is accepted in his owne countrey. <sup>25</sup>But I tell you of a trueth, many widowes were in Israel in the dayes of Elias, when heauen was shut three yeres and sixe moneths, when great famine was throughout all the land: <sup>26</sup>But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a certaine widowe. <sup>27</sup>Also many lepers were in Israel, in the time of Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian. <sup>28</sup>Then all that were in the Synagogue, when they heard it, were filled with wrath, <sup>29</sup>And rose vp, and thrust him out of the citie, and led him vnto the edge of the hil, whereon their citie was built, to cast him downe headlong. <sup>30</sup>But he passed through the middes of them, and went his way, <sup>31</sup>And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes. <sup>32</sup>And they were astonied at his doctrine: for his worde was with authoritie. <sup>33</sup>And in the Synagogue there was a man which had a spirit of an vnclane deuill, which cryed with a loude voyce, <sup>34</sup>Saying, Oh, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, euen the holy one of God. <sup>35</sup>And Iesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him nothing at all. <sup>36</sup>So feare came on them all, and they spake among themselues, saying, What thing is this: for with authoritie and power he commaundeth the foule spirits, and they come out? <sup>37</sup>And ye fame of him spred abroad throughout all the

places of the countrey round about. <sup>38</sup>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. <sup>39</sup>Then he stooode ouer her, and rebuked the feuer, and it left her, and immediatly she arose, and ministred vnto them. <sup>40</sup>Now at the sunne setting, all they that had sicke folkes of diuers diseases, brought them vnto him, and he layd his hands on euery one of them, and healed them. <sup>41</sup>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 knewe him to be that Christ. <sup>42</sup>And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them. <sup>43</sup>But he sayd vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent. <sup>44</sup>And hee preached in the Synagogues of Galile.

## Chapter 5

**T**hen it came to passe, as the people preassed vpon him to heare the word of God, that he stooode by the lake of Gennesaret, <sup>2</sup>And sawe two shippes stand by the lakes side, but the fishermen were gone out of them, and were washing their nettes. <sup>3</sup>And he entred into one of the ships, which was Simons, and required him that he would thrust off a litle from the land: and he sate downe, and taught the people out of the ship. <sup>4</sup>Now when he had left speaking, he sayd vnto Simon, Lanch out into the deepe, and let downe your nettes to make a draught. <sup>5</sup>Then Simon answered, and sayd vnto him, Master, we haue trauailed sore all night, and haue taken nothing: neuertheless at thy worde I will let downe the net. <sup>6</sup>And when they had so done, they enclosed a great multitude of fishes, so that their net brake. <sup>7</sup>And they beckened to their partneres, which were in the other ship, that they shoulde come and helpe them, who came then, and

filled both the ships, that they did sinke. <sup>8</sup>Now when Simon Peter saw it, he fel down at Iesus knees, saying, Lord, go from me: for I am a sinfull man. <sup>9</sup>For he was vtterly astonied, and all that were with him, for the draught of fishes which they tooke. <sup>10</sup>And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayde vnto Simon, Feare not: from henceforth thou shalt catch men. <sup>11</sup>And when they had brought the ships to land, they forsooke all, and followed him. <sup>12</sup>Nowe it came to passe, as he was in a certaine citie, beholde, there was a man full of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane. <sup>13</sup>So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him. <sup>14</sup>And he commanded him that hee should tell it no man: but Go, sayth he, and shew thy selfe to the Priest, and offer for thy clensing, as Moses hath commanded, for a witnes vnto them. <sup>15</sup>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. <sup>16</sup>But he kept himselfe apart in the wildernes, and prayed. <sup>17</sup>And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Law sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord was in him to heale them. <sup>18</sup>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. <sup>19</sup>And when they could not finde 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 middes before Iesus. <sup>20</sup>And when he sawe their faith, he sayd vnto him, Man, thy sinnes are forgiuen thee. <sup>21</sup>Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God

onely? <sup>22</sup>But when Iesus perceiued their reasoning, he answered, and sayd vnto them, What reason ye in your hearts? <sup>23</sup>Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke? <sup>24</sup>But that ye may know that that Sonne of man hath authoritie to forgiue sinnes in earth, (he sayd vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe to thine house. <sup>25</sup>And immediatly he rose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praysing God. <sup>26</sup>And they were all amased, and prayed God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day. <sup>27</sup>And after that, he went forth and sawe a Publicane named Leui, sitting at the receite of custome, and sayd vnto him, Follow me. <sup>28</sup>And he left all, rose vp, and folowed him. <sup>29</sup>Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them. <sup>30</sup>But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners? <sup>31</sup>Then Iesus answered, and sayd vnto them, They that are whole, neede not the Physician, but they that are sicke. <sup>32</sup>I came not to call the righteous, but sinners to repentance. <sup>33</sup>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? <sup>34</sup>And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them? <sup>35</sup>But the dayes will come, euen when the bridegrome shalbe taken away from them: then shall they fast in those dayes. <sup>36</sup>Againe he 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. <sup>37</sup>Also no man powreth newe wine into olde vessels: for then ye new wine wil breake the vessels, and it will runne out, and the vessels will perish: <sup>38</sup>But newe wine

must be powred into newe vessels: so both are preserved. <sup>39</sup>Also no man that drinketh olde wine, straightway desireth newe: for he sayth, The olde is more profitable.

## Chapter 6

**A**nd it came to passe on a second solemne Sabbath, that hee went through the corne fieldes, and his disciples plucked the eares of corne, and did eate, and rub them in their hands. <sup>2</sup>And certaine of the Pharises sayde vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes? <sup>3</sup>Then Iesus answered them, and said, Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him, <sup>4</sup>Howe he 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? <sup>5</sup>And he sayd vnto them, The Sonne of man is Lord also of the Sabbath day. <sup>6</sup>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. <sup>7</sup>And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him. <sup>8</sup>But he knew their thoughts, and sayd to the man which had the withered hand, Arise, and stand vp in the middes. And hee arose, and stode vp. <sup>9</sup>Then sayd Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill? to saue life, or to destroy? <sup>10</sup>And he behelde them all in compasse, and sayd vnto the man, Stretch forth thine hand. And he did so, and his hand was restored againe, as whole as the other. <sup>11</sup>Then they were filled full of madnes, and communed one with another, what they might doe to Iesus. <sup>12</sup>And it came to passe in those dayes, that he went into a mountaine to praye, and spent the night in prayer to God. <sup>13</sup>And when it was day, he called his disciples, and of them he chose twelue which also he called Apostles. <sup>14</sup>(Simon

whome he named also Peter, and Andrew his brother, Iames and Iohn, Philippe and Bartlemewe: <sup>15</sup>Matthewe and Thomas: Iames the sonne of Alpheus, and Simon called Zelous, <sup>16</sup>Iudas Iames brother, and Iudas Iscariot, which also was the traitour.) <sup>17</sup>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 sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases: <sup>18</sup>And they that were vexed with foule spirits, and they were healed. <sup>19</sup>And the whole multitude sought to touch him: for there went vertue out of him, and healed them all. <sup>20</sup>And hee lifted vp his eyes vpon his disciples, and sayd, Blessed be ye poore: for yours is the kingdome of God. <sup>21</sup>Blessed are ye that hunger now: for ye shalbe satisfied: blessed are ye that weepe now: for ye shall laugh. <sup>22</sup>Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake. <sup>23</sup>Reioyce ye in that day, and be glad: for beholde, your reward is great in heauen: for after this maner their fathers did to the Prophets. <sup>24</sup>But wo be to you that are rich: for ye haue receiued your consolation. <sup>25</sup>Wo be to you that are full: for ye shall hunger. Wo be to you that now laugh: for ye shall wayle and weepe. <sup>26</sup>Wo be to you when all men speake well of you: for so did their fathers to the false prophets. <sup>27</sup>But I say vnto you which heare, Loue your enemies: doe well to them which hate you. <sup>28</sup>Blesse them that curse you, and pray for them which hurt you. <sup>29</sup>And vnto him that smiteth thee on ye one cheeke, offer also the other: and him that taketh away thy cloke, forbid not to take thy coate also. <sup>30</sup>Giue to euery man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe. <sup>31</sup>And as ye would that men should doe to you, so doe ye to them likewise. <sup>32</sup>For if yee loue them which loue you, what thanke shall ye haue? for euen

the sinners loue those that loue them. <sup>33</sup>And if ye do good for them which do good for you, what thanke shall ye haue? for euen the sinners doe the same. <sup>34</sup>And if ye lend to them of whom ye hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like. <sup>35</sup>Wherefore loue ye your enemies, and doe good, and lend, looking for nothing againe, and your rewarde shalbe great, and ye shalbe the children of the most High: for he is kinde vnto the vnkinde, and to the euill. <sup>36</sup>Be ye therefore mercifull, as your Father also is mercifull. <sup>37</sup>Iudge not, and ye shall not be iudged: condemne not, and ye shall not bee condemned: forgiue, and ye shalbe forgiven. <sup>38</sup>Giue, and it shalbe giuen vnto you: a good measure, 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. <sup>39</sup>And he spake a parable vnto them, Can the blinde leade the blinde? shall they not both fall into the ditch? <sup>40</sup>The disciple is not aboue his master: but whosoeuer will be a perfect disciple, shall bee as his master. <sup>41</sup>And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye? <sup>42</sup>Either howe canst thou say to thy brother, Brother, let me 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. <sup>43</sup>For it is not a good tree that bringeth forth euill fruite: neither an euill tree, that bringeth forth good fruite. <sup>44</sup>For euery tree is knowne by his owne fruite: for neither of thornes gather men figges, nor of bushes gather they grapes. <sup>45</sup>A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh. <sup>46</sup>But why call ye me Lord, Lord, and do not the things that I speake? <sup>47</sup>Whosoeuer

commeth to mee, and heareth my wordes, and doeth the same, I will shewe you to whome he is like: <sup>48</sup>He is like a man which built an house, and digged deepe, and layde the fundation on a rocke: and when the waters arose, the flood beat vpon that house, and coulede not shake it: for it was grounded vpon a rocke. <sup>49</sup>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.

## Chapter 7

**W**hen hee had ended all his sayings in the audience of the people, he entred into Capernaum. <sup>2</sup>And a certaine Ceturions seruant was sicke and readie to die, which was deare vnto him. <sup>3</sup>And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant. <sup>4</sup>So they came to Iesus, and besought him instantly, saying that hee was worthy that hee should doe this for him: <sup>5</sup>For he loueth, said they, our nation, and he hath built vs a Synagogue. <sup>6</sup>Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friendes to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofo: <sup>7</sup>Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shalbe whole: <sup>8</sup>For I likewise am a man set vnder authoritie, and haue vnder mee souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and hee cometh: and to my seruant, Doe this, and he doeth it. <sup>9</sup>When Iesus heard these things, he marueiled at him, and turned him, and said to the people, that followed him, I say vnto you, I haue not found so great faith, no not in Israel. <sup>10</sup>And when they that were sent, turned backe to the house, they founde the seruant that was sicke, whole. <sup>11</sup>And it came to passe the day after, that he went into a citie called Nain, and

many of his disciples went with him, and a great multitude. <sup>12</sup>Nowe 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 widowe, and much people of the citie was with her. <sup>13</sup>And when the Lord sawe her, he had compassion on her, and said vnto her, Weepe not. <sup>14</sup>And he went and touched the coffin (and they that bare him, stooode still) and he said, Yong man, I say vnto thee, Arise. <sup>15</sup>And he that was dead, sate vp, and began to speake, and he deliuered him to his mother. <sup>16</sup>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. <sup>17</sup>And this rumour of him went forth throughout all Iudea, and throughout all the region round about. <sup>18</sup>And the disciples of Iohn shewed him of all these things. <sup>19</sup>So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou hee that should come, or shall we waite for another? <sup>20</sup>And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or shall we waite for another? <sup>21</sup>And at that time, he cured many of their sicknesses, and plagues, and of euill spirites, and vnto many blinde men he gaue sight freely. <sup>22</sup>And Iesus answered, and saide vnto them, Goe your wayes and shewe Iohn, what things ye haue seene and heard: that the blinde see, the halt goe, the lepers are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospel. <sup>23</sup>And blessed is hee, that shall not be offended in me. <sup>24</sup>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 winde? <sup>25</sup>But what went ye out to see? A man clothed in soft rayment? beholde, they which are gorgeously appparelled, and liue delicately, are in Kings courtes. <sup>26</sup>But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet. <sup>27</sup>This is

he of whom it is written, Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. <sup>28</sup>For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuerthelesse, hee that is the least in the kingdome of God, is greater then he. <sup>29</sup>Then all the people that heard, and the Publicanes iustified God, being baptized with the baptisme of Iohn. <sup>30</sup>But the Pharises and the expounders of the Law despised the counsell of God against themselves, and were not baptized of him. <sup>31</sup>And the Lord saide, Whereunto shall I liken the men of this generation? and what thing are they like vnto? <sup>32</sup>They are like vnto litle children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept. <sup>33</sup>For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuil. <sup>34</sup>The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners: <sup>35</sup>But wisdom is iustified of all her children. <sup>36</sup>And one of the Pharises desired him that hee would eate with him: and hee went into the Pharises house, and sate downe at table. <sup>37</sup>And beholde, a woman in the citie, which was a sinner, when she knewe that Iesus sate at table in the Pharises house, shee brought a boxe of oyntment. <sup>38</sup>And shee stoode at his feete behinde him weeping, and began to wash his feete with teares, and did wipe them with the heares of her head, and kissed his feete, and anoynted them with the oyntment. <sup>39</sup>Nowe when the Pharise which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee woulde surely haue knownen who, and what maner of woman this is which toucheth him: for she is a sinner. <sup>40</sup>And Iesus answered, and saide vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on. <sup>41</sup>There was a certaine lender which had two detters: the one ought fiew

hundreth pence, and the other fiftie: <sup>42</sup>When they had nothing to pay, he forgaue them both: Which of them therefore, tell mee, will loue him most? <sup>43</sup>Simon answered, and said, I suppose that he, to whom he forgaue most. And he said vnto him, Thou hast truely iudged. <sup>44</sup>Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest mee no water to my feete: but she hath washed my feete with teares, and wiped them with the heares of her head. <sup>45</sup>Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feete. <sup>46</sup>Mine head with oyle thou didest not anoint: but she hath anoynted my feete with oyntment. <sup>47</sup>Wherefore I say vnto thee, many sinnes are forgien her: for she loued much. To whom a litle is forgien, he doeth loue a litle. <sup>48</sup>And he saide vnto her, Thy sinnes are forgien thee. <sup>49</sup>And they that sate at table with him, began to say within themselves, Who is this that euen forgiueth sinnes? <sup>50</sup>And he said to the woman, Thy faith hath saued thee: goe in peace.

## Chapter 8

**A**nd it came to passe afterwarde, that hee himselfe went through euery citie and towne, preaching and publishing the kingdome of God, and the twelue were with him, <sup>2</sup>And certaine women, which were healed of euill spiritess, and infirmities, as Mary which was called Magdalene, out of whom went seuen deuils, <sup>3</sup>And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred vnto him of their substance. <sup>4</sup>Nowe when much people were gathered together, and were come vnto him out of all cities, he spake by a parable. <sup>5</sup>A sower went out to sowe his seede, and as he sowed, some fell by the wayes side, and it was troden vnder feete, and the fowles of heauen deuoured it vp. <sup>6</sup>And some fell on the stones, and when it was sprong vp, it withered away, because it lacked moystnesse. <sup>7</sup>And some fell among thornes, and the

thornes sprang vp with it, and choked it. <sup>8</sup>And some fell on good ground, and sprang vp, and bare fruite, an hundreth folde. And as hee sayd these things, he cryed, He that hath eares to heare, let him heare. <sup>9</sup>Then his disciples asked him, demaunding what parable that was. <sup>10</sup>And he sayd, Vnto you it is giuen to know the secrets of ye kingdome of God, but to other in parables, that when they see, they shoulde not see, and when they heare, they should not vnderstand. <sup>11</sup>The parable is this, The seede is the worde of God. <sup>12</sup>And they that are beside the way, are they that heare: afterward cometh the deuill, and taketh away the worde out of their hearts, least they should beleuee, and be saued. <sup>13</sup>But they that are on the stones, are they which when they haue heard, receiue ye word with ioy: but they haue no rootes: which for a while beleuee, but in the time of temptation goe away. <sup>14</sup>And that which fell among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no fruite. <sup>15</sup>But that which fell in good ground, are they which with an honest and good heart heare the worde, and keepe it, and bring forth fruite with patience. <sup>16</sup>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. <sup>17</sup>For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knowen, and come to light. <sup>18</sup>Take heede therefore how ye heare: for whosoever hath, to him shall be giuen: and whosoever hath not, from him shalbe taken euen that which it seemeth that he hath. <sup>19</sup>Then came to him his mother and his brethren, and could not come neere to him for the preasse. <sup>20</sup>And it was tolde him by certaine which said, Thy mother and thy brethren stand without, and would see thee. <sup>21</sup>But he answered, and sayd vnto them, My mother and my brethren are these which heare the worde of God, and doe it. <sup>22</sup>And it came to passe on a certaine day, that he went into a ship

with his disciples, and he sayd vnto them, Let vs goe ouer vnto the other side of the lake. And they lanced forth. <sup>23</sup>And as they sayled, he fell a sleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie. <sup>24</sup>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. <sup>25</sup>Then he sayde vnto them, Where is your fayth? and they feared, and wondered among them selues, saying, Who is this that commandeth both the windes and water, and they obey him! <sup>26</sup>So they sailed vnto the region of the Gadarenes, which is ouer against Galile. <sup>27</sup>And as he 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 abode in house, but in the graues. <sup>28</sup>And when he sawe Iesus, he cryed out and fell downe before him, and with a loude voyce sayd, What haue I to doe with thee, Iesus the Sonne of God the most High? I beseech thee torment me not. <sup>29</sup>For he commanded ye foule spirit to come out of the man: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bands, and was caried of the deuill into wildernesses.) <sup>30</sup>Then Iesus asked him, saying, What is thy name? and he sayd, Legion, because many deuils were entred into him. <sup>31</sup>And they besought him, that he would not commaund them to goe out into the deepe. <sup>32</sup>And there was there by, an hearde of many swine, feeding on an hill: and the deuils besought him, that he would suffer them to enter into them. So he suffered them. <sup>33</sup>Then went the deuils out of the man, and entred into the swine: and the hearde was caried with violence from a steepe downe place into the lake, and was choked. <sup>34</sup>When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the cuntry. <sup>35</sup>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, clothed, and in his right minde: and they were afraid. <sup>36</sup>They also which saw it, tolde them by what meanes he that was possessed with the deuill, was healed. <sup>37</sup>Then the whole multitude of the countrey about the Gadarenes, besought him that he would depart from them: for they were taken with a great feare: and he went into the ship, and returned. <sup>38</sup>Then the man, out of whome the deuils were departed, besought him that hee might be with him: but Iesus sent him away, saying, <sup>39</sup>Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached throughout all the citie, what great things Iesus had done vnto him. <sup>40</sup>And it came to passe, when Iesus was come againe, that the people receiued him: for they all waited for him. <sup>41</sup>And beholde, there came a man named Iairus, and he was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that he would come into his house. <sup>42</sup>For he had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as he went, the people thronged him. <sup>43</sup>And a woman hauing an yssue of blood, twelue yeeres long, which had spent all her substance vpon physicians, and could not be healed of any: <sup>44</sup>When she came behind him, she touched the hemme of his garment, and immediatly her yssue of blood stanchd. <sup>45</sup>Then Iesus sayd, Who is it that hath touched me? When euery man denied, Peter sayd and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me? <sup>46</sup>And Iesus sayde, Some one hath touched me: for I perceiue that vertue is gone out of me. <sup>47</sup>When the woman sawe that she 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. <sup>48</sup>And he said vnto her, Daughter, be of good comfort: thy faith hath saued thee: go in peace.) <sup>49</sup>While he yet spake,

there came one from the ruler of the Synagogues house, which sayde to him, Thy daughter is dead: disease not the Master. <sup>50</sup>When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and she shall be saued. <sup>51</sup>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. <sup>52</sup>And all wept, and sorowed for her: but he sayd, Weepe not: for she is not dead, but sleepeth. <sup>53</sup>And they laught him to scorne, knowing that she was dead. <sup>54</sup>So he thrust them all out, and tooke her by the hand, and cryed, saying, Maide, arise. <sup>55</sup>And her spirite came againe, and she rose straightway: and he comanded to giue her meate. <sup>56</sup>Then her parents were astonied: but hee commanded them that they should tell no man what was done.

## Chapter 9

**T**hen called hee his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases. <sup>2</sup>And hee sent them foorth to preach the kingdom of God, and to cure the sicke. <sup>3</sup>And he sayd to them, Take nothing to your iourney, neither stauces, nor scrip, neither bread, nor siluer, neither haue two coates apiece. <sup>4</sup>And whatsoeuer house ye enter into, there abide, and thence depart. <sup>5</sup>And howe many so euer will not receiue you, when ye goe out of that citie, shake off the very dust from your feete for a testimonie against them. <sup>6</sup>And they went out, and went through euery towne preaching the Gospel, and healing euery where. <sup>7</sup>Nowe Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was sayd of some, that Iohn was risen againe from the dead: <sup>8</sup>And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe. <sup>9</sup>Then Herod sayd, Iohn haue I beheaded: who then is this of whome I heare such things? and he desired to see him. <sup>10</sup>And when the Apostles returned,

they tolde him what great things they had done. Then he tooke them to him, and went aside into a solitarie place, neere to the citie called Bethsaida. <sup>11</sup>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. <sup>12</sup>And when the day began to weare away, the twelue came, and sayd vnto him, Sende 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 desart place. <sup>13</sup>But he sayd vnto them, Giue ye them to eate. And they sayd, We haue no more but fīue loaues and two fishes, except we should go and buy meate for all this people. <sup>14</sup>For they were about fīue thousand men. Then he sayde to his disciples, Cause them to sit downe by fifties in a company. <sup>15</sup>And they did so, and caused all to sit downe. <sup>16</sup>Then he tooke the fīue loaues, and the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people. <sup>17</sup>So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate. <sup>18</sup>And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? <sup>19</sup>They answered, and sayd, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe. <sup>20</sup>And he sayd vnto them, But whom say ye that I am? Peter answered, and sayd, That Christ of God. <sup>21</sup>And he warned and commanded them, that they should tell that to no man, <sup>22</sup>Saying, The Sonne of man must suffer many things and be reprovēd of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe. <sup>23</sup>And he sayd to them all, If any man will come after me, let him denie himselfe, and take vp his crosse dayly, and follow me. <sup>24</sup>For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it. <sup>25</sup>For what auantageth it a man, if he win the

whole worlde, and destroy himselfe, or lose himselfe? <sup>26</sup>For whosoever shall be ashamed of me, and of my wordes, 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. <sup>27</sup>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. <sup>28</sup>And it came to passe about an eyght dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray. <sup>29</sup>And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered. <sup>30</sup>And beholde, two men talked with him, which were Moses and Elias: <sup>31</sup>Which appeared in glory, and tolde of his departing, which he shoulde accomplish at Hierusalem. <sup>32</sup>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. <sup>33</sup>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. <sup>34</sup>Whiles he thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloude. <sup>35</sup>And there came a voyce out of the cloud, saying, This is that my beloued Sonne, heare him. <sup>36</sup>And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those things which they had seene. <sup>37</sup>And it came to passe on the next day, as they came downe from the mountaine, much people met him. <sup>38</sup>And beholde, a man of the companie cried out, saying, Master, I beseech thee, beholde my sonne: for he is all that I haue. <sup>39</sup>And loe, a spirit taketh him, and suddenly he crieth, and he teareth him, that he fometh, and hardly departeth from him, when he hath bruised him. <sup>40</sup>Nowe I haue besought thy disciples to cast him out, but they could not. <sup>41</sup>Then Iesus answered, and said, O generation faithlesse,

and crooked, howe long now shall I be with you, and suffer you? bring thy sonne hither. <sup>42</sup>And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vnclane spirite, and healed the childe, and deliuered him to his father. <sup>43</sup>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, <sup>44</sup>Marke these wordes diligently: for it shall come to passe, that the Sonne of man shalbe deliuered into the handes of men. <sup>45</sup>But they vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that worde. <sup>46</sup>Then there arose a disputation among them, which of them should be the greatest. <sup>47</sup>When Iesus sawe the thoughtes of their heartes, he tooke a litle childe, and set him by him, <sup>48</sup>And said vnto them, Whosoever receiueh this litle childe in my Name, receiueh me: and whosoever shall receiue me, receiueh him that sent me: for he that is least among you all, he shall be great. <sup>49</sup>And Iohn answered and saide, Master, we sawe one casting out deuils in thy Name, and we forbad him, because he followeth thee not with vs. <sup>50</sup>Then Iesus saide vnto him, Forbid ye him not: for he that is not against vs, is with vs. <sup>51</sup>And it came to passe, when the dayes were accomplished, that he should be receiued vp, he settled himselfe fully to goe to Hierusalem, <sup>52</sup>And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging. <sup>53</sup>But they woulde not receiue him, because his behauiour was, as though he would go to Hierusalem. <sup>54</sup>And when his disciples, Iames and Iohn sawe it, they saide, Lord, wilt thou that we commaund, that fire come downe from heauen, and consume them, euen as Elias did? <sup>55</sup>But Iesus turned about, and rebuked them, and said, Ye knowe not of what spirit ye are. <sup>56</sup>For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne. <sup>57</sup>And it came to passe that as

they went in the way, a certaine man said vnto him, I will follow thee, Lord, whithersoever thou goest. <sup>58</sup>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. <sup>59</sup>But he said vnto another, Followe me. And the same said, Lord, suffer me first to goe and burie my father. <sup>60</sup>And Iesus said vnto him, Let the dead burie their dead: but go thou, and preache the kingdome of God. <sup>61</sup>Then another saide, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house. <sup>62</sup>And Iesus saide vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

## Chapter 10

**A**fter these thinges, the Lord appointed other seuentie also, and sent them, two and two before him into euery citie and place, whither he himselfe should come. <sup>2</sup>And he said vnto them, The haruest is great, but the labourers are fewe: pray therefore the Lord of the haruest to sende foorth labourers into his haruest. <sup>3</sup>Goe your wayes: beholde, I send you foorth as lambes among wolues. <sup>4</sup>Beare no bagge, neither scrippe, nor shoes, and salute no man by the way. <sup>5</sup>And into whatsoever house ye enter, first say, Peace be to this house. <sup>6</sup>And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe. <sup>7</sup>And in that house tary still, eating and drinking such things as by them shall be set before you: for the labourer is worthy of his wages. Goe not from house to house. <sup>8</sup>But into whatsoever citie ye shall enter, if they receiue you, eate such things as are set before you, <sup>9</sup>And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you. <sup>10</sup>But into whatsoever citie ye shall enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say, <sup>11</sup>Euen the very dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding knowe this, that the kingdome

of God was come neere vnto you. <sup>12</sup>For I say to you, that it shall be easier in that day for them of Sodom, then for that citie. <sup>13</sup>Woe be to thee, Chorazin: woe be to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting in sackcloth and ashes. <sup>14</sup>Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you. <sup>15</sup>And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell. <sup>16</sup>He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. <sup>17</sup>And the seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy Name. <sup>18</sup>And he said vnto them, I sawe Satan, like lightening, fall downe from heauen. <sup>19</sup>Beholde, I giue vnto you power to treade on Serpents, and Scorpions, and ouer all the power of the enemye, and nothing shall hurt you. <sup>20</sup>Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen. <sup>21</sup>That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the wise and vnderstanding, and hast reueiled them to babes: euen so, Father, because it so pleased thee. <sup>22</sup>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 whom the Sonne will reueile him. <sup>23</sup>And he turned to his disciples, and said secretly, Blessed are the eyes, which see that ye see. <sup>24</sup>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 ye heare, and haue not heard them. <sup>25</sup>Then beholde, a certaine Lawyer stode vp, and tempted him, saying, Master, what shall I doe, to inherite eternall life? <sup>26</sup>And he saide vnto him, What is written in the Lawe? howe readest thou? <sup>27</sup>And he 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. <sup>28</sup>Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue. <sup>29</sup>But he willing to iustifie himselfe, said vnto Iesus, Who is then my neighbour? <sup>30</sup>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. <sup>31</sup>Nowe so it fell out, that there came downe a certaine Priest that same way, and when he sawe him, he passed by on the other side. <sup>32</sup>And likewise also a Leuite, when he was come neere to the place, went and looked on him, and passed by on the other side. <sup>33</sup>Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he sawe him, he had compassion on him, <sup>34</sup>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. <sup>35</sup>And on the morowe when he departed, he tooke out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will recompense thee. <sup>36</sup>Which nowe of these three, thinkest thou, was neighbour vnto him that fell among the theeues? <sup>37</sup>And he saide, He that shewed mercie on him. Then said Iesus vnto him, Goe, and do thou likewise. <sup>38</sup>Nowe it came to passe, as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house. <sup>39</sup>And she had a sister called Marie, which also sate at Iesus feete, and heard his preaching. <sup>40</sup>But Martha was combred about much seruing, and came to him, and saide, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore, that she helpe me. <sup>41</sup>And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things: <sup>42</sup>But one thing is needefull, Marie hath chosen the good part, which shall

not be taken away from her.

## Chapter 11

**A**nd so it was, that as he was praying in a certaine place, when he ceased, one of his disciples said vnto him, Lord, teache vs to pray, as Iohn also taught his disciples. <sup>2</sup>And he said vnto them, When ye pray, say, Our Father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will be done, euen in earth, as it is in heauen: <sup>3</sup>Our dayly bread giue vs for the day: <sup>4</sup>And forgiue vs our sinnes: for euen we forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill. <sup>5</sup>Moreouer he said vnto them, Which of you shall haue a friende, and shall goe to him at midnight, and say vnto him, Friende, lende mee three loaves? <sup>6</sup>For a friende of mine is come out of the way to me, and I haue nothing to set before him: <sup>7</sup>And hee within shoulde answere, and say, Trouble mee not: the doore is now shut, and my children are with mee in bed: I can not rise and giue them to thee. <sup>8</sup>I say vnto you, Though he would not arise and giue him, because he is his friende, yet doubtlesse because of his importunitie, hee woulde rise, and giue him as many as he needed. <sup>9</sup>And I say vnto you, Aske, and it shall be giuen you: seeke, and yee shall finde: knocke, and it shalbe opened vnto you. <sup>10</sup>For euery one that asketh, receiueith: and he that seeketh, findeth: and to him that knocketh, it shalbe opened. <sup>11</sup>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? <sup>12</sup>Or if hee aske an egge, will hee giue him a scorpion? <sup>13</sup>If yee then which are euill, can giue good giftes vnto your children, howe much more shall your heauenly Father giue the holy Ghost to them, that desire him? <sup>14</sup>Then hee cast out a deuill which was domme: and when the deuill was gone out, the domme spake, and the people wondered. <sup>15</sup>But some of them said, He casteth out deuils through Beelzebub the chiefe of ye deuils.

<sup>16</sup>And others tempted him, seeking of him a signe from heauen. <sup>17</sup>But he knew their thoughts, and said vnto them, Euery kingdom deuided against it self, shall be desolate, and an house deuided against an house, falleth. <sup>18</sup>So if Satan also bee deuided against himselfe, howe shall his kingdome stande, because yee say that I cast out deuils through Beelzebub? <sup>19</sup>If I through Beelzebub cast out deuils, by whome doe your children cast them out? Therefore shall they be your iudges. <sup>20</sup>But if I by ye finger of God cast out deuils, doutles the kingdome of God is come vnto you. <sup>21</sup>When a strong man armed keepeth his palace, the things that hee possesseth, are in peace. <sup>22</sup>But when a stronger then hee, commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein he trusted, and deuideth his spoiles. <sup>23</sup>He that is not with me, is against me: and he that gathereth not with me, scattereth. <sup>24</sup>When the vnclane spirite is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none he saith, I wil returne vnto mine house whence I came out. <sup>25</sup>And when he cometh, he findeth it swept and garnished. <sup>26</sup>Then goeth hee, and taketh to him seuen other spirites worse then himselfe: and they enter in, and dwel there: so the last state of that man is worse then the first. <sup>27</sup>And it came to passe as he sayde these thinges, a certaine woman of the companie lifted vp her voyce, and sayde vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked. <sup>28</sup>But hee saide, Yea, rather blessed are they that heare the woorde of God, and keepe it. <sup>29</sup>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. <sup>30</sup>For as Ionas was a signe to the Niniuities: so shall also the Sonne of man bee to this generation. <sup>31</sup>The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for shee came from the vtmost partes of the

earth to heare the wisdom of Salomon, and beholde, a greater then Salomon is here. <sup>32</sup>The men of Niniue shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas: and beholde, a greater then Ionas is here. <sup>33</sup>No man when he hath lighted a candle, putteth it in a priue place, neither vnder a bushell: but on a candlestick, that they which come in, may see the light. <sup>34</sup>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. <sup>35</sup>Take heede therefore, that the light which is in thee, be not darknesse. <sup>36</sup>If therefore thy whole body shall be light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightness. <sup>37</sup>And as hee spake, a certaine Pharise besought him to dine with him: and hee went in, and sate downe at table. <sup>38</sup>And when the Pharise saw it, he marueiled that he had not first washed before dinner. <sup>39</sup>And the Lord saide to him, In deede yee Pharises make cleane the outside of the cuppe, and of the platter: but the inwarde part is full of rauening and wickednesse. <sup>40</sup>Ye fooles, did not he that made that which is without, make that which is within also? <sup>41</sup>Therefore, giue almes of those things which you haue, and beholde, all things shall be cleane to you. <sup>42</sup>But wo be to you, Pharises: for ye tithe the mynt and the rewe, and all maner herbs, and passe ouer iudgement and the loue of God: these ought yee to haue done, and not to haue left the other vndone. <sup>43</sup>Wo be to you, Pharises: for ye loue the vppermost seats in the Synagogues, and greetings in the markets. <sup>44</sup>Wo be to you, Scribes and Pharises, hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, perceiue not. <sup>45</sup>Then answered one of the Lawyers, and saide vnto him, Master, thus saying thou putttest vs to rebuke also. <sup>46</sup>And he sayde, Wo be to you also, yee Lawyers: for yee lade men with burdens grieuous to be borne, and yee your selues

touch not the burdens with one of your fingers. <sup>47</sup>Wo be to you: for ye builde the sepulchres of the Prophetes, and your fathers killed them. <sup>48</sup>Truely ye beare witness, and allowe the deedes of your fathers: for they killed them, and yee build their sepulchres. <sup>49</sup>Therefore said the wisdom of God, I wil sende them Prophetes and Apostles, and of them they shall slaie, and persecute away, <sup>50</sup>That the blood of all the Prophetes, shed from the foundation of the world, may be required of this generation, <sup>51</sup>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. <sup>52</sup>Wo be to you, Lawyers: for ye haue taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbade. <sup>53</sup>And as he sayde these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things, <sup>54</sup>Laying wait for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

## Chapter 12

**I**n the meane time, there gathered together 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. <sup>2</sup>For there is nothing couered, that shall not bee reueiled: neither hidde, that shall not be knowen. <sup>3</sup>Wherefore whatsoever yee haue spoken in darknesse, it shall be heard in the light: and that which ye haue spoken in the eare, in secret places, shall be preached on the houses. <sup>4</sup>And I say vnto you, my friendes, be not afraide of them that kill the bodie, and after that are not able to doe any more. <sup>5</sup>But I wil forewarne you, who ye shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare. <sup>6</sup>Are not fiew sparowes bought for two farthings, and yet not one of them is forgotten before God?

<sup>7</sup>Yea, and all the heares of your head are nombred: feare not therefore: yee are more of value then many sparowes. <sup>8</sup>Also I say vnto you, Whosoeuer shall confesse mee before men, him shall the Sonne of man confesse also before the Angels of God. <sup>9</sup>But hee that shall denie mee before men, shall be denied before the Angels of God. <sup>10</sup>And whosoeuer shall speake a woorde against the Sonne of man, it shall be forgiuen him: but vnto him, that shall blaspheme ye holy Ghost, it shall not be forgiuen. <sup>11</sup>And when they shall bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought howe, or what thing ye shall answer, or what yee shall speake. <sup>12</sup>For the holy Ghost shall teache you in the same houre, what yee ought to say. <sup>13</sup>And one of the companie said vnto him, Master, bidde my brother deuide the inheritance with me. <sup>14</sup>And he said vnto him, Man, who made me a iudge, or a deuider ouer you? <sup>15</sup>Wherefore he said vnto them, Take heede, and beware of couetousnesse: for though a man haue abundance, yet his life standeth not in his riches. <sup>16</sup>And he put foorth a parable vnto them, saying, The grounde of a certaine riche man brought foorth fruites plenteously. <sup>17</sup>Therefore he thought with himselfe, saying, What shall I doe, because I haue no roume, where I may lay vp my fruites? <sup>18</sup>And he said, This wil I do, I wil pul downe my barnes, and builde greater, and therein will I gather all my fruites, and my goods. <sup>19</sup>And I wil say to my soule, Soule, thou hast much goods laide vp for many yeeres: liue at ease, eate, drinke and take thy pastime. <sup>20</sup>But God said vnto him, O foole, this night wil they fetch away thy soule from thee: then whose shall those things be which thou hast prouided? <sup>21</sup>So is he that gathereth riches to himselfe, and is not riche in God. <sup>22</sup>And he spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what yee shall eate: neither for your body, what yee shall put on. <sup>23</sup>The life is more then meate: and the body more then the raiment. <sup>24</sup>Consider the rauens: for

they neither sowe nor reape: which neither haue storehouse nor barne, and yet God feedeth them: how much more are yee better then foules? <sup>25</sup>And which of you with taking thought, can adde to his stature one cubite? <sup>26</sup>If yee then bee not able to doe the least thing, why take yee thought for the remnant? <sup>27</sup>Consider the lilies howe they growe: they labour not, neither spin they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these. <sup>28</sup>If then God so clothe the grasse which is to day in the field, and to morowe is cast into the ouen, howe much more will he clothe you, O yee of litle faith? <sup>29</sup>Therefore aske not what yee shall eate, or what ye shall drinke, neither hag you in suspense. <sup>30</sup>For all such things the people of the world seeke for: and your Father knoweth that ye haue neede of these things. <sup>31</sup>But rather seeke ye after the kingdome of God, and all these things shalbe cast vpon you. <sup>32</sup>Feare not, litle flocke: for it is your Fathers pleasure, to giue you the kingdome. <sup>33</sup>Sell that ye haue, and giue almes: make you bagges, which waxe not old, a treasure that can neuer faile in heauen, where no theefe commeth, neither mothe corrupteth. <sup>34</sup>For where your treasure is, there will your hearts be also. <sup>35</sup>Let your loynes be gird about and your lights burning. <sup>36</sup>And ye your selues like vnto men that waite for their master, when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly. <sup>37</sup>Blessed are those seruants, whom the Lord when he commeth shall finde waking: verely I say vnto you, he will girde himselfe about, and make them to sit downe at table, and will come forth, and serue them. <sup>38</sup>And if he come in the seconde watch, or come in the third watch, and shall finde them so, blessed are those seruants. <sup>39</sup>Nowe vnderstand this, that if the good man of the house had knowen at what houre the theefe would haue come, he would haue watched, and would not haue suffered his house to be digged through. <sup>40</sup>Be ye also prepared therefore: for

the Sonne of man will come at an houre when ye thinke not. <sup>41</sup>Then Peter saide vnto him, Master, tellest thou this parable vnto vs, or euen to all? <sup>42</sup>And the Lord saide, Who is a faithfull steward and wise, whom the master shall make ruler ouer his householde, to giue them their portion of meate in season? <sup>43</sup>Blessed is that seruant, whom his master when he commeth, shall finde so doing. <sup>44</sup>Of a trueth I say vnto you, that he wil make him ruler ouer all that he hath. <sup>45</sup>But if that seruant say in his heart, My master doeth deferre his comming, and ginne to smite the seruants, and maydens, and to eate, and drinke, and to be drunken, <sup>46</sup>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 vnbeleueurs. <sup>47</sup>And that seruant that knewe his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many stripes. <sup>48</sup>But he that knewe it not, and yet did commit things worthy of stripes, shall be beaten with fewe stripes: for vnto whomsoever much is giuen, of him shalbe much required, and to whom men much commit, the more of him will they aske. <sup>49</sup>I am come to put fire on the earth, and what is my desire, if it be already kindled? <sup>50</sup>Notwithstanding I must be baptized with a baptisme, and how am I grieved, till it be ended? <sup>51</sup>Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate. <sup>52</sup>For from hencefoorth there shall be fue in one house deuided, three against two, and two against three. <sup>53</sup>The father shalbe deuided against ye sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe. <sup>54</sup>Then said he to the people, When ye see a cloude rise out of the West, straightway ye say, A shower commeth: and so it is. <sup>55</sup>And when ye see the South winde blowe, ye say, that it wilbe hoate: and it

commeth to passe. <sup>56</sup>Hypocrites, ye can discern the face of the earth, and of the skie: but why discern ye not this time? <sup>57</sup>Yea, and why iudge ye not of your selues what is right? <sup>58</sup>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 drawe thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison. <sup>59</sup>I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

## Chapter 13

**T**here were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup>And Iesus answered, and saide vnto them, Suppose ye, that these Galileans were greater sinners then al the other Galileans, because they haue suffered such things? <sup>3</sup>I tell you, nay: but except ye amend your liues, ye shall all likewise perish. <sup>4</sup>Or thinke you that those eighteene, vpon whom the tower in Siloam fell, and slewe them, were sinners aboue all men that dwel in Hierusalem? <sup>5</sup>I tell you, nay: but except ye amend your liues, ye shall all likewise perish. <sup>6</sup>He spake also this parable, A certaine man had a figge tree planted in his vineyard: and he came and sought fruite thereon, and found none. <sup>7</sup>Then said he to the dresser of his vineyard, Behold, this three yeeres haue I come and sought fruite of this figge tree, and finde none: cut it downe: why keepeth it also the ground barren? <sup>8</sup>And he answered, and said vnto him, Lord, let it alone this yeere also, till I digge round about it, and dounge it. <sup>9</sup>And if it beare fruite, well: if not, then after thou shalt cut it downe. <sup>10</sup>And he taught in one of ye Synagogues on the Sabbath day. <sup>11</sup>And behold, there was a woman which had a spirit of infirmitie eighteene yeeres, and was bowed together, and coulede not lift vp her selfe in any wise. <sup>12</sup>When Iesus sawe her, he called her to him, and said to her, Woman, thou



art loosed from thy disease. <sup>13</sup>And he laide his handes on her, and immediately she was made straight againe, and glorified God. <sup>14</sup>And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and said 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. <sup>15</sup>Then answered him the Lord, and said, Hypocrite, doth not eche one of you on the Sabbath day loose his ox or his asse from the stall, and leade him away to the water? <sup>16</sup>And ought not this daughter of Abraham, whom Satan had bound, loe, eightene yeeres, be loosed from this bond on the Sabbath day? <sup>17</sup>And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him. <sup>18</sup>Then said he, What is the kingdome of God like? or whereto shall I compare it? <sup>19</sup>It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grewe, and waxed a great tree, and the foules of the heauen made nestes in the branches thereof. <sup>20</sup>And againe he said, Whereunto shall I liken the kingdome of God? <sup>21</sup>It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened. <sup>22</sup>And he went through all cities and townes, teaching, and iourneying towards Hierusalem. <sup>23</sup>Then saide one vnto him, Lord, are there fewe that shalbe sau'd? And he said vnto them, <sup>24</sup>Striue to enter in at the straite gate: for many, I say vnto you, will seeke to enter in, and shall not be able. <sup>25</sup>When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answer and say vnto you, I know you not whence ye are, <sup>26</sup>Then shall ye begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streetes. <sup>27</sup>But he shall say, I tell you, I knowe you not whence ye are: depart from me, all ye workers of iniquitie. <sup>28</sup>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. <sup>29</sup>Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God. <sup>30</sup>And beholde, there are last, which shalbe first, and there are first, which shalbe last. <sup>31</sup>The same day there came certaine Pharises, and said vnto him, Depart, and goe hence: for Herod will kill thee. <sup>32</sup>Then said he vnto them, Goe ye and tell that foxe, Beholde, I cast out deuils, and will heale still to day, and to morowe, and the third day I shalbe perfected. <sup>33</sup>Neuerthelesse I must walke to day, and to morowe, and the day following: for it cannot be that a Prophet should perish out of Hierusalem. <sup>34</sup>O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, howe often would I haue gathered thy children together, as the henne gathereth her brood vnder her wings, and ye would not! <sup>35</sup>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.

## Chapter 14

**A**nd it came to passe that when he was entred into the house of one of the chiefe Pharises on the Sabbath day, to eate bread, they watched him. <sup>2</sup>And beholde, there was a certaine man before him, which had the dropsie. <sup>3</sup>Then Iesus answering, spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath day? <sup>4</sup>And they held their peace. Then he tooke him, and healed him, and let him goe, <sup>5</sup>And answered them, saying, Which of you shall haue an asse, or an ox fallen into a pit, and wil not straightway pull him out on the Sabbath day? <sup>6</sup>And they could not answer him againe to those things. <sup>7</sup>He spake also a parable to the ghestes, when he marked howe they chose out the chiefe roomes, and said vnto

them, <sup>8</sup>When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chieftest place, lest a more honourable man then thou, be bidden of him, <sup>9</sup>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. <sup>10</sup>But when thou art bidden, goe and sit downe in the lowest roome, that when he that bade thee, cometh, he may say vnto thee, Friende, sit vp hier: then shalt thou haue worship in the presence of them that sit at table with thee. <sup>11</sup>For whosoeuer exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted. <sup>12</sup>Then said he also to him that had bidden him, When thou makest a dinner or a supper, call not thy friendes, nor thy brethren, neither thy kinsemen, nor ye riche neighbours, lest they also bid thee againe, and a recompence be made thee. <sup>13</sup>But when thou makest a feast, call ye poore, the maimed, the lame, and the blind, <sup>14</sup>And thou shalt be blessed, because they cannot recompense thee: for thou shalt be recompensed at the resurrection of the iust. <sup>15</sup>Nowe when one of them that sate at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdome of God. <sup>16</sup>Then saide he to him, A certaine man made a great supper, and bade many, <sup>17</sup>And sent his seruaut at supper time to say to them that were bidden, Come: for all things are nowe readie. <sup>18</sup>But they all with one mind beganne to make excuse: The first saide vnto him, I haue bought a farme, and I must needes goe out and see it: I pray thee, haue me excused. <sup>19</sup>And another said, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee, haue me excused. <sup>20</sup>And another said, I haue married a wife, and therefore I can not come. <sup>21</sup>So that seruaut returned, and shewed his master these thinges. Then was the good man of the house angrie, and said to his seruaut, Goe out quickly into the streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde. <sup>22</sup>And the seruaut

saide, Lord, it is done as thou hast commanded, and yet there is roome. <sup>23</sup>Then the master sayd to the seruaut, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may bee filled. <sup>24</sup>For I say vnto you, that none of those men which were bidden, shall taste of my supper. <sup>25</sup>Nowe there went great multitudes with him, and he turned and sayd vnto them, <sup>26</sup>If any man come to mee, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple. <sup>27</sup>And whosoeuer beareth not his crosse, and commeth after mee, can not bee my disciple. <sup>28</sup>For which of you minding to builde a towre, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it, <sup>29</sup>Lest that after he hath laide the foundation, and is not able to performe it, all that behold it, begin to mocke him, <sup>30</sup>Saying, This man began to builde, and was not able to make an end? <sup>31</sup>Or what King going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousande, to meete him that cometh against him with twentie thousand? <sup>32</sup>Or els while hee is yet a great way off, hee sendeth an ambassage, and desireth peace. <sup>33</sup>So likewise, whosoeuer hee be of you, that forsaketh not all that he hath, he cannot be my disciple. <sup>34</sup>Salt is good: but if salt haue lost his sauour, wherewith shall it be salted? <sup>35</sup>It is neither meete for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

## Chapter 15

**T**hen resorted vnto him all the Publicanes and sinners, to heare him. <sup>2</sup>Therefore the Pharises and Scribes murmured, saying, Hee receiueith sinners, and eateth with them. <sup>3</sup>Then spake hee this parable to them, saying, <sup>4</sup>What man of you hauing an hundreth sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wilderness, and goe after that

which is lost, vntill he finde it? <sup>5</sup>And when he hath found it, he laieth it on his shoulders with ioye. <sup>6</sup>And when he commeth home, he calleth together his friendes and neighbours, saying vnto them, Reioyce with mee: for I haue founde my sheepe which was lost. <sup>7</sup>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 neede none amendment of life. <sup>8</sup>Either what woman hauing ten groates, if she lose one groate, doth not light a candle, and sweepe the house, and seeke diligently till shee finde it? <sup>9</sup>And when shee hath found it, shee calleth her friendes, and neighbours, saying, Reioyce with me: for I haue found the groate which I had lost. <sup>10</sup>Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth. <sup>11</sup>He sayde moreouer, A certaine man had two sonnes. <sup>12</sup>And the yonger of them sayde to his father, Father, giue mee the portion of the goods that falleth to mee. So he deuided vnto them his substance. <sup>13</sup>So not many daies after, when the yonger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there hee wasted his goods with riotous liuing. <sup>14</sup>Nowe when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie. <sup>15</sup>Then hee went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine. <sup>16</sup>And hee would faine haue filled his bellie with the huskes, that the swine ate: but no man gaue them him. <sup>17</sup>Then he came to him selfe, and said, Howe many hired seruants at my fathers haue bread ynough, and I die for hunger? <sup>18</sup>I wil rise and goe to my father, and say vnto him, Father, I haue sinned against heaue, and before thee, <sup>19</sup>And am no more worthy to be called thy sonne: make me as one of thy hired seruants. <sup>20</sup>So hee arose and came to his father, and when hee was yet a great way off, his father sawe him, and had compassion, and ranne and fell on his necke, and kissed him. <sup>21</sup>And the

sonne sayde vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthie to be called thy sonne. <sup>22</sup>Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete, <sup>23</sup>And bring the fat calfe, and kill him, and let vs eate, and be merie: <sup>24</sup>For this my sonne was dead, and is alieue againe: and he was lost, but he is found. And they began to be merie. <sup>25</sup>Nowe the elder brother was in the fiede, and when he came and drewe neere to the house, he heard melodie, and dauncing, <sup>26</sup>And called one of his seruants, and asked what those things meant. <sup>27</sup>And hee sayde vnto him, Thy brother is come, and thy father hath killed the fatte calfe, because he hath receiued him safe and sound. <sup>28</sup>Then he was angry, and would not goe in: therefore came his father out and entreated him. <sup>29</sup>But he answered and said 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 mee a kidde that I might make merie with my friends. <sup>30</sup>But when this thy sonne was come, which hath deuoured thy good with harlots, thou hast for his sake killed the fat calfe. <sup>31</sup>And he said vnto him, Sonne, thou art euer with me, and al that I haue, is thine. <sup>32</sup>It was meete that we shoulde make merie, and be glad: for this thy brother was dead, and is alieue againe: and hee was lost, but he is found.

## Chapter 16

**A**nd he sayde also vnto his disciples, There was a certaine riche man, which had a steward, and he was accused vnto him, that he wasted his goods. <sup>2</sup>And hee called him, and saide vnto him, Howe is it that I heare this of thee? Giue an accounts of thy stewardship: for thou maiest be no longer steward. <sup>3</sup>Then the steward saide within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot digge, and to begge I am ashamed. <sup>4</sup>I knowe what I will doe, that when I

am put out of the stewardship, they may receiue mee into their houses. <sup>5</sup>Then called he vnto him euery one of his masters detters, and said vnto the first, Howe much owest thou vnto my master? <sup>6</sup>And he said, An hudreth measures of oyle. And he saide to him, Take thy writing, and sitte downe quickly, and write fiftie. <sup>7</sup>Then said he to another, How much owest thou? And hee sayde, An hundreth measures of wheate. Then he saide to him, Take thy writing, and write foure score. <sup>8</sup>And the Lord commended the vniust stewarde, because he had done wisely. Wherefore the children of this worlde are in their generation wiser then the children of light. <sup>9</sup>And I say vnto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations. <sup>10</sup>He that is faithfull in the least, hee is also faithful in much: and he that is vniust in the least, is vniust also in much. <sup>11</sup>If then ye haue not ben faithful in the wicked riches, who wil trust you in the true treasure? <sup>12</sup>And if ye haue not bene faithfull in another mans goods, who shall giue you that which is yours? <sup>13</sup>No seruauent 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. Yee can not serue God and riches. <sup>14</sup>All these thinges heard the Pharises also which were couetous, and they scoffed at him. <sup>15</sup>Then he sayde vnto them, Yee are they, which iustifie your selues before men: but God knoweth your heartes: for that which is highly esteemed among men, is abomination in the sight of God. <sup>16</sup>The Lawe and the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, and euery man preasseth into it. <sup>17</sup>Nowe it is more easie that heauen and earth shoulde passe away, then that one title of the Lawe should fall. <sup>18</sup>Whosoeuer putteth away his wife, and marieth another, committeth adulterie: and whosoeuer marieth her that is put away from her husband, committeth adulterie. <sup>19</sup>There was a certaine riche man, which was clothed in

purple and fine linnen, and fared well and delicately euery day. <sup>20</sup>Also there was a certaine begger named Lazarus, which was laide at his gate full of sores, <sup>21</sup>And desired to bee refreshed with the crommes that fell from the riche mans table: yea, and the dogges came and licked his sores. <sup>22</sup>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. <sup>23</sup>And being in hell in tormentes, he lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome. <sup>24</sup>Then he cried, and saide, Father Abraham, haue mercie on mee, and sende Lazarus that hee may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame. <sup>25</sup>But Abraham saide, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented. <sup>26</sup>Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, can not: neither can they come from thence to vs. <sup>27</sup>Then he said, I pray thee therefore, father, that thou wouldest sende him to my fathers house, <sup>28</sup>(For I haue fiue brethren) that he may testifie vnto them, least they also come into this place of torment. <sup>29</sup>Abraham said vnto him, They haue Moses and the Prophets: let them heare them. <sup>30</sup>And he sayde, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues. <sup>31</sup>Then he saide vnto him, If they heare not Moses and the Prophets, neither will they be persuaded, though one rise from the dead againe.

## Chapter 17

**T**hen said he to his disciples, It can not be auoided, but that offences will come, but wo be to him by whome they come. <sup>2</sup>It is better for him that a great milstone were hanged about his necke, and that he were cast into ye sea, then that he should offende one of these little ones. <sup>3</sup>Take heede to your selues: if thy

brother trespasse against thee, rebuke him: and if hee repent, forgiue him. <sup>4</sup>And though he sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgiue him. <sup>5</sup>And the Apostles saide vnto the Lord, Increase our faith. <sup>6</sup>And the Lord said, If ye had faith, as much as is a graine of mustard seede, 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. <sup>7</sup>Who is it also of you, that hauing a seruant plowing or feeding cattell, woulde say vnto him by and by, when hee were come from the field, Goe, and sit downe at table? <sup>8</sup>And woulde not rather say to him, Dresse wherewith I may suppe, and girde thy selfe, and serue mee, till I haue eaten and drunken, and afterward eate thou, and drinke thou? <sup>9</sup>Doeth he thanke that seruant, because hee did that which was commanded vnto him? I trowe not. <sup>10</sup>So likewise yee, when yee haue done all those things, which are commanded you, say, We are vnprofitable seruants: wee haue done that which was our duetie to doe. <sup>11</sup>And so it was when he went to Hierusalem, that he passed through the middes of Samaria, and Galile. <sup>12</sup>And as hee entred into a certaine towne, there met him tenne men that were lepers, which stode a farre off. <sup>13</sup>And they lift vp their voyces and saide, Iesus, Master, haue mercie on vs. <sup>14</sup>And when he saw them, he said vnto them, Goe, shewe your selues vnto the Priestes. And it came to passe, that as they went, they were clensed. <sup>15</sup>Then one of them, when hee sawe that hee, was healed, turned backe, and with a loude voyce praised God, <sup>16</sup>And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan. <sup>17</sup>And Iesus answered, and said, Are there not tenne clensed? but where are the nine? <sup>18</sup>There is none founde that returned to giue God praise, saue this stranger. <sup>19</sup>And he saide vnto him, Arise, goe thy way, thy faith hath saued thee. <sup>20</sup>And when hee was demaunded of the Pharises, when the kingdome of

God shoulde come, he answered them, and said, The kingdome of God commeth not with obseruation. <sup>21</sup>Neither shall men say, Loe here, or lo there: for behold, the kingdome of God is within you. <sup>22</sup>And he saide vnto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it. <sup>23</sup>Then they shall say to you, Behold here, or beholde there: but goe not thither, neither follow them. <sup>24</sup>For as the lightening that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day. <sup>25</sup>But first must he suffer many things, and be reprooued of this generation. <sup>26</sup>And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man. <sup>27</sup>They ate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all. <sup>28</sup>Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they solde, they planted, they built. <sup>29</sup>But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all. <sup>30</sup>After these ensamples shall it be in the day when the Sonne of man is reueiled. <sup>31</sup>At that day hee that is vpon the house, and his stuffe in ye 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. <sup>32</sup>Remember Lots wife. <sup>33</sup>Whosoeuer will seeke to saue his soule, shall loose it: and whosoeuer shall loose it, shall get it life. <sup>34</sup>I tell you, in that night there shall be two in one bed: the one shalbe receiued, and the other shalbe left. <sup>35</sup>Two women shalbe grinding together: the one shalbe taken, and the other shalbe left. <sup>36</sup>Two shalbe in the field: one shalbe receiued, and another shalbe left. <sup>37</sup>And they answered, and saide to him, Where, Lord? And he said vnto them, Wheresoeuer the body is, thither shall also the eagles bee gathered together.

## Chapter 18

**A**nd he spake also a parable vnto them, to this ende, that they ought alwayes to pray, and not to waxe faint, <sup>2</sup>Saying, There was a iudge in a certaine citie, which feared not God, neither reuereced man. <sup>3</sup>And there was a widowe in that citie, which came vnto him, saying, Doe mee iustice against mine aduersarie. <sup>4</sup>And hee would not of a long time: but afterward he said with himselfe, Though I feare not God, nor reuerence man, <sup>5</sup>Yet because this widowe troubleth mee, I will doe her right, lest at the last shee come and make me wearie. <sup>6</sup>And the Lord said, Heare what the vnrighteous iudge saith. <sup>7</sup>Now shall not God auenge his elect, which cry day and night vnto him, yea, though he suffer long for them? <sup>8</sup>I tell you he will auenge them quickly: but when the Sonne of man commeth, shall he finde faith on the earth? <sup>9</sup>He spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other. <sup>10</sup>Two men went vp into the Temple to pray: the one a Pharise, and the other a Publican. <sup>11</sup>The Pharise stode 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. <sup>12</sup>I fast twice in the weeke: I giue tithe of all that euer I possesse. <sup>13</sup>But the Publican standing a farr off, woulde not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to me a sinner. <sup>14</sup>I tell you, this man departed to his house iustified, rather then the other: for euery man that exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shalbe exalted. <sup>15</sup>They brought vnto him also babes that he should touche them. And when his disciples sawe it, they rebuked them. <sup>16</sup>But Iesus 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. <sup>17</sup>Verely I say vnto you, whosoever receiueth not the kingdome of God as a babe, he shall not enter therein. <sup>18</sup>Then a certaine ruler asked him, saying, Good Master,

what ought I to doe, to inherite eternall life? <sup>19</sup>And Iesus said vnto him, Why callest thou me good? none is good, saue one, euen God. <sup>20</sup>Thou knowest the comandements, Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother. <sup>21</sup>And hee saide, All these haue I kept from my youth. <sup>22</sup>Nowe when Iesus heard that, he saide 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 mee. <sup>23</sup>But when he heard those things, he was very heauie: for he was marueilous riche. <sup>24</sup>And when Iesus sawe him very sorrowfull, he said, With what difficultie shall they that haue riches, enter into the kingdome of God! <sup>25</sup>Surely it is easier for a camel to go through a needles eye, then for a riche man to enter into the kingdome of God. <sup>26</sup>Then said they that heard it, And who then can be saued? <sup>27</sup>And he said, The things which are vnpossible with men, are possible with God. <sup>28</sup>Then Peter said, Loe, we haue left all, and haue followed thee. <sup>29</sup>And he said 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, <sup>30</sup>Which shall not receiue much more in this world, and in the world to come life euerlasting. <sup>31</sup>Then Iesus tooke vnto him ye twelue, and said vnto them, Beholde, we goe vp to Hierusalem, and all things shalbe fulfilled to the Sonne of man, that are writtn by the Prophets. <sup>32</sup>For he shall be deliuered vnto the Gentiles, and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on. <sup>33</sup>And when they haue scourged him, they will put him to death: but the thirde day hee shall rise againe. <sup>34</sup>But they vnderstood none of these things, and this saying was hidde from them, neither perceiued they the things, which were spoken. <sup>35</sup>And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sate by the way side, begging. <sup>36</sup>And when he

heard the people passe by, he asked what it meant. <sup>37</sup>And they saide vnto him, that Iesus of Nazareth passed by. <sup>38</sup>Then hee cried, saying, Iesus the Sonne of Dauid, haue mercie on me. <sup>39</sup>And they which went before, rebuked him that he shoulde holde his peace, but he cried much more, O Sone of Dauid, haue mercie on me. <sup>40</sup>And Iesus stode stil, and commanded him to be brought vnto him. And when he was come neere, he asked him, <sup>41</sup>Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight. <sup>42</sup>And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee. <sup>43</sup>Then immediatly he receiued his sight, and followed him, praysing God: and all the people, when they sawe this, gaue praise to God.

## Chapter 19

**N**ow when Iesus entred and passed through Iericho, <sup>2</sup>Beholde, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was riche. <sup>3</sup>And he sought to see Iesus, who hee should be, and coule not for the preasse, because he was of a lowe stature. <sup>4</sup>Wherefore he ranne before, and climed vp into a wilde figge tree, that he might see him: for he should come that way. <sup>5</sup>And when Iesus came to the place, he looked vp, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house. <sup>6</sup>Then he came downe hastily, and receiued him ioyfully. <sup>7</sup>And when all they sawe it, they murmured, saying, that hee was gone in to lodge with a sinfull man. <sup>8</sup>And Zaccheus stood forth, and said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauillation, I restore him foure folde. <sup>9</sup>Then Iesus said to him, This day is saluation come vnto this house, forasmuch as hee is also become the sonne of Abraham. <sup>10</sup>For the Sonne of man is come to seeke, and to saue that which was lost. <sup>11</sup>And whiles they heard these thinges, hee continued and spake a parable,

because hee was neere to Hierusalem, and because also they thought that the kingdom of God should shortly appeare. <sup>12</sup>He saide therefore, A certaine noble man went into a farre cuntry, to receiue for himselfe a kingdome, and so to come againe. <sup>13</sup>And he called his ten seruants, and deliuered them ten pecies of money, and sayd vnto them, Occupie till I come. <sup>14</sup>Nowe his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs. <sup>15</sup>And it came to passe, when hee was come againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whome he gaue his money, that he might knowe what euery man had gained. <sup>16</sup>Then came the first, saying, Lord, thy piece hath encreased ten pecies. <sup>17</sup>And he sayd vnto him, Well, good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities. <sup>18</sup>And the second came, saying, Lord, thy piece hath encreased fieve pecies. <sup>19</sup>And to the same he sayd, Be thou also ruler ouer fieve cities. <sup>20</sup>So the other came, and sayd, Lord, beholde thy piece, which I haue laide vp in a napkin: <sup>21</sup>For I feared thee, because thou art a straight man: thou takest vp, that thou layedst not downe, and reapest that thou diddest not sowe. <sup>22</sup>Then he sayde vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a straight man, taking vp that I layd not downe, and reaping that I did not sowe. <sup>23</sup>Wherefore then gauest not thou my money into the banke, that at my coming I might haue required it with vantage? <sup>24</sup>And he sayd to them that stode by, Take from him that piece, and giue it him that hath ten pecies. <sup>25</sup>(And they sayd vnto him, Lord, hee hath ten pecies.) <sup>26</sup>For I say vnto you, that vnto all them that haue, it shalbe giuen: and from him that hath not, euen that he hath, shalbe taken from him. <sup>27</sup>Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me. <sup>28</sup>And when he had thus spoken, he went forth before, ascending

vp to Hierusalem. <sup>29</sup>And it came to passe, when hee was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, he sent two of his disciples, <sup>30</sup>Saying, Goe ye to the towne which is before you, wherein, assoone as ye are come, ye shall finde a colte tied, whereon neuer man sate: loose him, and bring him hither. <sup>31</sup>And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath neede of him. <sup>32</sup>So they that were sent, went their way, and found it as he had sayd vnto them. <sup>33</sup>And as they were loosing the colte, the owners thereof sayd vnto them, Why loose ye the colte? <sup>34</sup>And they sayd, The Lord hath neede of him. <sup>35</sup>So they brought him to Iesus, and they cast their garments on the colte, and set Iesus thereon. <sup>36</sup>And as he went, they spred their clothes in the way. <sup>37</sup>And when he was now come neere to the going downe of the mount of Oliues, the whole multitude of the disciples began to reioyce, and to prayse God with a loude voyce, for all the great workes that they had seene, <sup>38</sup>Saying, Blessed be the King that commeth in the Name of the Lord: peace in heauen, and glory in the highest places. <sup>39</sup>Then some of the Pharises of the companie sayd vnto him, Master, rebuke thy disciples. <sup>40</sup>But he answered, and sayd vnto them, I tell you, that if these should holde their peace, the stones would crie. <sup>41</sup>And when he was come neere, he behelde the Citie, and wept for it, <sup>42</sup>Saying, O if thou haddest euen knowen at the least in this thy day those things, which belong vnto thy peace! but nowe are they hid from thine eyes. <sup>43</sup>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, <sup>44</sup>And shall make thee euen with ye ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not that season of thy visitation. <sup>45</sup>He went also into the Temple, and began to cast out them that solde therein, and them that

bought, <sup>46</sup>Saying vnto them, It is written, Mine house is the house of prayer, but ye haue made it a denne of theeues. <sup>47</sup>And he taught dayly in the Temple. And the hie Priests and the Scribes, and the chiefe of the people sought to destroy him. <sup>48</sup>But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

## Chapter 20

**A**nd it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders, <sup>2</sup>And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie? <sup>3</sup>And he answered, and sayde vnto them, I also will aske you one thing: tell me therefore: <sup>4</sup>The baptisme of Iohn, was it from heauen, or of men? <sup>5</sup>And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleueed ye him not? <sup>6</sup>But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet. <sup>7</sup>Therefore they answered, that they could not tell whence it was. <sup>8</sup>Then Iesus sayd vnto them, Neither tell I you, by what authoritie I doe these things. <sup>9</sup>Then began he to speake to ye people this parable, A certaine man planted a vineyarde, and let it forth to husbandmen: and went into a strange countrey, for a great time. <sup>10</sup>And at the time conuenient he sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard: but the husbandmen did beate him, and sent him away emptie. <sup>11</sup>Againe he sent yet another seruant: and they did beate him, and foule entreated him, and sent him away emptie. <sup>12</sup>Moreouer he sent the third, and him they wounded, and cast out. <sup>13</sup>Then sayd the Lord of the vineyard, What shall I doe? I will send my beloued sonne: it may be that they will doe reuerence, when they see him. <sup>14</sup>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. <sup>15</sup>So they cast him out of the vineyarde, and killed him. What shall the Lord of the vineyarde therefore doe vnto them? <sup>16</sup>He will come and destroy these husbandmen, and wil giue out his vineyard to others. But when they heard it, they sayd, God forbid. <sup>17</sup>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? <sup>18</sup>Whosoever shall fall vpon that stone, shall be broken: and on whomsoever it shall fall, it will grinde him to powder. <sup>19</sup>Then the hie Priests, 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. <sup>20</sup>And they watched him, and sent forth spies, which should faine themselves iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour. <sup>21</sup>And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou accept mans person, but teachest the way of God truly. <sup>22</sup>Is it lawfull for vs to giue Cesar tribute or no? <sup>23</sup>But he perceiued their craftines, and sayd vnto them, Why tempt ye me? <sup>24</sup>Shew me a penie. Whose image and superscription hath it? They answered, and sayd, Cesars. <sup>25</sup>Then he sayd vnto them, Giue then vnto Cesar the things which are Cesars, and to God those which are Gods. <sup>26</sup>And they could not reprove his saying before the people: but they marueiled at his answere, and helde their peace. <sup>27</sup>Then came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him, <sup>28</sup>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. <sup>29</sup>Now there were seuen brethren, and the first tooke a wife, and he dyed without children. <sup>30</sup>And the second tooke the wife, and he dyed childelesse. <sup>31</sup>Then the third tooke her: and so likewise the seuen

dyed, and left no children. <sup>32</sup>And last of all the woman dyed also. <sup>33</sup>Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife. <sup>34</sup>Then Iesus answered, and sayd vnto them, The children of this world marry wiues, and are married. <sup>35</sup>But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married. <sup>36</sup>For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the children of the resurrection. <sup>37</sup>And that the dead shall rise againe, euen Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob. <sup>38</sup>For he is not the God of the dead, but of them which liue: for all liue vnto him. <sup>39</sup>Then certaine of the Scribes answered, and sayd, Master, thou hast well sayd. <sup>40</sup>And after that, durst they not aske him any thing at all. <sup>41</sup>Then sayd he vnto them, Howe say they that Christ is Dauids sonne? <sup>42</sup>And Dauid himselfe sayth in the booke of the Psalmes, The Lord sayd vnto my Lord, Sit at my right hand, <sup>43</sup>Till I shall make thine enemies thy footestool. <sup>44</sup>Seeing Dauid called him Lord, howe is he then his sonne? <sup>45</sup>Then in the audience of all the people he sayd vnto his disciples, <sup>46</sup>Beware of the Scribes, which willingly go in long robes, and loue salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feastes: <sup>47</sup>Which deuoure widowes houses, and in shewe make long prayers: These shall receiue greater damnation.

## Chapter 21

**A**nd as he behelde, he sawe the rich men, which cast their giftes into the treasurie. <sup>2</sup>And he sawe also a certaine poore widowe which cast in thither two mites: <sup>3</sup>And he sayd, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all. <sup>4</sup>For they all haue of their superfluitie cast into the offerings of God: but she of her penurie hath cast in

all the liuing that she had. <sup>5</sup>Nowe as some spake of the Temple, how it was garnished with goodly stones, and with consecrate things, he sayd, <sup>6</sup>Are these ye things that ye looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be thrown downe. <sup>7</sup>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? <sup>8</sup>And he sayd, Take heede, that ye be not deceiued: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow ye not them therefore. <sup>9</sup>And when ye heare of warres and seditions, be not afraid: for these things must first come, but the ende foloweth not by and by. <sup>10</sup>Then said hee vnto them, Nation shall rise against nation, and kingdome against kingdome, <sup>11</sup>And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen. <sup>12</sup>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. <sup>13</sup>And this shall turne to you, for a testimoniall. <sup>14</sup>Lay it vp therefore in your heartes, that ye cast not before hand, what ye shall answere. <sup>15</sup>For I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake, nor resist. <sup>16</sup>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. <sup>17</sup>And ye shall bee hated of all men for my Names sake. <sup>18</sup>Yet there shall not one heare of your heads perish. <sup>19</sup>By your patience possesse your soules. <sup>20</sup>And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere. <sup>21</sup>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 country, enter therein. <sup>22</sup>For these be the dayes of vengeance, to fulfill all things that are

written. <sup>23</sup>But woe be to them that be with childe, and to them that giue sucke in those dayes: for there shalbe great distresse in this land, and wrath ouer this people. <sup>24</sup>And they shall fall on the edge of the sword, and shalbe led captiue into all nations, and Hierusalem shalbe troden vnder foote of the Gentiles, vntill the time of the Gentiles be fulfilled. <sup>25</sup>Then there shalbe 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. <sup>26</sup>And mens hearts shall faile them for feare, and for looking after those things which shall come on the worlde: for the powers of heauen shall be shaken. <sup>27</sup>And then shall they see the Sonne of man come in a cloude, with power and great glory. <sup>28</sup>And when these things beginne to come to passe, then looke vp, and lift vp your heades: for your redemption draweth neere. <sup>29</sup>And he spake to them a parable, Behold, the figge tree, and all trees, <sup>30</sup>When they nowe shoote forth, ye seeing them, knowe of your owne selues, that sommer is then neere. <sup>31</sup>So likewise yee, when yee see these thinges come to passe, knowe ye that the kingdome of God is neere. <sup>32</sup>Verely I say vnto you, This age shall not passe, till all these things be done: <sup>33</sup>Heauen and earth shall passe away, but my wordes shall not passe away. <sup>34</sup>Take heede to your selues, lest at any time your hearts be oppressed with surfeting and drunkennesse, and cares of this life, and least that day come on you at vnwares. <sup>35</sup>For as a snare shall it come on all them that dwell on the face of the whole earth. <sup>36</sup>Watche therefore, and pray continually, that ye may be counted worthy to escape all these thinges that shall come to passe, and that ye may stand before the Sonne of man. <sup>37</sup>Nowe in the day time hee taught in the Temple, and at night hee went out, and abode in the mount that is called the mount of Oliues. <sup>38</sup>And all the people came in the morning to him, to heare him in the Temple.

## Chapter 22

**N**ow the feast of vnleauened bread drewe neere, which is called the Passeouer. <sup>2</sup>And the hie Priests and Scribes sought how they might kill him: for they feared the people. <sup>3</sup>Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue. <sup>4</sup>And he went his way, and communed with the hie Priestes and captaines, how he might betray him to them. <sup>5</sup>So they were glad, and agreed to giue him money. <sup>6</sup>And he consented, and sought opportunitie to betraye him vnto them, when the people were away. <sup>7</sup>Then came the day of vnleauened bread, when the Passeouer must be sacrificed. <sup>8</sup>And he sent Peter and Iohn, saying, Go and prepare vs the Passeouer, that we may eate it. <sup>9</sup>And they saide to him, Where wilt thou, that we prepare it? <sup>10</sup>Then he said vnto them, Beholde, when ye be entred into the citie, there shall a man meete you, bearing a pitcher of water: folowe him into the house that he entreth in, <sup>11</sup>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? <sup>12</sup>Then he shall shewe you a great hie chamber trimmed: there make it ready. <sup>13</sup>So they went, and found as he had said vnto them, and made readie the Passeouer. <sup>14</sup>And when the houre was come, hee sate downe, and the twelue Apostles with him. <sup>15</sup>Then he saide vnto them, I haue earnestly desired to eate this Passeouer with you, before I suffer. <sup>16</sup>For I say vnto you, Hencefoorth I will not eate of it any more, vntill it bee fulfilled in the kingdome of God. <sup>17</sup>And hee tooke the cup, and gaue thanks, and said, Take this, and deuide it among you, <sup>18</sup>For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come. <sup>19</sup>And he 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. <sup>20</sup>Likewise also after supper he tooke the cup, saying, This cup is that newe Testament in my blood, which is

shed for you. <sup>21</sup>Yet beholde, the hand of him that betrayeth me, is with me at the table. <sup>22</sup>And truely the Sonne of man goeth as it is appointed: but woe be to that man, by whom he is betrayed. <sup>23</sup>Then they began to enquire among themselues which of them it should be, that should do that. <sup>24</sup>And there arose also a strife among them, which of them should seeme to be ye greatest. <sup>25</sup>But hee saide vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called bountifull. <sup>26</sup>But yee shall not be so: but let the greatest among you be as the least: and the chieftest as he that serueth. <sup>27</sup>For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth. <sup>28</sup>And yee are they which haue continued with me in my tentations. <sup>29</sup>Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me, <sup>30</sup>That ye may eate, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel. <sup>31</sup>And the Lord saide, Simon, Simon, beholde, Satan hath desired you, to winowe you as wheate. <sup>32</sup>But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren. <sup>33</sup>And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. <sup>34</sup>But he said, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied that thou knewest me. <sup>35</sup>And he saide vnto them, When I sent you without bagge, and scrip, and shooes, lacked ye any thing? And they said, Nothing. <sup>36</sup>Then he said to them, But nowe he that hath a bagge, let him take it, and likewise a scrip: and hee that hath none, let him sell his coate, and buy a sworde. <sup>37</sup>For I say vnto you, That yet the same which is written, must be perfourmed in me, Euen with the wicked was he nombred: for doubtlesse those things which are written of me, haue an ende. <sup>38</sup>And they said, Lord, beholde, here are two swordes. And he said vnto them, It is ynough. <sup>39</sup>And he came out,

and went (as he was wont) to the mount of Oliues: and his disciples also followed him. <sup>40</sup>And when hee came to the place, hee said to them, Pray, lest ye enter into tentation. <sup>41</sup>And he was drawen aside from them about a stones cast, and kneeled downe, and prayed, <sup>42</sup>Saying, Father, if thou wilt, take away this cuppe from mee: neuertheless, not my will, but thine be done. <sup>43</sup>And there appeared an Angell vnto him from heauen, comforting him. <sup>44</sup>But being in an agonie, hee prayed more earnestly: and his sweate was like drops of blood, trickling downe to the ground. <sup>45</sup>And he rose vp from prayer, and came to his disciples, and found them sleeping for heauinesse. <sup>46</sup>And he said vnto them, Why sleepe ye? rise and pray, least ye enter into tentation. <sup>47</sup>And while he yet spake, beholde, a companie, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him. <sup>48</sup>And Iesus saide vnto him, Iudas, betrayest thou the Sonne of man with a kisse? <sup>49</sup>Now when they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with sworde? <sup>50</sup>And one of them smote a seruant of the hie Priest, and strooke off his right eare. <sup>51</sup>Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him. <sup>52</sup>Then Iesus said vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Bee ye come out as vnto a theefe with swordes and stauies? <sup>53</sup>When I was dayly with you in the Temple, yee stretched not foorth the handes against mee: but this is your very houre, and the power of darkenesse. <sup>54</sup>Then tooke they him, and led him, and brought him to the hie Priestes house. And Peter followed afarre off. <sup>55</sup>And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them. <sup>56</sup>And a certaine mayde behelde him as hee sate by the fire, and hauing well looked on him, said, This man was also with him. <sup>57</sup>But he denied him, saying, Woman, I know him not. <sup>58</sup>And after a

little while, another man sawe him, and saide, Thou art also of them. But Peter said, Man, I am not. <sup>59</sup>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. <sup>60</sup>And Peter saide, Man, I knowe not what thou sayest. And immediatly while hee yet spake, the cocke crewe. <sup>61</sup>Then the Lord turned backe, and looked vpon Peter: and Peter remembred the worde of the Lord, how he had said vnto him, Before the cocke crowe, thou shalt denie me thrise. <sup>62</sup>And Peter went out, and wept bitterly. <sup>63</sup>And the men that helde Iesus, mocked him, and strooke him. <sup>64</sup>And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee. <sup>65</sup>And many other thinges blasphemously spake they against him. <sup>66</sup>And assoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their councill, <sup>67</sup>Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye will not beleue it. <sup>68</sup>And if also I aske you, you will not answere me, nor let me goe. <sup>69</sup>Hereafter shall the Sonne of man sit at the right hand of the power of God. <sup>70</sup>Then sayd they all, Art thou then ye Sonne of God? And he said to them, Ye say, that I am. <sup>71</sup>Then sayd they, What neede we any further witnes? for we our selues haue heard it of his owne mouth.

## Chapter 23

**T**hen the whole multitude of them arose, and led him vnto Pilate. <sup>2</sup>And they began to accuse him, saying, We haue found this man peruerting the nation, and forbidding to pay tribute to Cesar, saying, That he is Christ a King. <sup>3</sup>And Pilate asked him, saying, Art thou the King of the Iewes? And hee answered him, and sayd, Thou sayest it. <sup>4</sup>Then sayd Pilate to the hie Priests, and to the people, I finde no fault in this man. <sup>5</sup>But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen

to this place. <sup>6</sup>Nowe when Pilate heard of Galile, he asked whether the man were a Galilean. <sup>7</sup>And when he knewe that he was of Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes. <sup>8</sup>And when Herod sawe Iesus, hee was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him. <sup>9</sup>Then questioned hee with him of many things: but he answered him nothing. <sup>10</sup>The hie Priests also and Scribes stood forth, and accused him vehemently. <sup>11</sup>And Herod with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate. <sup>12</sup>And the same day Pilate and Herod were made friends together: for before they were enemies one to another. <sup>13</sup>Then Pilate called together the hie Priests and the rulers, and the people, <sup>14</sup>And sayd vnto them, Ye 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: <sup>15</sup>No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done of him. <sup>16</sup>I will therefore chastise him, and let him loose. <sup>17</sup>(For of necessitie hee must haue let one loose vnto them at the feast.) <sup>18</sup>Then all ye multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas: <sup>19</sup>Which for a certaine insurrection made in the citie, and murder, was cast in prison. <sup>20</sup>Then Pilate spake againe to them, willing to let Iesus loose. <sup>21</sup>But they cried, saying, Crucifie, crucifie him. <sup>22</sup>And he sayd vnto them the third time, But what euill hath he done? I finde no cause of death in him: I will therefore chastise him, and let him loose. <sup>23</sup>But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preailed. <sup>24</sup>So Pilate gaue sentence, that it should be as they required. <sup>25</sup>And he let loose vnto them him that for insurrection and murder was cast

into prison, whome they desired, and deliuered Iesus to doe with him what they would. <sup>26</sup>And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layde the crosse, to beare it after Iesus. <sup>27</sup>And there followed him a great multitude of people, and of women, which women bewailed and lamented him. <sup>28</sup>But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children. <sup>29</sup>For behold, the dayes wil come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. <sup>30</sup>Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs. <sup>31</sup>For if they doe these things to a greene tree, what shalbe done to the drie? <sup>32</sup>And there were two others, which were euill doers, led with him to be slaine. <sup>33</sup>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. <sup>34</sup>Then sayd Iesus, Father, forgiue them: for they know not what they doe. And they parted his raiment, and cast lottes. <sup>35</sup>And the people stode, and behelde: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if hee be that Christ, the Chosen of God. <sup>36</sup>The souldiers also mocked him, and came and offered him vineger, <sup>37</sup>And said, If thou be the King of the Iewes, saue thy selfe. <sup>38</sup>And a superscription was also written ouer him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE JEWES. <sup>39</sup>And one of the euill doers, which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs. <sup>40</sup>But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation? <sup>41</sup>We are in deede righteously here: for we receiue things worthy of that we haue done: but this man hath done nothing amisse. <sup>42</sup>And he sayd vnto Iesus, Lord, remember me, when thou comest into

thy kingdome. <sup>43</sup>Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise. <sup>44</sup>And it was about the sixt houre: and there was a darkenes ouer all the land, vntill the ninth houre. <sup>45</sup>And the Sunne was darkened, and the vaile of the Temple rent through the middes. <sup>46</sup>And Iesus cryed with a loude voyce, and sayd, Father, into thine hands I commend my spirit. And when hee thus had sayd, hee gaue vp the ghost. <sup>47</sup>Nowe when the Centurion saw what was done, he glorified God, saying, Of a suretie this man was iust. <sup>48</sup>And all the people that came together to that sight, beholding the things, which were done, smote their brestes, and returned. <sup>49</sup>And all his acquaintance stood a farre off, and the women that followed him from Galile, beholding these things. <sup>50</sup>And beholde, there was a man named Ioseph, which was a counsellor, a good man and a iust. <sup>51</sup>Hee did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God. <sup>52</sup>He went vnto Pilate, and asked the body of Iesus, <sup>53</sup>And tooke it downe, and wrapped it in a linnen cloth, and laide it in a tombe hewen out of a rocke, wherein was neuer man yet laide. <sup>54</sup>And that day was the preparation, and the Sabbath drewe on. <sup>55</sup>And the women also that followed after, which came with him from Galile, behelde the sepulchre, and how his body was layd. <sup>56</sup>And they returned and prepared odours, and ointments, and rested the Sabbath day according to the commandement.

## Chapter 24

**N**owe the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine women with them. <sup>2</sup>And they found the stone rolled away from the sepulchre, <sup>3</sup>And went in, but found not the body of the Lord Iesus. <sup>4</sup>And it came to passe, that as they were amased thereat, beholde, two men suddenly stood by them in shining

vestures. <sup>5</sup>And as they were afraide, and bowed downe their faces to the earth, they sayd to them, Why seeke ye him that liueth, among the dead? <sup>6</sup>He is not here, but is risen: remember how he spake vnto you, when he was yet in Galile, <sup>7</sup>Saying, that the sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe. <sup>8</sup>And they remembred his wordes, <sup>9</sup>And returned from the sepulchre, and tolde all these things vnto the eleuen, and to all the remnant. <sup>10</sup>Now it was Mary Magdalene, and Ioanna, and Mary the mother of Iames, and other women with them, which tolde these things vnto the Apostles. <sup>11</sup>But their wordes seemed vnto them, as a fained thing, neither beleueed they them. <sup>12</sup>Then arose Peter, and ran vnto the sepulchre, and looked in, and saw the linnen clothes laide by themselues, and departed wondering in himselfe at that which was come to passe. <sup>13</sup>And beholde, two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus. <sup>14</sup>And they talked together of al these things that were done. <sup>15</sup>And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere, and went with them. <sup>16</sup>But their eyes were holden, that they could not know him. <sup>17</sup>And he sayd vnto them, What maner of communications are these that ye haue one to another as ye walke and are sad? <sup>18</sup>And the one (named Cleopas) answered, and sayd vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes? <sup>19</sup>And he said vnto them, What things? And they sayd vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in word before God, and all people, <sup>20</sup>And howe the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him. <sup>21</sup>But we trusted that it had bene he that should haue deliuered Israel, and as touching all these things, to day is ye third day, that they were done. <sup>22</sup>Yea, and certaine women among

vs made vs astonied, which came early vnto the sepulchre. <sup>23</sup>And when they found not his body, they came, saying, that they had also seene a vision of Angels, which sayd, that he was aliue. <sup>24</sup>Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had sayd, but him they saw not. <sup>25</sup>Then he sayd vnto them, O fooles and slowe of heart to beleeeue all that the Prophets haue spoken! <sup>26</sup>Ought not Christ to haue suffered these things, and to enter into his glory? <sup>27</sup>And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him. <sup>28</sup>And they drew neere vnto ye towne, which they went to, but he made as though hee would haue gone further. <sup>29</sup>But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarie with them. <sup>30</sup>And it came to passe, as hee sate at table with them, he tooke the bread, and blessed, and brake it, and gaue it to them. <sup>31</sup>Then their eyes were opened, and they knewe him: and he was no more seene of them. <sup>32</sup>And they saide 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? <sup>33</sup>And they rose vp the same houre, and returned to Hierusalem, and found the Eleuen gathered together, and them that were with them, <sup>34</sup>Which said, The Lord is risen in deede, and hath appeared to Simon. <sup>35</sup>Then they tolde what things were done in the way, and howe he was knowne of them in breaking of bread. <sup>36</sup>And as they spake these things, Iesus himselfe stode in the middes of them, and saide vnto them, Peace be to you. <sup>37</sup>But they were abashed and afraide, supposing that they had seene a spirit. <sup>38</sup>Then he saide vnto them, Why are ye troubled? and wherefore doe doutes arise in your hearts? <sup>39</sup>Beholde mine handes and my feete: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as ye see me haue. <sup>40</sup>And when he had thus spoken, he shewed them his hands

and feete. <sup>41</sup>And while they yet beleeeued not for ioy, and wondred, he saide vnto them, Haue ye here any meate? <sup>42</sup>And they gaue him a peece of a broyled fish, and of an honie combe, <sup>43</sup>And hee tooke it, and did eate before them. <sup>44</sup>And he 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 me in the Lawe of Moses, and in the Prophets, and in the Psalmes. <sup>45</sup>Then opened he their vnderstanding, that they might vnderstand the Scriptures, <sup>46</sup>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, <sup>47</sup>And that repentance, and remission of sinnes should be preached in his Name among all nations, beginning at Hierusalem. <sup>48</sup>Nowe ye are witnesses of these things. <sup>49</sup>And beholde, I doe sende the promise of my Father vpon you: but tary ye in the citie of Hierusalem, vntill ye be endued with power from an hie. <sup>50</sup>Afterward he lead them out into Bethania, and lift vp his hands, and blessed them. <sup>51</sup>And it came to passe, that as he blessed them, he departed from them, and was caried vp into heauen. <sup>52</sup>And they worshipped him, and returned to Hierusalem with great ioy, <sup>53</sup>And were continually in the Temple, praying, and lauding God, Amen.





# John

## Chapter 1

**I**n the beginning was that Word, and that Word was with God, and that Word was God. <sup>2</sup>This same was in the beginning with God. <sup>3</sup>All things were made by it, and without it was made nothing that was made. <sup>4</sup>In it was life, and that life was the light of men. <sup>5</sup>And that light shineth in the darkenesse, and the darkenesse comprehended it not. <sup>6</sup>There was a man sent from God, whose name was Iohn. <sup>7</sup>This same came for a witnesse, to beare witnesse of that light, that all men through him might beleue. <sup>8</sup>He was not that light, but was sent to beare witnesse of that light. <sup>9</sup>This was that true light, which lighteth euery man that commeth into the world. <sup>10</sup>He was in the world, and the worlde was made by him: and the worlde knewe him not. <sup>11</sup>He came vnto his owne, and his owne receiued him not. <sup>12</sup>But as many as receiued him, to them he gaue prerogatiue to be the sonnes of God, euen to them that beleue in his Name. <sup>13</sup>Which are borne not of blood, nor of the will of the flesh, nor of ye wil of man, but of God. <sup>14</sup>And that Word was made flesh, and dwelt among vs, (and we sawe the glorie thereof, as the glorie of the onely begotten Sonne of the Father) full of grace and trueth. <sup>15</sup>Iohn bare witnesse of him, and cryed, saying, This was he of whom I said, He that commeth after me, was before me: for he was better then I. <sup>16</sup>And of his fulnesse haue all we receiued, and grace for grace. <sup>17</sup>For the Lawe was giuen by Moses, but grace, and trueth came by Iesus Christ. <sup>18</sup>No man hath seene God at any time: that onely begotten Sonne, which is in the bosome of the Father, he hath declared him. <sup>19</sup>Then this is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, Who art thou? <sup>20</sup>And he confessed and denied not, and said plainly, I am not that Christ. <sup>21</sup>And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that Prophet? And he

answered, No. <sup>22</sup>Then said they vnto him, Who art thou, that we may giue an answer to them that sent vs? What sayest thou of thy selfe? <sup>23</sup>He said, I am the voyce of him that cryeth in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias. <sup>24</sup>Nowe they which were sent, were of the Pharises. <sup>25</sup>And they asked him, and saide vnto him, Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet? <sup>26</sup>Iohn answered them, saying, I baptize with water: but there is one among you, whom ye knowe not. <sup>27</sup>He it is that commeth after me, which was before me, whose shoe latchet I am not worthie to vnloose. <sup>28</sup>These things were done in Bethabara beyond Iordan, where Iohn did baptize. <sup>29</sup>The next day Iohn, seeth Iesus comming vnto him, and saith, Beholde that Lambe of God, which taketh away the sinne of the world. <sup>30</sup>This is he of whom I saide, After me cometh a man, which was before me: for he was better then I. <sup>31</sup>And I knewe him not: but because he should be declared to Israel, therefore am I come, baptizing with water. <sup>32</sup>So Iohn bare recorde, saying, I behelde that Spirit come downe from heauen, like a doue, and it abode vpon him, <sup>33</sup>And I knewe him not: but he that sent me to baptize with water, he saide vnto me, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is he which baptizeth with the holy Ghost. <sup>34</sup>And I sawe, and bare record that this is that Sonne of God. <sup>35</sup>The next day, Iohn stode againe, and two of his disciples. <sup>36</sup>And he behelde Iesus walking by, and said, Beholde that Lambe of God. <sup>37</sup>And the two disciples heard him speake, and followed Iesus. <sup>38</sup>Then Iesus turned about, and saw them follow, and saide vnto them, What seeke ye? And they saide vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou? <sup>39</sup>He saide vnto them, Come, and see. They came and sawe where hee dwelt, and abode with him that day: for it was about the tenth houre. <sup>40</sup>Andrew, Simon Peters brother, was one of the two

which had heard it of Iohn, and that followed him. <sup>41</sup>The same founde his brother Simon first, and said vnto him, We haue founde that Messias, which is by interpretation, that Christ. <sup>42</sup>And he brought him to Iesus. And Iesus behelde him, and saide, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone. <sup>43</sup>The day following, Iesus woulde goe into Galile, and founde Philip, and said vnto him, Followe me. <sup>44</sup>Nowe Philip was of Bethsaida, the citie of Andrew and Peter. <sup>45</sup>Philippe founde Nathanael, and saide vnto him, Wee haue founde him of whom Moses did write in the Lawe, and the Prophetes, Iesus that sonne of Ioseph, that was of Nazareth. <sup>46</sup>Then Nathanael sayde vnto him, Can there any good thing come out of Nazareth? Philip saide to him, Come, and see. <sup>47</sup>Iesus sawe Nathanael coming to him, and saide of him, Beholde in deede an Israelite, in whom is no guile. <sup>48</sup>Nathanael sayde vnto him, Whence knewest thou mee? Iesus answered, and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I sawe thee. <sup>49</sup>Nathanael answered, and saide vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel. <sup>50</sup>Iesus answered, and sayde vnto him, Because I sayde vnto thee, I sawe thee vnder the figtree, beleeuest thou? thou shalt see greater things then these. <sup>51</sup>And he saide vnto him, Verely, verely I say vnto you, hereafter shall yee see heauen open, and the Angels of God ascending, and descending vpon that Sonne of man.

## Chapter 2

**A**nd the thirde day, was there a mariage in Cana a towne of Galile, and the mother of Iesus was there. <sup>2</sup>And Iesus was called also, and his disciples vnto the mariage. <sup>3</sup>Nowe when the wine failed, the mother of Iesus saide vnto him, They haue no wine. <sup>4</sup>Iesus saide vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. <sup>5</sup>His mother saide vnto the seruants, Whatsoeuer he sayeth vnto

you, doe it. <sup>6</sup>And there were set there, sixe waterpots of stone, after the maner of the purifying of the Iewes, conteining two or three firkins a piece. <sup>7</sup>And Iesus sayde vnto them, Fill the waterpots with water. Then they filled them vp to the brim. <sup>8</sup>Then he sayde vnto them, Draw out nowe and beare vnto the gouernour of the feast. So they bare it. <sup>9</sup>Nowe when the gouernour of the feast had tasted the water that was made wine, (for he knewe not whence it was: but the seruants, which drew the water, knewe) the gouernour of ye feast called the bridegrome, <sup>10</sup>And saide vnto him, All men at the beginning set foorth good wine, and when men haue well drunke, then that which is worse: but thou hast kept backe the good wine vntill nowe. <sup>11</sup>This beginning of miracles did Iesus in Cana a towne of Galile, and shewed forth his glorie: and his disciples beleueed on him. <sup>12</sup>After that, he went downe into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many daies there. <sup>13</sup>For the Iewes Passeouer was at hande. Therefore Iesus went vp to Hierusalem. <sup>14</sup>And he found in the Temple those that sold oxen, and sheepe, and doves, and changers of money, sitting there. <sup>15</sup>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 ouerthrewe the tables, <sup>16</sup>And said vnto them that solde doves, Take these things hence: make not my fathers house, an house of marchandise. <sup>17</sup>And his disciples remembred, that it was written, The zeale of thine house hath eaten me vp. <sup>18</sup>Then answered the Iewes, and saide vnto him, What signe shewest thou vnto vs, that thou doest these things? <sup>19</sup>Iesus answered, and said vnto them, Destroy this Temple, and in three daies I will raise it vp againe. <sup>20</sup>Then said the Iewes, Fourtie and sixe yeeres was this Temple a building, and wilt thou reare it vp in three daies? <sup>21</sup>But he spake of the temple of his bodie. <sup>22</sup>Assoone therefore as he was risen from the dead, his disciples

remembred that hee thus sayde vnto them: and they beleueed the Scripture, and the worde which Iesus had saide. <sup>23</sup>Nowe when hee was at Hierusalem at the Passeouer in the feast, many beleueed in his Name, when they sawe his miracles which he did. <sup>24</sup>But Iesus did not commit him selfe vnto them, because he knewe them all, <sup>25</sup>And had no neede that any should testifie of man: for he knewe what was in man.

### Chapter 3

**T**here was nowe a man of the Pharises, named Nicodemus, a ruler of the Iewes. <sup>2</sup>This man came to Iesus by night, and sayd vnto him, Rabbi, we knowe ye thou art a teacher come from God: for no man could do these miracles that thou doest, except God were with him. <sup>3</sup>Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not see the kingdome of God. <sup>4</sup>Nicodemus sayde vnto him, Howe can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne? <sup>5</sup>Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirite, hee can not enter into the kingdome of God. <sup>6</sup>That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is spirit. <sup>7</sup>Marueile not that I said to thee, Yee must be borne againe. <sup>8</sup>The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit. <sup>9</sup>Nicodemus answered, and said vnto him, Howe can these things be? <sup>10</sup>Iesus answered, and saide vnto him, Art thou a teacher of Israel, and knowest not these things? <sup>11</sup>Verely, verely I say vnto thee, wee speake that we know, and testifie that we haue seene: but yee receiue not our witnesse. <sup>12</sup>If when I tel you earthly things, ye beleue not, howe should yee beleue, if I shall tel you of heauenly things? <sup>13</sup>For no man ascendeth vp to heauen, but he that hath descended from heauen, that Sonne of man

which is in heauen. <sup>14</sup>And as Moses lift vp the serpent in the wilderness, so must that Sonne of man be lift vp, <sup>15</sup>That whosoever beleueeth in him, shoulde not perish, but haue eternall life. <sup>16</sup>For God so loued the worlde, that hee hath giuen his onely begotten Sonne, that whosoever beleueeth in him, should not perish, but haue euerlasting life. <sup>17</sup>For God sent not his Sonne into the world, that he should condemne the world, but that the world through him might be saued. <sup>18</sup>Hee that beleueeth in him, is not condemned: but hee that beleueeth not, is condemned already, because he hath not beleueed in the Name of that onely begotten Sonne of God. <sup>19</sup>And this is the condemnation, that that light came into the worlde, and men loued darknesse rather then that light, because their deedes were euill. <sup>20</sup>For euery man that euill doeth, hateth the light, neither commeth to light, least his deedes should be reprooued. <sup>21</sup>But he that doeth trueth, commeth to the light, that his deedes might bee made manifest, that they are wrought according to God. <sup>22</sup>After these things, came Iesus and his disciples into the lande of Iudea, and there taried with them, and baptized. <sup>23</sup>And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized. <sup>24</sup>For Iohn was not yet cast into prison. <sup>25</sup>Then there arose a question betweene Iohns disciples and the Iewes, about purifying. <sup>26</sup>And they came vnto Iohn, and saide vnto him, Rabbi, he that was with thee beyond Iorden, to whom thou barest witnesse, behold, he baptizeth, and all men come to him. <sup>27</sup>Iohn answered, and saide, A man can receiue nothing, except it be giuen him from heauen. <sup>28</sup>Yee your selues are my witnesses, that I sayde, I am not that Christ, but that I am sent before him. <sup>29</sup>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 voyce. This my ioy therefore is fulfilled. <sup>30</sup>He must increase, but I must decrease. <sup>31</sup>Hee that is come from an hie, is aboue all: he that is of

the earth, is of the earth, and speaketh of the earth: hee that is come from heauen, is aboue all. <sup>32</sup>And what hee hath seene and heard, that he testifieth: but no man receiueth his testimonie. <sup>33</sup>He that hath receiued his testimonie, hath sealed that God is true. <sup>34</sup>For hee whome God hath sent, speaketh the woordes of God: for God giueth him not the Spirit by measure. <sup>35</sup>The Father loueth the Sonne, and hath giuen all things into his hande. <sup>36</sup>Hee that beleeueth in the Sonne, hath euerlasting life, and hee that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

## Chapter 4

**N**owe when the Lord knew, how the Pharises had heard, that Iesus made and baptized moe disciples then Iohn, <sup>2</sup>(Though Iesus himselfe baptized not: but his disciples) <sup>3</sup>Hee left Iudea, and departed againe into Galile. <sup>4</sup>And he must needes goe through Samaria. <sup>5</sup>Then came hee to a citie of Samaria called Sychar, neere vnto the possession that Iacob gaue to his sonne Ioseph. <sup>6</sup>And there was Iacobs well. Iesus then wearied in the iourney, sate thus on the well: it was about the sixt houre. <sup>7</sup>There came a woman of Samaria to drawe water. Iesus sayd vnto her, Giue me drinke. <sup>8</sup>For his disciples were gone away into the citie, to buy meate. <sup>9</sup>Then sayde the woman of Samaria vnto him, Howe is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes meddle not with the Samaritans. <sup>10</sup>Iesus answered and saide vnto her, If thou knewest that gift of God, and who it is that saieith to thee, Giue mee drinke, thou wouldest haue asked of him, and hee woulde haue giuen thee, water of life. <sup>11</sup>The woman saide vnto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life? <sup>12</sup>Art thou greater then our father Iacob, which gaue vs the well, and hee himselfe dranke thereof, and his sonnes, and his cattell? <sup>13</sup>Iesus answered, and said vnto her, Whosoeuer

drinketh of this water, shall thirst againe: <sup>14</sup>But whosoeuer drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shalbe in him a well of water, springing vp into euerlasting life. <sup>15</sup>The woman said vnto him, Syr, giue me of that water, that I may not thirst, neither come hither to drawe. <sup>16</sup>Iesus said vnto her, Go, call thine husband, and come hither. <sup>17</sup>The woman answered, and saide, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband. <sup>18</sup>For thou hast had fiue husbands, and he whom thou nowe hast, is not thine husband: that saidest thou truely. <sup>19</sup>The woman saide vnto him, Sir, I see that thou art a Prophet. <sup>20</sup>Our fathers worshipped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship. <sup>21</sup>Iesus saide vnto her, Woman, beleeue me, the houre commeth, when ye shall neither in this mountaine, nor at Hierusalem worship ye Father. <sup>22</sup>Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Iewes. <sup>23</sup>But the houre commeth, and nowe is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father requireth euen such to worship him. <sup>24</sup>God is a Spirite, and they that worship him, must worship him in spirit and trueth. <sup>25</sup>The woman said vnto him, I knowe well that Messias shall come which is called Christ: when he is come, he will tell vs all things. <sup>26</sup>Iesus said vnto her, I am he, that speake vnto thee. <sup>27</sup>And vpon that, came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her? <sup>28</sup>The woman then left her waterpot, and went her way into the citie, and said to the men, <sup>29</sup>Come, see a man which hath tolde me all things that euer I did: is not he that Christ? <sup>30</sup>Then they went out of the citie, and came vnto him. <sup>31</sup>In the meane while, the disciples prayed him, saying, Master, eate. <sup>32</sup>But he said vnto them, I haue meate to eate that ye know not of. <sup>33</sup>Then said ye disciples betweene

themselves, Hath any man brought him meate? <sup>34</sup>Iesus saide vnto them, My meate is that I may doe the will of him that sent me, and finish his worke. <sup>35</sup>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 alreadie vnto haruest. <sup>36</sup>And he that reapeth, receiue the rewarde, and gathereth fruite vnto life eternall, that both he that soweth, and he that reapeth, might reioyce together. <sup>37</sup>For herein is the saying true, that one soweth, and another reapeth. <sup>38</sup>I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours. <sup>39</sup>Nowe many of the Samaritans of that citie beleueed in him, for the saying of the woman which testified, He hath tolde me all things that euer I did. <sup>40</sup>Then when the Samaritans were come vnto him, they besought him, that he woulde tarie with them: and he abode there two dayes. <sup>41</sup>And many moe beleueed because of his owne word. <sup>42</sup>And they said vnto the woman, Nowe we beleuee, not because of thy saying: for we haue heard him our selues, and knowe that this is in deede that Christ the Sauour of the world. <sup>43</sup>So two dayes after he departed thence, and went into Galile. <sup>44</sup>For Iesus himselfe had testified, that a Prophet hath none honour in his owne countrey. <sup>45</sup>Then when he 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 vnto the feast. <sup>46</sup>And Iesus came againe into Cana a towne of Galile, where he had made of water, wine. And there was a certaine ruler, whose sonne was sicke at Capernaum. <sup>47</sup>When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would goe downe, and heale his sonne: for he was euen ready to die. <sup>48</sup>Then saide Iesus vnto him, Except ye see signes and wonders, ye will not beleuee. <sup>49</sup>The ruler said vnto him, Syr, goe downe before my sonne dye. <sup>50</sup>Iesus said vnto him, Go thy way, thy sonne liueth: and the man

beleueed the worde that Iesus had spoken vnto him, and went his way. <sup>51</sup>And as he was now going downe, his seruants met him, saying, Thy sonne liueth. <sup>52</sup>Then enquired he of them the houre when he began to amend. And they said vnto him, Yester day the seuenth houre the feuer left him. <sup>53</sup>Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleueed, and all his household. <sup>54</sup>This second miracle did Iesus againe, after he was come out of Iudea into Galile.

## Chapter 5

**A**fter that, there was a feast of the Iewes, and Iesus went vp to Hierusalem. <sup>2</sup>And there is at Hierusalem by the place of the sheepe, a poole called in Ebrew Bethesda, hauing fife porches: <sup>3</sup>In the which lay a great multitude of sicke folke, of blinde, halte, and withered, wayting for the mouing of the water. <sup>4</sup>For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had. <sup>5</sup>And a certaine man was there, which had bene diseased eight and thirtie yeeres. <sup>6</sup>When Iesus sawe him lie, and knew that he now long time had bene diseased, he saide vnto him, Wilt thou be made whole? <sup>7</sup>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 coming, another steppeth downe before me. <sup>8</sup>Iesus said vnto him, Rise: take vp thy bed, and walke. <sup>9</sup>And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath. <sup>10</sup>The Iewes therefore said to him that was made whole, It is the Sabbath day: it is not lawfull for thee to cary thy bed. <sup>11</sup>He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke. <sup>12</sup>Then asked they him, What man is that which said vnto thee, Take vp thy bed and walke? <sup>13</sup>And he that was healed,

knewe not who it was: for Iesus had conueied himselfe away from the multitude that was in that place. <sup>14</sup>And after that, Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee. <sup>15</sup>The man departed and tolde the Iewes that it was Iesus, which had made him whole. <sup>16</sup>And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day. <sup>17</sup>But Iesus answered them, My Father worketh hitherto, and I worke. <sup>18</sup>Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath: but said also that God was his Father, and made himselfe equall with God. <sup>19</sup>Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The Sonne can doe nothing of himselfe, saue that he seeth the Father doe: for whatsoever things he doth, the same things doeth the Sonne in like maner. <sup>20</sup>For the Father loueth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shewe him greater workes then these, that ye should marueile. <sup>21</sup>For likewise as the Father rayseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will. <sup>22</sup>For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne, <sup>23</sup>Because that all men shoulde honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him. <sup>24</sup>Verely, verely I say vnto you, he that heareth my worde, and beleueeth him that sent me, hath euermlasting life, and shall not come into condemnation, but hath passed from death vnto life. <sup>25</sup>Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue. <sup>26</sup>For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe, <sup>27</sup>And hath giuen him power also to execute iudgement, in that he is the Sonne of man. <sup>28</sup>Marueile not at this: for the houre shall come,

in the which all that are in the graues, shall heare his voyce. <sup>29</sup>And they shall come forth, that haue done good, vnto ye resurrection of life: but they that haue done euil, vnto the resurrection of condemnation. <sup>30</sup>I can doe nothing of mine owne selfe: 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. <sup>31</sup>If I should beare witness of my selfe, my witness were not true. <sup>32</sup>There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true. <sup>33</sup>Ye sent vnto Iohn, and he bare witness vnto the trueth. <sup>34</sup>But I receiue not the record of man: neuerthesse these things I say, that ye might be saued. <sup>35</sup>He was a burning, and a shining candle: and ye would for a season haue reioyced in his light. <sup>36</sup>But I haue greater witness then the witness of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I doe, beare witness of me, that the Father sent me. <sup>37</sup>And the Father himselfe, which hath sent me, beareth witness of me. Ye haue not heard his voyce at any time, neither haue ye seene his shape. <sup>38</sup>And his worde haue you not abiding in you: for whom he hath sent, him ye beleueed not. <sup>39</sup>Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me. <sup>40</sup>But ye will not come to me, that ye might haue life. <sup>41</sup>I receiue not the prayse of men. <sup>42</sup>But I know you, that ye haue not the loue of God in you. <sup>43</sup>I am come in my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue. <sup>44</sup>How can ye beleuee, which receiue honour one of another, and seeke not the honour that commeth of God alone? <sup>45</sup>Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust. <sup>46</sup>For had ye beleueed Moses, ye would haue beleueed me: for he wrote of me. <sup>47</sup>But if ye beleuee not his writings, how shall ye beleuee my wordes?

## Chapter 6

**A**fter these thinges, Iesus went his way ouer the sea of Galile, which is Tiberias. <sup>2</sup>And a great multitude followed him, because they sawe his miracles, which hee did on them that were diseased. <sup>3</sup>Then Iesus went vp into a mountaine, and there he sate with his disciples. <sup>4</sup>Now the Passeouer, a feast of the Iewes, was neere. <sup>5</sup>Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, hee sayde vnto Philippe, Whence shall we buy breade, that these might eate? <sup>6</sup>(And this he sayde to prooue him: for hee himselfe knewe what he would doe.) <sup>7</sup>Philippe answered him, Two hundreth penie worth of bread is not sufficient for them, that euery one of them may take a litle. <sup>8</sup>Then saide vnto him one of his disciples, Andrew, Simon Peters brother, <sup>9</sup>There is a little boy heere, which hath fife barlie loaues, and two fishes: but what are they among so many? <sup>10</sup>And Iesus saide, Make ye people sit downe. (Nowe there was much grasse in that place.) Then the men sate downe in number, about fife thousande. <sup>11</sup>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. <sup>12</sup>And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. <sup>13</sup>Then they gathered it together, and filled twelue baskets with the broken meat of the fife barly loaues, which remained vnto them that had eaten. <sup>14</sup>Then the men, when they had seene the miracle that Iesus did, saide, This is of a trueth that Prophet that should come into the world. <sup>15</sup>When Iesus therfore perceiued that they would come, and take him to make him a King, hee departed againe into a mountaine himselfe alone. <sup>16</sup>When euen was nowe come, his disciples went downe vnto the sea, <sup>17</sup>And entred into a shippe, and went ouer the sea, towards Capernaum: and nowe it was darke, and Iesus was not come to them. <sup>18</sup>And the Sea arose with a great winde that blew. <sup>19</sup>And

when they had rowed about fife and twentie, or thirtie furlongs, they sawe Iesus walking on the sea, and drawing neere vnto the ship: so they were afraide. <sup>20</sup>But he said vnto them, It is I: be not afraid. <sup>21</sup>Then willingly they receiued him into the ship, and the ship was by and by at the lande, whither they went. <sup>22</sup>The day following, the people which stode on the other side of the sea, saw 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. <sup>23</sup>And that there came other ships from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thanks. <sup>24</sup>Nowe when the people sawe that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus. <sup>25</sup>And when they had founde him on the other side of the sea, they sayde vnto him, Rabbi, when camest thou hither? <sup>26</sup>Iesus answered them; and sayde, Verely, verely I say vnto you, ye seeke me not because ye sawe the miracles, but because yee ate of ye loaues, and were filled. <sup>27</sup>Labour not for ye 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 sealed. <sup>28</sup>Then sayde they vnto him, What shall we doe, that we might worke the workes of God? <sup>29</sup>Iesus answered, and sayde vnto them, This is the woorke of God, that yee beleue in him, whome he hath sent. <sup>30</sup>They sayde therefore vnto him, What signe shewest thou then, that we may see it, and beleue thee? what doest thou woorke? <sup>31</sup>Our fathers did eate Manna in the desert, as it is written, Hee gaue them bread from heauen to eate. <sup>32</sup>Then Iesus said vnto them, Verely, verely I say vnto you, Moses gaue you not that bread from heauen, but my Father giueth you that true bread from heauen. <sup>33</sup>For the breade of God is hee which commeth downe from heauen, and giueth life vnto the world. <sup>34</sup>Then they said vnto him, Lord, euermore giue vs this bread. <sup>35</sup>And Iesus

saide vnto them, I am that bread of life: he that commeth to me, shall not hunger, and he that beleueeth in me, shall neuer thirst. <sup>36</sup>But I said vnto you, that ye also haue seene me, and beleuee not. <sup>37</sup>All that the Father giueth me, shall come to mee: and him that commeth to me, I cast not away. <sup>38</sup>For I came downe from heauen, not to do mine owne wil, but his wil which hath sent me. <sup>39</sup>And this is the Fathers will which hath sent mee, that of all which hee hath giuen mee, I should lose nothing, but shoulde raise it vp againe at the last day. <sup>40</sup>And this is the will of him that sent mee, that euery man which seeth the Sonne, and beleueeth in him, should haue euerlasting life: and I will raise him vp at the last day. <sup>41</sup>The Iewes then murmured at him because hee sayde, I am that bread, which is come downe from heauen. <sup>42</sup>And they said, Is not this Iesus that sonne of Ioseph, whose father and mother wee knowe? howe then sayth he, I came downe from heauen? <sup>43</sup>Iesus then answered, and saide vnto them, Murmure not among your selues. <sup>44</sup>No man can come to mee, except the Father, which hath sent mee, drawe him: and I will raise him vp at the last day. <sup>45</sup>It is written in the Prophetes, And they shalbe al taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me: <sup>46</sup>Not that any man hath seene the Father, saue hee which is of God, hee hath seene the Father. <sup>47</sup>Verely, verely I say vnto you, hee that beleueeth in me, hath euerlasting life. <sup>48</sup>I am that bread of life. <sup>49</sup>Your fathers did eate Manna in the wilderness, and are dead. <sup>50</sup>This is that breade, which commeth downe from heauen, that hee which eateth of it, shoulde not die. <sup>51</sup>I am that liuing breade, which came downe from heauen: if any man eate of this breade, hee shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world. <sup>52</sup>Then the Iewes stroue among themselues, saying, Howe can this man giue vs his flesh to eate? <sup>53</sup>Then Iesus saide vnto them, Verely, verely I say vnto you,

Except yee eate the flesh of the Sonne of man, and drinke his blood, yee haue no life in you. <sup>54</sup>Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day. <sup>55</sup>For my flesh is meat in deede, and my blood is drinke in deede. <sup>56</sup>Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. <sup>57</sup>As that liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me. <sup>58</sup>This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are deade. Hee that eateth of this bread, shall liue for euer. <sup>59</sup>These things spake he in the Synagogue, as he taught in Capernaum. <sup>60</sup>Many therefore of his disciples (when they heard this) sayde, This is an hard saying: who can heare it? <sup>61</sup>But Iesus knowing in himselfe, that his disciples murmured at this, saide vnto them, Doeth this offend you? <sup>62</sup>What then if yee should see that Sonne of man ascend vp where he was before? <sup>63</sup>It is the spirite that quickeneth: the flesh profiteth nothing: the woordes that I speake vnto you, are spirite and life. <sup>64</sup>But there are some of you that beleuee not: for Iesus knewe from the beginning, which they were that beleueed not, and who shoulde betray him. <sup>65</sup>And hee saide, Therefore saide I vnto you, that no man can come vnto mee, except it be giuen vnto him of my Father. <sup>66</sup>From that time, many of his disciples went backe, and walked no more with him. <sup>67</sup>Then sayde Iesus to the twelue, Will yee also goe away? <sup>68</sup>Then Simon Peter answered him, Master, to whome shall we goe? thou hast the wordes of eternall life: <sup>69</sup>And we beleuee and knowe that thou art that Christ that Sonne of the liuing God. <sup>70</sup>Iesus answered them, Haue not I chosen you twelue, and one of you is a deuill? <sup>71</sup>Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that shoulde betraie him, though he was one of the twelue.



## Chapter 7

**A**fter these things, Iesus walked in Galile, and woulde not walke in Iudea: for the Iewes sought to kill him. <sup>2</sup>Nowe the Iewes feast of the Tabernacles was at hande. <sup>3</sup>His brethren therefore sayde vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest. <sup>4</sup>For there is no man that doeth any thing secretly, and hee himselfe seeketh to be famous. If thou doest these things, shewe thy selfe to the worlde. <sup>5</sup>For as yet his brethren beleueed not in him. <sup>6</sup>Then Iesus saide vnto them, My time is not yet come: but your time is alway readie. <sup>7</sup>The world can not hate you: but me it hateth, because I testifie of it, that the workes thereof are euill. <sup>8</sup>Go ye vp vnto this feast: I wil not go vp yet vnto this feast: for my time is not yet fulfilled. <sup>9</sup>These things he sayde vnto them, and abode still in Galile. <sup>10</sup>But assoone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as it were priuilie. <sup>11</sup>Then the Iewes sought him at the feast, and saide, Where is hee? <sup>12</sup>And much murmuring was there of him among the people. Some said, He is a good man: other sayd, Nay: but he deceiueth the people. <sup>13</sup>Howbeit no man spake openly of him for feare of the Iewes. <sup>14</sup>Nowe when halfe the feast was done, Iesus went vp into the Temple and taught. <sup>15</sup>And the Iewes marueiled, saving, Howe knoweth this man the Scriptures, seeing that hee neuer learned! <sup>16</sup>Iesus answered them, and saide, My doctrine is not mine, but his that sent me. <sup>17</sup>If any man will doe his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. <sup>18</sup>Hee that speaketh of himselfe, seeketh his owne glorie: but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnes is in him. <sup>19</sup>Did not Moses giue you a Law, and yet none of you keepeth the lawe? Why goe ye about to kill me? <sup>20</sup>The people answered, and said, Thou hast a deuill: who goeth about to kill thee? <sup>21</sup>Iesus answered, and saide to them, I

haue done one worke, and ye all maruaile. <sup>22</sup>Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumsise a man. <sup>23</sup>If a man on the Sabbath receiue circumcision, that the Lawe of Moses should not be broken, be ye angrie with me, because I haue made a man euery whit whole on the Sabbath day? <sup>24</sup>Iudge not according to the appearance, but iudge righteous iudgement. <sup>25</sup>Then saide some of them of Hierusalem, Is not this he, whom they goe about to kill? <sup>26</sup>And beholde, he speaketh openly, and they say nothing to him: doe the rulers know in deede that this is in deede that Christ? <sup>27</sup>Howbeit we know this man whence he is: but when that Christ cometh, no man shall knowe whence he is. <sup>28</sup>Then cried Iesus in the Temple as hee taught, saying, Ye both knowe mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whome ye knowe not. <sup>29</sup>But I knowe him: for I am of him, and he hath sent me. <sup>30</sup>Then they sought to take him, but no man layde handes on him, because his houre was not yet come. <sup>31</sup>Now many of the people beleueed in him, and said, When that Christ commeth, will he doe moe miracles then this man hath done? <sup>32</sup>The Pharises heard that the people murmured these thinges of him, and the Pharises, and high Priestes sent officers to take him. <sup>33</sup>Then saide Iesus vnto them, Yet am I a little while with you, and then goe I vnto him that sent mee. <sup>34</sup>Ye shall seeke me, and shall not finde me, and where I am, can ye not come. <sup>35</sup>Then saide the Iewes amongs themselves, Whither will he goe, that we shall not finde him? Will he goe vnto them that are dispersed among the Grecians, and teache the Grecians? <sup>36</sup>What saying is this that hee saide, Ye shall seeke mee, and shall not finde mee? and where I am, cannot ye come? <sup>37</sup>Nowe in the last and great day of the feast, Iesus stode and cried, saying, If any man thirst, let him come vnto me, and drinke. <sup>38</sup>Hee that beleueeth in mee, as saith the Scripture, out of his bellie

shall flowe riuers of water of life. <sup>39</sup>(This spake hee of the Spirit which they that beleueed in him, should receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified.) <sup>40</sup>So many of the people, when they heard this saying, said, Of a trueth this is that Prophet. <sup>41</sup>Other saide, This is that Christ: and some said, But shall that Christ come out of Galile? <sup>42</sup>Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-leem, where Dauid was? <sup>43</sup>So was there dissension among the people for him. <sup>44</sup>And some of them would haue taken him, but no man layde handes on him. <sup>45</sup>Then came the officers to the hie Priests and Pharises, and they said vnto them, Why haue ye not brought him? <sup>46</sup>The officers answered, Neuer man spake like this man. <sup>47</sup>Then answered them the Pharises, Are yee also deceiued? <sup>48</sup>Doeth any of the rulers, or of the Pharises beleue in him? <sup>49</sup>But this people, which know not the Law, are cursed. <sup>50</sup>Nicodemus said vnto them, (he that came to Iesus by night, and was one of them.) <sup>51</sup>Doth our Law iudge a man before it heare him, and knowe what he hath done? <sup>52</sup>They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet. <sup>53</sup>And euery man wet vnto his owne house.

## Chapter 8

**A**nd Iesus went vnto the mount of Oliues, <sup>2</sup>And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them. <sup>3</sup>Then the Scribes, and the Pharises brought vnto him a woman, taken in adulterie, and set her in the middes, <sup>4</sup>And said vnto him, Master, we foud this woman committing adulterie, euen in the very acte. <sup>5</sup>Now Moses in our Law commanded, that such should be stoned: what sayest thou therefore? <sup>6</sup>And this they saide to tempt him, that they might haue, whereof to accuse him. But Iesus stouped downe, and with his finger wrote on the ground. <sup>7</sup>And while they

continued asking him, hee lift himselfe vp, and sayde vnto them, Let him that is among you without sinne, cast the first stone at her. <sup>8</sup>And againe hee stouped downe, and wrote on the ground. <sup>9</sup>And when they heard it, being accused by their owne conscience, they went out one by one, beginning at ye eldest euen to the last: so Iesus was left alone, and the woman standing in the mids. <sup>10</sup>When Iesus had lift vp himselfe againe, and sawe no man, but the woman, hee saide vnto her, Woman, where are those thine accusers? hath no man condemned thee? <sup>11</sup>She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more. <sup>12</sup>Then spake Iesus againe vnto them, saying, I am that light of the worlde: hee that followeth mee, shall not walke in darkenes, but shall haue that light of life. <sup>13</sup>The Pharises therefore saide vnto him, Thou bearest recorde of thy selfe: thy recorde is not true. <sup>14</sup>Iesus answered, and sayde vnto them, Though I beare recorde of my selfe, yet my recorde is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I goe. <sup>15</sup>Ye iudge after the flesh: I iudge no man. <sup>16</sup>And if I also iudge, my iudgement is true: for I am not alone, but I, and the Father, that sent mee. <sup>17</sup>And it is also written in your Lawe, that the testimonie of two men is true. <sup>18</sup>I am one that beare witnes of my selfe, and the Father that sent me, beareth witnes of me. <sup>19</sup>Then saide they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor that Father of mine. If ye had knowen me, ye should haue knowen that Father of mine also. <sup>20</sup>These wordes spake Iesus in the treasure, as hee taught in the Temple, and no man layde handes on him: for his houre was not yet come. <sup>21</sup>Then saide 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. <sup>22</sup>Then said the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come? <sup>23</sup>And hee saide vnto them, Ye are from beneath, I am from aboue:

ye are of this world, I am not of this worlde. <sup>24</sup>I said therefore vnto you, That ye shall die in your sinnes: for except ye beleue, that I am he, ye shall die in your sinnes. <sup>25</sup>Then saide they vnto him, Who art thou? And Iesus saide vnto them, Euen the same thing that I said vnto you from the beginning. <sup>26</sup>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. <sup>27</sup>They vnderstoode not that hee spake to them of the Father. <sup>28</sup>Then said Iesus vnto them, When ye 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 speake these things. <sup>29</sup>For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him. <sup>30</sup>As hee spake these thinges, many beleued in him. <sup>31</sup>Then saide Iesus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my disciples, <sup>32</sup>And shall know the trueth, and the trueth shall make you free. <sup>33</sup>They answered him, Wee be Abrahams seede, and were neuer bonde to any man: why sayest thou then, Ye shalbe made free? <sup>34</sup>Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seru-ant of sinne. <sup>35</sup>And the seru-ant abideth not in the house for euer: but the Sonne abideth for euer. <sup>36</sup>If that Sonne therefore shall make you free, ye shalbe free in deede. <sup>37</sup>I know that ye are Abrahams seede, but yee seeke to kill mee, because my worde hath no place in you. <sup>38</sup>I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your father. <sup>39</sup>They answered, and saide vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye woulde doe the workes of Abraham. <sup>40</sup>But nowe ye goe about to kill mee, a man that haue told you the trueth, which I haue heard of God: this did not Abraham. <sup>41</sup>Ye do the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

<sup>42</sup>Therefore Iesus sayde vnto them, If God were your Father, then woulde ye loue mee: for I proceeded foorth, and came from God, neither came I of my selfe, but he sent me. <sup>43</sup>Why doe ye not vnderstande my talke? because ye cannot heare my worde. <sup>44</sup>Ye are of your father the deuill, and the lustes of your father ye will doe: hee hath bene a murtherer from the beginning, and abode not in the trueth, because there is no trueth in him. When hee speaketh a lie, then speaketh hee of his owne: for he is a liar, and the father thereof. <sup>45</sup>And because I tell you the trueth, yee beleue me not. <sup>46</sup>Which of you can rebuke me of sinne? and if I say the trueth, why do ye not beleue me? <sup>47</sup>He that is of God, heareth Gods wordes: yee therefore heare them not, because ye are not of God. <sup>48</sup>Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritane, and hast a deuill? <sup>49</sup>Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me. <sup>50</sup>And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth. <sup>51</sup>Verely, verely I say vnto you, If a man keepe my word, he shall neuer see death. <sup>52</sup>Then said the Iewes to him, Now know we that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my worde, he shall neuer taste of death. <sup>53</sup>Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whome makest thou thy selfe? <sup>54</sup>Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whome ye say, that hee is your God. <sup>55</sup>Yet ye haue not knowen him: but I knowe him, and if I should say I know him not, I should be a liar like vnto you: but I knowe him, and keepe his worde. <sup>56</sup>Your father Abraham reioyced to see my day, and he sawe it, and was glad. <sup>57</sup>Then sayd ye Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham? <sup>58</sup>Iesus sayd vnto them, Verely, verely I say vnto you, before Abraham was, I am. <sup>59</sup>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.

## Chapter 9

**A**nd as Iesus passed by, he sawe a man which was blinde from his birth. <sup>2</sup>And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde? <sup>3</sup>Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him. <sup>4</sup>I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke. <sup>5</sup>As long as I am in the world, I am the light of the world. <sup>6</sup>Assoone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay, <sup>7</sup>And sayd vnto him, Go wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came againe seeing. <sup>8</sup>Nowe the neighbours and they that had seene him before, when he was blinde, sayd, Is not this he that sate and begged? <sup>9</sup>Some said, This is he: and other sayd, He is like him: but he himselfe sayd, I am he. <sup>10</sup>Therefore they sayd vnto him, Howe were thine eyes opened? <sup>11</sup>He answered, and sayd, The man that is called Iesus, made clay, and anointed mine eyes, and sayde vnto me, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight. <sup>12</sup>Then they sayd vnto him, Where is he? He sayd, I can not tell. <sup>13</sup>They brought to the Pharises him that was once blinde. <sup>14</sup>And it was the Sabbath day, when Iesus made the clay, and opened his eyes. <sup>15</sup>Then againe the Pharises also asked him, how he had receiued sight. And hee sayd vnto them, He layd clay vpon mine eyes, and I washed, and doe see. <sup>16</sup>Then said some of the Pharises, This man is not of God, because he keepeth not the Sabbath day. Others sayd, Howe can a man that is a sinner, doe such miracles? and there was a dissension among them. <sup>17</sup>Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened

thine eyes? And he sayd, He is a Prophet. <sup>18</sup>Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight. <sup>19</sup>And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he nowe see then? <sup>20</sup>His parents answered them, and sayd, We know that this is our sonne, and that he was borne blinde: <sup>21</sup>But by what meanes hee nowe seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: hee shall answere for himselfe. <sup>22</sup>These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that he was Christ, he should be excommunicate out of the Synagogue. <sup>23</sup>Therefore sayde his parents, Hee is olde ynough: aske him. <sup>24</sup>Then againe called they the man that had bene blinde, and sayd vnto him, Giue glory vnto God: we know that this man is a sinner. <sup>25</sup>Then he answered, and sayd, Whether hee be a sinner or no, I can not tell: one thing I know, that I was blinde, and nowe I see. <sup>26</sup>Then sayd they to him againe, What did he to thee? howe opened he thine eyes? <sup>27</sup>Hee answered them, I haue tolde you already, and yee haue not heard it: wherefore would yee heare it againe? will yee also be his disciples? <sup>28</sup>Then reuiled they him, and sayd, Be thou his disciple: we be Moses disciples. <sup>29</sup>We know that God spake with Moses: but this man we know not from whence he is. <sup>30</sup>The man answered, and sayde vnto them, Doubtesse, this is a marueilous thing, that ye know not whence he is, and yet he hath opened mine eyes. <sup>31</sup>Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he. <sup>32</sup>Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde. <sup>33</sup>If this man were not of God, hee could haue done nothing. <sup>34</sup>They answered, and sayd vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

<sup>35</sup>Jesus heard that they had cast him out: and when he had found him, he sayd vnto him, Doest thou beleue in the Sonne of God? <sup>36</sup>He answered, and sayd, Who is he, Lord, that I might beleue in him? <sup>37</sup>And Iesus sayd vnto him, Both thou hast seene him, and he it is that talketh with thee. <sup>38</sup>Then he sayd, Lord, I beleue, and worshipped him. <sup>39</sup>And Iesus sayd, I am come vnto iudgement into this world, that they which see not, might see: and that they which see, might be made blinde. <sup>40</sup>And some of the Pharises which were with him, heard these things, and sayd vnto him, Are we blinde also? <sup>41</sup>Iesus sayd vnto them, If ye were blinde, ye should not haue sinne: but now ye say, We see: therefore your sinne remaineth.

## Chapter 10

**V**erely, verely I say vnto you, Hee that entreth not in by the doore into the sheepefolde, but climeth vp another way, he is a theefe and a robber. <sup>2</sup>But he that goeth in by the doore, is the shepheard of the sheepe. <sup>3</sup>To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. <sup>4</sup>And when hee hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce. <sup>5</sup>And they will not follow a stranger, but they flee from him: for they know not the voyce of strangers. <sup>6</sup>This parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them. <sup>7</sup>Then sayd Iesus vnto them againe, Verely, verely I say vnto you, I am that doore of the sheepe. <sup>8</sup>All, that euer came before me, are theeves and robbers: but the sheepe did not heare them. <sup>9</sup>I am that doore: by me if any man enter in, he shall be sau'd, and shall go in, and go out, and finde pasture. <sup>10</sup>The theefe cometh not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance. <sup>11</sup>I am that good shepheard: that good shepheard giueth his life

for his sheepe. <sup>12</sup>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 scattreth the sheepe. <sup>13</sup>So the hireling fleeth, because he is an hireling, and careth not for the sheepe. <sup>14</sup>I am that good shepheard, and knowe mine, and am known of mine. <sup>15</sup>As the Father knoweth me, so know I the Father: and I lay downe my life for my sheepe. <sup>16</sup>Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and there shalbe one sheepefolde, and one shepheard. <sup>17</sup>Therefore doeth my Father loue me, because I lay downe my life, that I might take it againe. <sup>18</sup>No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this commandment haue I receiued of my Father. <sup>19</sup>Then there was a dissension againe among the Iewes for these sayings, <sup>20</sup>And many of them sayd, He hath a deuill, and is mad: why heare ye him? <sup>21</sup>Other sayd, These are not the wordes of him that hath a deuill: can the deuill open the eyes of the blinde? <sup>22</sup>And it was at Hierusalem the feast of the Dedication, and it was winter. <sup>23</sup>And Iesus walked in the Temple, in Salomons porche. <sup>24</sup>Then came the Iewes round about him, and sayd vnto him, Howe long doest thou make vs dout? If thou be that Christ, tell vs plainly. <sup>25</sup>Iesus answered them, I tolde you, and ye beleue not: the workes that I doe in my Fathers Name, they beare witnes of me. <sup>26</sup>But ye beleue not: for ye are not of my sheepe, as I sayd vnto you. <sup>27</sup>My sheepe heare my voyce, and I knowe them, and they follow me, <sup>28</sup>And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand. <sup>29</sup>My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand. <sup>30</sup>I and my Father are one. <sup>31</sup>Then ye Iewes againe tooke vp stones, to stone him. <sup>32</sup>Iesus answered them, Many good workes haue I shewed you from

my Father: for which of these workes doe ye stone me? <sup>33</sup>The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God. <sup>34</sup>Iesus answered them, Is it not written in your Lawe, I sayd, Ye are gods? <sup>35</sup>If hee called them gods, vnto whome the worde of God was giuen, and the Scripture cannot be broken, <sup>36</sup>Say ye of him, whome the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I said, I am the Sonne of God? <sup>37</sup>If I doe not the workes of my Father, beleue me not. <sup>38</sup>But if I doe, then though ye beleue not mee, yet beleue the workes, that ye may knowe and beleue, that the Father is in me, and I in him. <sup>39</sup>Againe they went about to take him: but he escaped out of their handes, <sup>40</sup>And went againe beyonde Iordan, into the place where Iohn first baptized, and there abode. <sup>41</sup>And many resorted vnto him, and saide, Iohn did no miracle: but all thinges that Iohn spake of this man, were true. <sup>42</sup>And many beleued in him there.

## Chapter 11

**A**nd a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha. <sup>2</sup>(And it was that Mary which anointed the Lord with oyntment, and wiped his feete with her heare, whose brother Lazarus was sicke.) <sup>3</sup>Therefore his sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is sicke. <sup>4</sup>When Iesus heard it, he saide, This sickenes is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby. <sup>5</sup>Nowe Iesus loued Martha and her sister, and Lazarus. <sup>6</sup>And after he had heard that he was sicke, yet abode hee two dayes still in the same place where he was. <sup>7</sup>Then after that, said he to his disciples, Let vs goe into Iudea againe. <sup>8</sup>The disciples saide vnto him, Master, the Iewes lately sought to stone thee, and doest thou goe thither againe? <sup>9</sup>Iesus answered, Are there not twelue houres in the day? If a man walke in the day, hee

stumbleth not, because he seeth the light of this world. <sup>10</sup>But if a man walke in the night, hee stumbleth, because there is no light in him. <sup>11</sup>These things spake he, and after, he said vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp. <sup>12</sup>Then said his disciples, Lord, if he sleepe, he shalbe safe. <sup>13</sup>Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe. <sup>14</sup>Then saide Iesus vnto them plainely, Lazarus is dead. <sup>15</sup>And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him. <sup>16</sup>Then saide Thomas (which is called Didymus) vnto his felow disciples, Let vs also goe, that we may die with him. <sup>17</sup>Then came Iesus, and found that he had lien in the graue foure dayes alreadie. <sup>18</sup>(Nowe Bethania was neere vnto Hierusalem, about fifteene furlongs off.) <sup>19</sup>And many of ye Iewes were come to Martha and Marie to comfort them for their brother. <sup>20</sup>Then Martha, when shee heard that Iesus was comming, went to meete him: but Mary sate still in the house. <sup>21</sup>Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead. <sup>22</sup>But now I know also, that whatsoever thou askest of God, God will giue it thee. <sup>23</sup>Iesus said vnto her, Thy brother shall rise againe. <sup>24</sup>Martha said vnto him, I know that he shall rise againe in the resurrection at the last day. <sup>25</sup>Iesus saide vnto her, I am the resurrection and the life: he that beleueeth in me, though he were dead, yet shall he liue. <sup>26</sup>And whosoever liueth, and beleueeth in me, shall neuer die: Beleuest thou this? <sup>27</sup>She said vnto him, Yea, Lord, I beleue that thou art that Christ that Sonne of God, which should come into the world. <sup>28</sup>And when she had so saide, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. <sup>29</sup>And when she heard it, shee arose quickly, and came vnto him. <sup>30</sup>For Iesus was not yet come into the towne, but was in the place where Martha met him. <sup>31</sup>The Iewes then which were with her in the house, and comforted her, when

they sawe Marie, that she rose vp hastily, and went out, folowed her, saying, She goeth vnto the graue, to weepe there. <sup>32</sup>Then when Mary was come where Iesus was, and sawe him, she fell downe at his feete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead. <sup>33</sup>When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, hee groned in the spirit, and was troubled in himselfe, <sup>34</sup>And saide, Where haue ye layde him? They said vnto him, Lord, come and see. <sup>35</sup>And Iesus wept. <sup>36</sup>Then saide the Iewes, Beholde, how he loued him. <sup>37</sup>And some of them saide, Coulede not he, which opened the eyes of the blinde, haue made also, that this man should not haue died? <sup>38</sup>Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was layde vpon it. <sup>39</sup>Iesus saide, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh alreadie: for he hath bene dead foure dayes. <sup>40</sup>Iesus saide vnto her, Saide I not vnto thee, that if thou diddest beleue, thou shouldest see the glorie of God? <sup>41</sup>Then they tooke away the stone from the place where the dead was layde. And Iesus lift vp his eyes, and saide, Father, I thanke thee, because thou hast heard me. <sup>42</sup>I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they may beleue, that thou hast sent me. <sup>43</sup>As hee had spoken these things, hee cried with a loude voyce, Lazarus, come forth. <sup>44</sup>Then he that was dead, came forth, bound hande and foote with bandes, and his face was bound with a napkin. Iesus said vnto them, Loose him, and let him goe. <sup>45</sup>Then many of the Iewes, which came to Mary, and had seene the thinges, which Iesus did, beleueed in him. <sup>46</sup>But some of them went their way to the Pharises, and told them what things Iesus had done. <sup>47</sup>Then gathered the hie Priests, and the Pharises a councill, and said, What shall we doe? For this man doeth many miracles. <sup>48</sup>If we let him thus alone, all men will beleue in him, and the

Romanes will come and take away both our place, and the nation. <sup>49</sup>Then one of them named Caiaphas, which was the hie Priest that same yere, said vnto them, Ye perceiue nothing at all, <sup>50</sup>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. <sup>51</sup>This spake hee not of himselfe: but being hie Priest that same yere, he prophecied that Iesus should die for that nation: <sup>52</sup>And not for that nation onely, but that he shoulde gather together in one the children of God, which were scattered. <sup>53</sup>Then from that day forth they consulted together, to put him to death. <sup>54</sup>Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernes, into a citie called Ephraim, and there continued with his disciples. <sup>55</sup>And the Iewes Passeouer was at hande, and many went out of the countrey vp to Hierusalem before the Passeouer, to purifie themselues. <sup>56</sup>Then sought they for Iesus, and spake among themselues, as they stode in the Temple, What thinke ye, that he cometh not to the feast? <sup>57</sup>Now both the high Priestes and the Pharises had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

## Chapter 12

**T**hen Iesus, sixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead. <sup>2</sup>There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. <sup>3</sup>Then tooke Mary a pound of oyntment of Spike-narde very costly, and anynted Iesus feete, and wiped his feete with her heare, and the house was filled with the sauour of the oyntment. <sup>4</sup>Then said one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him: <sup>5</sup>Why was not this oyntment sold for three hundreth pence, and giuen to the poore? <sup>6</sup>Nowe he said this, not that he cared for

the poore, but because hee was a theefe, and had the bagge, and bare that which was giuen. <sup>7</sup>Then said Iesus, Let her alone: against the day of my burying she kept it. <sup>8</sup>For the poore alwayes yee haue with you, but me ye shall not haue alwayes. <sup>9</sup>Then much people of the Iewes knewe that hee was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whome he had raysted from the dead. <sup>10</sup>The hie Priestes therefore consulted, that they might put Lazarus to death also, <sup>11</sup>Because that for his sake many of the Iewes went away, and beleueed in Iesus. <sup>12</sup>On the morowe a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem, <sup>13</sup>Tooke branches of palme trees, and went forth to meete him, and cried, Hosanna, Blessed is the King of Israel that commeth in the Name of the Lord. <sup>14</sup>And Iesus found a yong asse, and sate thereon, as it is written, <sup>15</sup>Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colte. <sup>16</sup>But his disciples vnderstoode not these thinges at the first: but when Iesus was glorified, then remembred they, that these thinges were written of him, and that they had done these things vnto him. <sup>17</sup>The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue, and raised him from the dead. <sup>18</sup>Therefore mette him the people also, because they heard that he had done this miracle. <sup>19</sup>And the Pharises said among themselues, Perceiue ye howe ye preuaile nothing? Beholde, the worlde goeth after him. <sup>20</sup>Nowe there were certaine Greekes among them that came vp to worship at the feast. <sup>21</sup>And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Syr, we would see that Iesus. <sup>22</sup>Philippe came and tolde Andrew: and againe Andrew and Philippe tolde Iesus. <sup>23</sup>And Iesus answered them, saying, The houre is come, that the Sonne of man must bee glorified. <sup>24</sup>Verely, verely I say vnto you, Except the wheate come fall into the grounde and die, it bideth alone:

but if it die, it bringeth forth much fruite. <sup>25</sup>He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall. <sup>26</sup>If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour. <sup>27</sup>Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre. <sup>28</sup>Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe. <sup>29</sup>Then saide the people that stode by, and heard, that it was a thunder: other said, An Angel spake to him. <sup>30</sup>Iesus answered, and said, This voyce came not because of me, but for your sakes. <sup>31</sup>Now is the iudgement of this world: now shall the prince of this world be cast out. <sup>32</sup>And I, if I were lift vp from the earth, will drawe all men vnto me. <sup>33</sup>Nowe this sayd he, signifying what death he should die. <sup>34</sup>The people answered him, We haue heard out of the Law, that that Christ bideth for euer: and howe sayest thou, that that Sonne of man must be lift vp? Who is that Sonne of man? <sup>35</sup>Then Iesus sayd vnto them, Yet a litle while is the light with you: walke while ye haue that light, lest the darkenes come vpon you: for hee that walketh in the darke, knoweth not whither he goeth. <sup>36</sup>While ye haue that light, beleuee in that light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them. <sup>37</sup>And though he had done so many miracles before them, yet beleueed they not on him, <sup>38</sup>That the saying of Esaias the Prophete might be fulfilled, that he sayd, Lord, who beleueed our report? and to whome is the arme of the Lord reueiled? <sup>39</sup>Therefore could they not beleuee, because that Esaias saith againe, <sup>40</sup>He hath blinded their eyes, and hardened their heart, that they shoulde not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them. <sup>41</sup>These things sayd Esaias when he sawe his glory, and spake of him. <sup>42</sup>Neuertheles, euen



among the chiefe rulers, many beleueed in him: but because of the Pharises they did not confesse him, least they should be cast out of the Synagogue. <sup>43</sup>For they loued the prayse of men, more then the prayse of God. <sup>44</sup>And Iesus cryed, and sayd, He that beleueeth in me, beleueeth not in me, but in him that sent me. <sup>45</sup>And he that seeth me, seeth him that sent me. <sup>46</sup>I am come a light into the world, that whosoeuer beleueeth in me, should not abide in darkenes. <sup>47</sup>And if any man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the world, but to saue the world. <sup>48</sup>He that refuseth me, and receiueeth not my wordes, hath one that iudgeth him: the worde that I haue spoken, it shall iudge him in the last day. <sup>49</sup>For I haue not spoken of my selfe: but the Father which sent me, hee gaue me a commandement what I should say, and what I should speake. <sup>50</sup>And I knowe that his commandement is life euerlasting: the thinges therefore that I speake, I speake them so as the Father sayde vnto me.

## Chapter 13

**N**owe before the feast of the Passeouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as he loued his owne which were in the world, vnto the end he loued them. <sup>2</sup>And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betray him) <sup>3</sup>Iesus knowing that the Father had giuen all things into his hands, and that he was come forth from God, and went to God, <sup>4</sup>He riseth from supper, and layeth aside his vpper garments, and tooke a towel, and girded himselfe. <sup>5</sup>After that, hee powred water into a basen, and began to wash the disciples feete, and to wipe them with the towell, wherewith he was girded. <sup>6</sup>Then came he to Simon Peter, who sayd to him, Lord, doest thou wash my feete? <sup>7</sup>Iesus answered and sayd vnto him, What I doe, thou knowest not now: but thou shalt knowe it

hereafter. <sup>8</sup>Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue no part with me. <sup>9</sup>Simon Peter sayd vnto him, Lord, not my feete onely, but also the hands and the head. <sup>10</sup>Iesus sayd to him, He that is washed, needeth not, saue to wash his feete, but is cleane euery whit: and ye are cleane, but not all. <sup>11</sup>For hee knewe who should betray him: therefore sayd he, Ye are not all cleane. <sup>12</sup>So after he had washed their feete, and had taken his garments, and was set downe againe, he sayd vnto them, Knowe ye what I haue done to you? <sup>13</sup>Ye call me Master, and Lord, and ye say well: for so am I. <sup>14</sup>If I then your Lord, and Master, haue washed your feete, ye also ought to wash one an others feete. <sup>15</sup>For I haue giuen you an example, that ye should doe, euen as I haue done to you. <sup>16</sup>Verely, verely I say vnto you, The seruant is not greater then his master, neither the ambassadour greater then he that sent him. <sup>17</sup>If ye know these things, blessed are ye, if ye doe them. <sup>18</sup>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. <sup>19</sup>From henceforth tell I you before it come, that when it is come to passe, ye might beleuee that I am he. <sup>20</sup>Verely, verely I say vnto you, If I send any, he that receiueeth him, receiueeth me, and hee that receiueeth me, receiueeth him that sent me. <sup>21</sup>When Iesus had sayd these things, he was troubled in the Spirit, and testified, and said, Verely, verely I say vnto you, that one of you shall betray me. <sup>22</sup>Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup>Nowe there was one of his disciples, which leaned on Iesus bosome, whom Iesus loued. <sup>24</sup>To him beckened therefore Simon Peter, that he should aske who it was of whom he spake. <sup>25</sup>He then, as he leaned on Iesus breast, saide vnto him, Lord, who is it? <sup>26</sup>Iesus answered, He it is, to whome I shall giue a soppe, when I haue dipt it: and hee wet a soppe, and gaue it to Iudas Iscariot, Simons

sonne. <sup>27</sup>And after the soppe, Satan entred into him. Then sayd Iesus vnto him, That thou doest, doe quickly. <sup>28</sup>But none of them that were at table, knew, for what cause he spake it vnto him. <sup>29</sup>For some of them thought because Iudas had the bag, that Iesus had sayd vnto him, Buy those things that we haue neede of against ye feast: or that he should giue some thing to the poore. <sup>30</sup>Assoone then as he had receiued the soppe, he went immediately out, and it was night. <sup>31</sup>When hee was gone out, Iesus sayd, Nowe is the Sonne of man glorified, and God is glorified in him. <sup>32</sup>If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him. <sup>33</sup>Little children, yet a litle while am I with you: ye shall seeke me, but as I sayde vnto the Iewes, Whither I goe, can ye not come: also to you say I nowe, <sup>34</sup>A newe commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another. <sup>35</sup>By this shall all men knowe that ye are my disciples, if ye haue loue one to another. <sup>36</sup>Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me nowe: but thou shalt follow me afterward. <sup>37</sup>Peter sayd vnto him, Lord, why can I not follow thee now? I will lay downe my life for thy sake. <sup>38</sup>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.

## Chapter 14

**L**et not your heart be troubled: ye beleeeue in God, beleeeue also in me. <sup>2</sup>In my Fathers house are many dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you. <sup>3</sup>And if I go to prepare a place for you, I wil come againe, and receiue you vnto my selfe, that where I am, there may ye be also. <sup>4</sup>And whither I go, ye know, and the way ye knowe. <sup>5</sup>Thomas sayd vnto him, Lord, we know not whither thou goest: how can we then know ye way? <sup>6</sup>Iesus sayd vnto him, I am

that Way, and that Trueth, and that Life. No man commeth vnto the Father, but by me. <sup>7</sup>If ye had knowen mee, ye should haue knowen my Father also: and from henceforth ye know him, and haue seene him. <sup>8</sup>Philippe sayd vnto him, Lord, shewe vs thy Father, and it sufficeth vs. <sup>9</sup>Iesus sayd vnto him, I haue bene so long time with you, and hast thou not knowen mee, Philippe? he that hath seene me, hath seene my Father: how then sayest thou, Shewe vs thy Father? <sup>10</sup>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. <sup>11</sup>Beleeue me, that I am in the Father, and the Father is in me: at the least, beleeeue me for the very workes sake. <sup>12</sup>Verely, verely I say vnto you, he that beleeueth in me, the workes that I doe, hee shall doe also, and greater then these shall he doe: for I goe vnto my Father. <sup>13</sup>And whatsoever ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne. <sup>14</sup>If ye shall aske any thing in my Name, I will doe it. <sup>15</sup>If ye loue me, keepe my comandements, <sup>16</sup>And I wil pray the Father, and he shall giue you another Comforter, that he may abide with you for euer, <sup>17</sup>Euen the Spirit of trueth, whome the world can not receiue, because it seeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and shalbe in you. <sup>18</sup>I will not leaue you fatherles: but I will come to you. <sup>19</sup>Yet a litle while, and the world shall see me no more, but ye shall see me: because I liue, ye shall liue also. <sup>20</sup>At that day shall ye knowe that I am in my Father, and you in me, and I in you. <sup>21</sup>He that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me, shall be loued of my Father: and I will loue him, and wil shewe mine owne selfe to him. <sup>22</sup>Iudas sayd vnto him (not Iscariot) Lord, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world? <sup>23</sup>Iesus answered, and sayd vnto him, If any man loue me, he will keepe my worde, and my

Father will loue him, and we wil come vnto him, and wil dwell with him. <sup>24</sup>He that loueth me not, keepeth not my wordes, and the worde which ye heare, is not mine, but the Fathers which sent me. <sup>25</sup>These things haue I spoken vnto you, being present with you. <sup>26</sup>But the Comforter, which is the holy Ghost, whom the Father wil send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue tolde you. <sup>27</sup>Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare. <sup>28</sup>Ye haue heard howe I saide vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I goe vnto the Father: for the Father is greater then I. <sup>29</sup>And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue. <sup>30</sup>Hereafter will I not speake many things vnto you: for the prince of this world commeth, and hath nought in me. <sup>31</sup>But it is that the world may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

## Chapter 15

**I** Am that true vine, and my Father is that husband man. <sup>2</sup>Euery branch that beareth not fruite in me, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruite. <sup>3</sup>Nowe are ye cleane through the worde, which I haue spoken vnto you. <sup>4</sup>Abide in me, and I in you: as the branche cannot beare fruite of it selfe, except it abide in the vine, no more can ye, except ye abide in me. <sup>5</sup>I am that vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing. <sup>6</sup>If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast them into the fire, and they burne. <sup>7</sup>If ye abide in me, and my wordes abide in you, aske what ye wil, and it shalbe done to you. <sup>8</sup>Herein is my Father glorified,

that ye beare much fruite, and be made my disciples. <sup>9</sup>As the father hath loued me, so haue I loued you: continue in that my loue. <sup>10</sup>If ye shall keepe my commandements, ye shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue. <sup>11</sup>These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full. <sup>12</sup>This is my commandement, that ye loue one another, as I haue loued you. <sup>13</sup>Greater loue then this hath no man, when any man bestoweth his life for his friendes. <sup>14</sup>Ye are my friendes, if ye doe whatsoever I commaund you. <sup>15</sup>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 knowne to you. <sup>16</sup>Ye haue not chosen me, but I haue chosen you, and ordeined you, that ye goe and bring forth fruite, and that your fruite remaine, that whatsoever ye shall aske of the Father in my Name, he may giue it you. <sup>17</sup>These things commaund I you, that ye loue one another. <sup>18</sup>If the worlde hate you, ye knowe that it hated me before you. <sup>19</sup>If ye were of the worlde, the world woulde loue his owne: but because ye are not of ye world, but I haue chosen you out of the world, therefore the world hateth you. <sup>20</sup>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 wordes, they will also keepe yours. <sup>21</sup>But all these things will they doe vnto you for my Names sake, because they haue not known him that sent me. <sup>22</sup>If I had not come and spoken vnto them, they shoulde not haue had sinne: but now haue they no cloke for their sinne. <sup>23</sup>He that hateth me, hateth my Father also. <sup>24</sup>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. <sup>25</sup>But it is that the worde might be fulfilled, that is written in their Lawe, They hated me without a cause.

<sup>26</sup>But when that Comforter shall come, whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me. <sup>27</sup>And ye shall witness also, because ye haue bene with me from the beginning.

## Chapter 16

**T**hese things haue I saide vnto you, that ye should not be offended. <sup>2</sup>They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doeth God service. <sup>3</sup>And these things will they doe vnto you, because they haue not knowen ye Father, nor me. <sup>4</sup>But these things haue I tolde you, that when the houre shall come, ye might remember, that I tolde you them. And these things said I not vnto you from ye beginning, because I was with you. <sup>5</sup>But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? <sup>6</sup>But because I haue saide these things vnto you, your hearts are full of sorowe. <sup>7</sup>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. <sup>8</sup>And when he is come, he will reprove the worlde of sinne, and of righteousness, and of iudgement. <sup>9</sup>Of sinne, because they beleueed not in me: <sup>10</sup>Of righteousness, because I goe to my Father, and ye shall see me no more: <sup>11</sup>Of iudgement, because the prince of this world is iudged. <sup>12</sup>I haue yet many things to say vnto you, but ye cannot beare them now. <sup>13</sup>Howbeit, when he is come which is the Spirit of trueth, he will leade you into all trueth: for he shall not speake of himselfe, but whatsoever he shall heare, shall he speake, and he will shew you the things to come. <sup>14</sup>He shall glorifie me: for he shall receiue of mine, and shall shewe it vnto you. <sup>15</sup>All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shewe it vnto you. <sup>16</sup>A litle while, and ye shall not see me: and againe a litle while, and ye shall see me: for I goe to the

Father. <sup>17</sup>Then said some of his disciples among them selues, What is this that he saith vnto vs, A litle while, and ye shall not see me, and againe, a litle while, and ye shall see me, and, For I goe to the Father. <sup>18</sup>They said therefore, What is this that he saith, A litle while? we know not what he sayeth. <sup>19</sup>Now Iesus knew that they would aske him, and said vnto them, Doe ye enquire among your selues, of that I said, A litle while, and ye shall not see me: and againe, a litle while, and yee shall see me? <sup>20</sup>Verely, verely I say vnto you, that ye shall weepe and lament, and the worlde shall reioyce: and ye shall sorowe, but your sorowe shalbe turned to ioye. <sup>21</sup>A woman when she traueileth, hath sorowe, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. <sup>22</sup>And ye nowe therefore are in sorowe: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you. <sup>23</sup>And in that day shall ye aske me nothing. Verely, verely I say vnto you, whatsoever ye shall aske the Father in my Name, he will giue it you. <sup>24</sup>Hitherto haue ye asked nothing in my Name: aske, and ye shall receiue, that your ioye may be full. <sup>25</sup>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 shew you plainly of the Father. <sup>26</sup>At that day shall ye aske in my Name, and I say not vnto you, that I will pray vnto the Father for you: <sup>27</sup>For the Father himselfe loueth you, because ye haue loued me, and haue beleueed that I came out from God. <sup>28</sup>I am come out from the Father, and came into the worlde: againe I leaue the worlde, and goe to the Father. <sup>29</sup>His disciples saide vnto him, Loe, nowe speakest thou plainly, and thou speakest no parable. <sup>30</sup>Nowe knowe wee that thou knowest all things, and needest not that any man should aske thee. By this we beleuee, that thou art come out from God. <sup>31</sup>Iesus answered them, Doe you beleuee nowe? <sup>32</sup>Beholde, the houre

commeth, and is already come, that ye shalbe scattered euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me. <sup>33</sup>These things haue I spoken vnto you, that in me ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

## Chapter 17

**T**hese things spake Iesus, and lift vp his eyes to heauen, and saide, Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee, <sup>2</sup>As thou hast giuen him power ouer all flesh, that he shoulde giue eternall life to all them that thou hast giuen him. <sup>3</sup>And this is life eternall, that they knowe thee to be the onely very God, and whom thou hast sent, Iesus Christ. <sup>4</sup>I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe. <sup>5</sup>And nowe glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was. <sup>6</sup>I haue declared thy Name vnto the men which thou gauest me out of the world: thine they were, and thou gauest them me, and they haue kept thy worde. <sup>7</sup>Nowe they knowe that all things whatsoever thou hast giuen me, are of thee. <sup>8</sup>For I haue giuen vnto them the wordes which thou gauest me, and they haue receiued them, and haue knownen surely that I came out from thee, and haue beleueed that thou hast sent me. <sup>9</sup>I pray for them: I pray not for the worlde, but for them which thou hast giuen me: for they are thine. <sup>10</sup>And al mine are thine, and thine are mine, and I am glorified in them. <sup>11</sup>And nowe am I no more in the world, but these are in the worlde, and I come to thee. Holy Father, keepe them in thy Name, euen them whome thou hast giuen mee, that they may bee one, as we are. <sup>12</sup>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. <sup>13</sup>And now come I to thee, and these things

speake I in the worlde, that they might haue my ioy fulfilled in themselues. <sup>14</sup>I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world. <sup>15</sup>I pray not that thou shouldest take them out of the world, but that thou keepe them from euill. <sup>16</sup>They are not of the worlde, as I am not of the world. <sup>17</sup>Sanctifie them with thy trueth: thy word is trueth. <sup>18</sup>As thou diddest send me into the world, so haue I sent them into the world. <sup>19</sup>And for their sakes sanctifie I my selfe, that they also may bee sanctified through the trueth. <sup>20</sup>I praie not for these alone, but for them also which shall beleue in mee, through their wordes, <sup>21</sup>That they all may bee one, as thou, O Father, art in me, and I in thee: euen that they may be also one in vs, that the worlde may beleue that thou hast sent me. <sup>22</sup>And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one, <sup>23</sup>I in them, and thou in mee, that they may be made perfect in one, and that the worlde may knowe that thou hast sent mee, and hast loued them, as thou hast loued me. <sup>24</sup>Father, I will that they which thou hast giuen me, be with me euen where I am, that they may beholde that my glorie, which thou hast giuen mee: for thou louedst me before the foundation of the world. <sup>25</sup>O righteous Father, the worlde also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me. <sup>26</sup>And I haue declared vnto the thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

## Chapter 18

**W**hen 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. <sup>2</sup>And Iudas which betraied him, knewe also the place: for Iesus oft times resorted thither with his disciples. <sup>3</sup>Iudas then, after hee had receiued a band of men and officers of the high Priests, and of

the Pharises, came thither with lanternes and torches, and weapons. <sup>4</sup>Then Iesus, knowing all things that shoulde come vnto him, went forth and said vnto them, Whom seeke yee? <sup>5</sup>They answered him, Iesus of Nazareth. Iesus sayde vnto them, I am hee. Nowe Iudas also which betrayed him, stode with them. <sup>6</sup>Assoone then as hee had saide vnto them, I am hee, they went away backwardes, and fell to the grounde. <sup>7</sup>Then he asked them againe, Whome seeke yee? And they sayd, Iesus of Nazareth. <sup>8</sup>Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way. <sup>9</sup>This was that the worde might be fulfilled which hee spake, Of them which thou gauest me, haue I lost none. <sup>10</sup>Then Simon Peter hauing a sword, drewe it, and smote the hie Priestes seruant, and cut off his right eare. Nowe the seruants name was Malchus. <sup>11</sup>Then sayde Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cuppe which my Father hath giuen me? <sup>12</sup>Then the bande and the captaine, and the officers of the Iewes tooke Iesus, and bound him, <sup>13</sup>And led him away to Annas first (for he was father in lawe to Caiaphas, which was the hie Priest that same yeere) <sup>14</sup>And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should die for the people. <sup>15</sup>Nowe Simon Peter folowed 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: <sup>16</sup>But Peter stood at the doore without. Then went out the other disciple which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter. <sup>17</sup>Then saide the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not. <sup>18</sup>And the seruants and officers stode there, which had made a fire of coles: for it was colde, and they warmed themselues. And Peter also stood among them, and warmed himselfe. <sup>19</sup>(The hie Priest then asked Iesus of his disciples, and of his doctrine. <sup>20</sup>Iesus answered him, I spake

openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I sayde nothing. <sup>21</sup>Why askest thou mee? aske them which heard mee what I sayde vnto them: beholde, they knowe what I sayd. <sup>22</sup>When he had spoken these thinges, one of the officers which stode by, smote Iesus with his rod, saying, Answerest thou the hie Priest so? <sup>23</sup>Iesus answered him, If I haue euill spoken, beare witnes of the euil: but if I haue well spoken, why smitest thou me? <sup>24</sup>Nowe Annas had sent him bound vnto Caiaphas the hie Priest) <sup>25</sup>And Simon Peter stode and warmed himselfe, and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not. <sup>26</sup>One of the seruants of the hie Priest, his cousin whose eare Peter smote off, saide, Did not I see thee in the garden with him? <sup>27</sup>Peter then denied againe, and immediatly the cocke crewe. <sup>28</sup>Then led they Iesus from Caiaphas into the common hall. Nowe it was morning, and they themselues went not into the common hall, least they should be defiled, but that they might eate the Passeouer. <sup>29</sup>Pilate then went out vnto them, and said, What accusation bring yee against this man? <sup>30</sup>They answered, and saide vnto him, If hee were not an euill doer, we woulde not haue deliuered him vnto thee. <sup>31</sup>Then sayde Pilate vnto them, Take yee him, and iudge him after your owne Lawe. Then the Iewes sayde vnto him, It is not lawfull for vs to put any man to death. <sup>32</sup>It was that the worde of Iesus might be fulfilled which he spake, signifying what death he should die. <sup>33</sup>So Pilate entred into the common hall againe, and called Iesus, and sayde vnto him, Art thou the king of the Iewes? <sup>34</sup>Iesus answered him, Saiest thou that of thy selfe, or did other tell it thee of me? <sup>35</sup>Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priestes haue deliuered thee vnto me. What hast thou done? <sup>36</sup>Iesus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my seruants would surely fight, that I should not be

deliuered to the Iewes: but nowe is my kingdome not from hence. <sup>37</sup>Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce. <sup>38</sup>Pilate said vnto him, What is trueth? And when he had saide that, hee went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all. <sup>39</sup>But you haue a custome, that I shoulde deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of ye Iewes? <sup>40</sup>Then cried they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

## Chapter 19

**T**hen Pilate tooke Iesus and scourged him. <sup>2</sup>And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, <sup>3</sup>And saide, Haile, King of the Iewes. And they smote him with their roddes. <sup>4</sup>Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may knowe, that I finde no fault in him at all. <sup>5</sup>Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man. <sup>6</sup>Then when the hie Priests and officers sawe him, they cried, saying, Crucifie, crucifie him. Pilate said vnto them, Take yee him and crucifie him: for I finde no fault in him. <sup>7</sup>The Iewes answered him, We haue a lawe, and by our law he ought to die, because he made himselfe the Sonne of God. <sup>8</sup>When Pilate then heard that worde, he was the more afraide, <sup>9</sup>And went againe into the common hall, and saide vnto Iesus, Whence art thou? But Iesus gaue him none answer. <sup>10</sup>Then saide Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? <sup>11</sup>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. <sup>12</sup>From thence forth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cesars friende: for whosoever maketh himselfe a King, speaketh against Cesar. <sup>13</sup>When Pilate heard this worde, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the Paument, and in Hebrew, Gabbatha. <sup>14</sup>And it was the Preparation of the Passeouer, and about the sixt houre: and hee sayde vnto the Iewes, Beholde your King. <sup>15</sup>But they cried, Away with him, away with him, crucifie him. Pilate sayde vnto them, Shall I crucifie your King? The high Priestes answered, We haue no King but Cesar. <sup>16</sup>Then deliuered he him vnto them, to be crucified. And they tooke Iesus, and led him away. <sup>17</sup>And he bare his owne crosse, and came into a place named of dead mens Skulles, which is called in Hebrew, Golgotha: <sup>18</sup>Where they crucified him, and two other with him, on either side one, and Iesus in the middes. <sup>19</sup>And Pilate wrote also a title, and put it on the crosse, and it was written, JESUS OF NAZARETH THE KING OF THE JEWES. <sup>20</sup>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 Hebrew, Greeke and Latine. <sup>21</sup>Then saide the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he sayd, I am King of the Iewes. <sup>22</sup>Pilate answered, What I haue written, I haue written. <sup>23</sup>Then the souldiers, when they had crucified Iesus, tooke his garments (and made foure partes, to euery souldier a part) and his coat: and the coat was without seame wouen from the toppe throughout. <sup>24</sup>Therefore they sayde one to another, Let vs not deuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which sayth, They parted my garments among them, and on my coate did cast lots. So the souldiers did these things in deede. <sup>25</sup>Then stode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of Cleopas, and Marie

Magdalene. <sup>26</sup>And when Iesus sawe his mother, and the disciple standing by, whom he loued, he said vnto his mother, Woman, beholde thy sonne. <sup>27</sup>Then saide he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him. <sup>28</sup>After, when Iesus knew that all things were performed, that the Scripture might be fulfilled, he said, I thirst. <sup>29</sup>And there was set a vessell full of vineger: and they filled a spondge with vineger: and put it about an Hyssope stalke, and put it to his mouth. <sup>30</sup>Nowe when Iesus had receiued of the vineger, he saide, It is finished, and bowed his head, and gaue vp the ghost. <sup>31</sup>The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an hie day) besought Pilate that their legges might be broken, and that they might be taken downe. <sup>32</sup>Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus. <sup>33</sup>But when they came to Iesus, and saw that he was dead already, they brake not his legges. <sup>34</sup>But one of the souldiers with a speare peared his side, and forthwith came there out blood and water. <sup>35</sup>And he that sawe it, bare recorde, and his record is true: and he knoweth that he saith true, that ye might beleuee it. <sup>36</sup>For these things were done, that the Scripture shoulde be fulfilled, Not a bone of him shalbe broken. <sup>37</sup>And againe an other Scripture saith, They shall see him whom they haue thrust through. <sup>38</sup>And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body. <sup>39</sup>And there came also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound. <sup>40</sup>Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie. <sup>41</sup>And in that place where Iesus was crucified,

was a garden, and in the garden a newe sepulchre, wherein was neuer man yet laid. <sup>42</sup>There then laide they Iesus, because of the Iewes Preparation day, for the sepulchre was neere.

## Chapter 20

**N**owe the first day of the weeke came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and sawe the stone taken away from the tombe. <sup>2</sup>Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and saide vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue laid him. <sup>3</sup>Peter therefore went forth, and the other disciple, and they came vnto the sepulchre. <sup>4</sup>So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre. <sup>5</sup>And he stouped downe, and sawe the linnen clothes lying: yet went he not in. <sup>6</sup>Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lye, <sup>7</sup>And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. <sup>8</sup>Then went in also the other disciple, which came first to the sepulchre, and he sawe it, and beleueed. <sup>9</sup>For as yet they knewe not the Scripture, That he must rise againe from the dead. <sup>10</sup>And the disciples went away againe vnto their owne home. <sup>11</sup>But Marie stode without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre, <sup>12</sup>And sawe two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had laien. <sup>13</sup>And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away my Lord, and I know not where they haue laide him. <sup>14</sup>When she had thus said, she turned her selfe backe, and sawe Iesus standing, and knewe not that it was Iesus. <sup>15</sup>Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that he had bene the



gardener, said vnto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup>Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master. <sup>17</sup>Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your God. <sup>18</sup>Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her. <sup>19</sup>The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, and saide to them, Peace be vnto you. <sup>20</sup>And when he had so saide, he shewed vnto them his handes, and his side. Then were the disciples glad when they had seene the Lord. <sup>21</sup>Then saide Iesus to them againe, Peace be vnto you: as my Father sent me, so sende I you. <sup>22</sup>And when he had saide that, he breathed on them, and saide vnto them, Receiue the holy Ghost. <sup>23</sup>Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye reteine, they are retained. <sup>24</sup>But Thomas one of the twelue, called Didymus, was not with them when Iesus came. <sup>25</sup>The other disciples therefore saide vnto him, We haue seene the Lord: but he said vnto them, Except I see in his handes the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not beleuee it. <sup>26</sup>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 middes, and said, Peace be vnto you. <sup>27</sup>After saide he to Thomas, Put thy finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull. <sup>28</sup>Then Thomas answered, and said vnto him, Thou art my Lord, and my God. <sup>29</sup>Iesus said vnto him, Thomas, because thou hast seene me, thou beleuest: blessed are they

that haue not seene, and haue beleueed. <sup>30</sup>And many other signes also did Iesus in the presence of his disciples, which are not written in this booke. <sup>31</sup>But these things are written, that ye might beleuee, that Iesus is that Christ that Sonne of God, and that in beleueing ye might haue life through his Name.

## Chapter 21

**A**fter these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe: <sup>2</sup>There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples. <sup>3</sup>Simon Peter said vnto them, I go a fishing. They said vnto him, We also will goe with thee. They went their way and entred into a ship straightway, and that night caught they nothing. <sup>4</sup>But when the morning was now come, Iesus stode on the shore: neuertheless the disciples knewe not that it was Iesus. <sup>5</sup>Iesus then said vnto them, Syrs, haue ye any meate? They answered him, No. <sup>6</sup>Then he said 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. <sup>7</sup>Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coate to him (for he was naked) and cast himselfe into the sea. <sup>8</sup>But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) and they drewe the net with fishes. <sup>9</sup>Assoone then as they were come to land, they sawe hoate coales, and fish laide thereon, and bread. <sup>10</sup>Iesus saide vnto them, Bring of the fishes, which ye haue now caught. <sup>11</sup>Simon Peter stepped foorth and drewe 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. <sup>12</sup>Iesus saide vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou?

seeing they knewe that he was the Lord. <sup>13</sup>Iesus then came and tooke bread, and gaue them, and fish likewise. <sup>14</sup>This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead. <sup>15</sup>So when they had dined, Iesus said 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, Feede my lambes. <sup>16</sup>He said to him againe the second time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe. <sup>17</sup>He said vnto him 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 saide vnto him, Feede my sheepe. <sup>18</sup>Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee, and lead thee whither thou wouldest not. <sup>19</sup>And this spake he signifying by what death he shoulde glorifie God. And when he had said this, he said to him, Folowe me. <sup>20</sup>Then Peter turned about, and sawe the disciple whom JESUS loued, folowing, which had also leaned on his breast at supper, and had saide, Lord, which is he that betrayeth thee? <sup>21</sup>When Peter therefore sawe him, he saide to Iesus, Lord, what shall this man doe? <sup>22</sup>Iesus said vnto him, If I will that he tarie till I come, what is it to thee? follow thou me. <sup>23</sup>Then went this worde abroade among the brethren, that this disciple shoulde not die. Yet Iesus saide not to him, He shall not die: but if I will that he tarie till I come, what is it to thee? <sup>24</sup>This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true. <sup>25</sup>Nowe there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world coulde

not containe the bookes that shoulde be written, Amen.



# Acts

## Chapter 1

I have made the former treatise, O Theophilus, of al that Iesus began to doe and teach, <sup>2</sup>Vntill the day that hee was taken vp, after that hee through the holy Ghost, had giuen commandments vnto the Apostles, whome hee had chosen: <sup>3</sup>To whome also he presented himselfe aliue after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie daies, and speaking of those things which appertaine to the kingdome of God. <sup>4</sup>And when he had gathered them together, he commanded them, that they should not depart from Hierusalem, but to waite for the promise of the Father, which sayde hee, yee haue heard of me. <sup>5</sup>For Iohn in deede baptized with water, but ye shall be baptized with the holy Ghost within these fewe daies. <sup>6</sup>When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome to Israel? <sup>7</sup>And hee saide vnto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power, <sup>8</sup>But yee shall receiue power of the holy Ghost, when he shall come on you: and ye shalbe witnesses vnto me both in Hierusalem and in all Iudea, and in Samaria, and vnto the vttermost part of the earth. <sup>9</sup>And when he had spoken these things, while they behelde, he was taken vp: for a cloude tooke him vp out of their sight. <sup>10</sup>And while they looked stedfastly toward heauen, as hee went, beholde, two men stoode by them in white apparell, <sup>11</sup>Which also sayde, Yee men of Galile, why stande yee gasing into heauen? This Iesus which is taken vp from you into heauen, shall so come, as yee haue seene him goe into heauen. <sup>12</sup>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 daies iourney. <sup>13</sup>And when they were come in, they went vp into an vpper chamber, where abode both Peter and

Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Mattheue, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas Iames brother. <sup>14</sup>These all continued with one accorde in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren. <sup>15</sup>And in those dayes Peter stooode vp in the middes of the disciples, and sayde (nowe the number of names that were in one place were about an hundreth and twentie.) <sup>16</sup>Yee men and brethren, this scripture must needes haue beene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus. <sup>17</sup>For hee was nombred with vs, and had obtained fellowship in this ministration. <sup>18</sup>He therefore hath purchased a field with the reward of iniquitie: and when he had throwen downe himselfe headlong, hee brast asunder in the middes, and all his bowels gushed out. <sup>19</sup>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. <sup>20</sup>For it is written in the booke of Psalmes, Let his habitation be void, and let no man dwel therein: also, Let another take his charge. <sup>21</sup>Wherefore of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs, <sup>22</sup>Beginning from the baptisme of Iohn vnto the day that hee was taken vp from vs, must one of them bee made a witnesse with vs of his resurrection. <sup>23</sup>And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias. <sup>24</sup>And they praied, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen, <sup>25</sup>That he may take the roume of this ministration and Apostleship, from which Iudas hath gone astray, to goe to his owne place. <sup>26</sup>Then they gaue foorth their lottes: and the lotte fell on Matthias, and hee was by a common consent counted with the eleuen Apostles.

## Chapter 2

**A**nd when the day of Pentecost was come, they were al with one accord in one place. <sup>2</sup>And suddenly there came a sounde from heauen, as of a russhing and mightie winde, and it filled all the house where they sate. <sup>3</sup>And there appeared vnto them clouen tongues, like fire, and it sate vpon eche of them. <sup>4</sup>And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue them vtterance. <sup>5</sup>And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen. <sup>6</sup>Nowe when this was noised, the multitude came together and were astonied, because that euery man heard them speake his owne language. <sup>7</sup>And they wondered al, and marueiled, saying among themselues, Beholde, are not all these which speake, of Galile? <sup>8</sup>How then heare we euery man our owne language, wherein we were borne? <sup>9</sup>Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia, <sup>10</sup>And of Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, and Iewes, and Proselytes, <sup>11</sup>Creetes, and Arabians: wee hearde them speake in our owne tongues the wonderful works of God. <sup>12</sup>They were all then amased, and douted, saying one to another, What may this be? <sup>13</sup>And others mocked, and saide, They are full of newe wine. <sup>14</sup>But Peter standing with ye Eleuen, lift vp his voice, and said vnto them, Ye men of Iudea, and ye all that inhabite Hierusalem, be this knowne vnto you, and hearken vnto my woordes. <sup>15</sup>For these are not drunken, as yee suppose, since it is but the third houre of the day. <sup>16</sup>But this is that, which was spoken by the Prophet Ioel, <sup>17</sup>And it shalbe in the last daies, saith God, I wil powre out of my Spirit vpon al flesh, and your sonnes, and your daughters shall prophecie, and your yong men shall see visions, and your old men shall dreame dreames. <sup>18</sup>And on my seruantes, and

on mine handmaides I will powre out of my Spirit in those daies, and they shall prophecie. <sup>19</sup>And I wil shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke. <sup>20</sup>The Sunne shalbe turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come. <sup>21</sup>And it shalbe, that whosoever shall call on the Name of the Lord, shalbe saued. <sup>22</sup>Yee men of Israel, heare these woordes, JESUS of Nazareth, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also knowe: <sup>23</sup>Him, I say, being deliuered by the determinate counsell, and foreknowledge of God, after you had taken, with wicked handes you haue crucified and slaine. <sup>24</sup>Whome God hath raised vp, and loosed the sorrowes of death, because it was vnpossible that he should be holden of it. <sup>25</sup>For Dauid sayeth concerning him, I beheld the Lord alwaies before me: for hee is at my right hand, that I should not be shaken. <sup>26</sup>Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope, <sup>27</sup>Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption. <sup>28</sup>Thou hast shewed me the waies of life, and shalt make me full of ioy with thy countenance. <sup>29</sup>Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day. <sup>30</sup>Therefore, seeing hee was a Prophet, and knewe that God had sworne with an othe to him, that of the fruite of his loynes hee woulde raise vp Christ concerning the flesh, to set him vpon his throne, <sup>31</sup>Hee knowing this before, spake of the resurrection of Christ, that his soule shoulde not bee left in graue, neither his flesh shoulde see corruption. <sup>32</sup>This Iesus hath God raised vp, whereof we all are witnesses. <sup>33</sup>Since then that he by the right hande of God hath bene exalted, and hath receiued of his Father the promise of the holy

Ghost, hee hath shed foorth this which yee now see and heare. <sup>34</sup>For Daudid is not ascended into heauen, but he sayth, The Lord sayd to my Lord, Sit at my right hande, <sup>35</sup>Vntill I make thine enemies thy footestoole. <sup>36</sup>Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whome yee haue crucified. <sup>37</sup>Now when they heard it, they were pricked in their heartes, and said vnto Peter and the other Apostles, Men and brethren, what shall we doe? <sup>38</sup>Then Peter said vnto them, Amend your liues, and bee 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. <sup>39</sup>For the promise is made vnto you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call. <sup>40</sup>And with many other words he besought and exhorted them, saying, Saue your selues from this froward generation. <sup>41</sup>Then they that gladly receiued his word, were baptized: and the same day there were added to the Church about three thousand soules. <sup>42</sup>And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers. <sup>43</sup>And feare came vpon euery soule: and many wonders and signes were done by ye Apostles. <sup>44</sup>And all that beleued, were in one place, and had all things common. <sup>45</sup>And they sold their possessions and goods, and parted them to all me, as euery one had need. <sup>46</sup>And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meate together with gladnesse and singlenesse of heart, <sup>47</sup>Praying God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saued.

### Chapter 3

**N**owe Peter and Iohn went vp together into the Temple, at the ninth houre of prayer. <sup>2</sup>And a certaine man which was a creeple from his mothers wombe, was caried, whom they

layde dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into ye Temple. <sup>3</sup>Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes. <sup>4</sup>And Peter earnestly beholding him with Iohn, said, Looke on vs. <sup>5</sup>And hee gaue heede vnto them, trusting to receiue some thing of them. <sup>6</sup>Then said Peter, Siluer and 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. <sup>7</sup>And hee tooke him by the right hand, and lift him vp, and immediately his feete and ankle bones receiued strength. <sup>8</sup>And he leaped vp, stode, and walked, and entred with them into the Temple, walking and leaping, and praying God. <sup>9</sup>And all the people sawe him walke, and praying God. <sup>10</sup>And they knewe 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. <sup>11</sup>And as the creeple which was healed, held Peter and Iohn, all the people ranne amased vnto them in the porch which is called Salomons. <sup>12</sup>So when Peter saw it, he answered vnto the people, Ye me of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go? <sup>13</sup>The God of Abraham, and Isaac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered. <sup>14</sup>But ye denied the Holy one and the Iust, and desired a murtherer to be given you, <sup>15</sup>And killed the Lord of life, whome God hath raised from the dead, whereof we are witnesses. <sup>16</sup>And his Name hath made this man sound, whom ye see, and know, through faith in his Name: and the faith which is by him, hath giuen to him this perfite health of his whole body in the presence of you all. <sup>17</sup>And now brethren, I know that through ignorance ye did it, as did also your gouernours. <sup>18</sup>But those things which God before had shewed by the

mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled. <sup>19</sup>Amend your liues therefore, and turne, that your sinnes may be put away, whe the time of refreshing shall come from the presence of the Lord. <sup>20</sup>And he shall sende Iesus Christ, which before was preached vnto you, <sup>21</sup>Whome the heauen must containe vntill the time that all thinges be restored, which God had spoken by the mouth of all his holy Prophets since the world began. <sup>22</sup>For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your brethren, like vnto me: ye shall heare him in all things, whatsoever he shall say vnto you. <sup>23</sup>For it shalbe that euery person which shall not heare that Prophet, shall be destroyed out of the people. <sup>24</sup>Also all the Prophets from Samuel, and thencefoorth as many as haue spoken, haue likewise foretolde of these dayes. <sup>25</sup>Ye are the 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 kindreds of the earth be blessed. <sup>26</sup>First vnto you hath God raysed vp his Sonne Iesus, and him hee hath sent to blesse you, in turning euery one of you from your iniquities.

## Chapter 4

**A**nd as they spake vnto the people, the Priestes and the Captaine of the Temple, and the Sadduces came vpon them, <sup>2</sup>Taking it grieuously that they taught the people, and preached in Iesus Name the resurrection from the dead. <sup>3</sup>And they layde handes on them, and put them in holde, vntill the next day: for it was now euentide. <sup>4</sup>Howbeit, many of them which heard the word, beleueed, and the number of the men was about fife thousand. <sup>5</sup>And it came to passe on the morow, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem, <sup>6</sup>And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priestes. <sup>7</sup>And whe they had set them before

them, they asked, By what power, or in what Name haue ye done this? <sup>8</sup>Then Peter ful of the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel, <sup>9</sup>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, <sup>10</sup>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, whome God raised againe from the dead, euen by him doth this man stand here before you, whole. <sup>11</sup>This is the stone cast aside of you builders which is become the head of the corner. <sup>12</sup>Neither is there saluation in any other: for among men there is giuen none other Name vnder heauen, whereby we must be saued. <sup>13</sup>Now when they sawe the boldnes of Peter and Iohn, and vnderstoode that they were vnlearned men and without knowledge, they marueiled, and knew them, that they had bin with Iesus: <sup>14</sup>And beholding also the man which was healed standing with them, they had nothing to say against it. <sup>15</sup>Then they commanded them to goe aside out of the Council, and conferred among themselues, <sup>16</sup>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. <sup>17</sup>But that it be noysed no farther among the people, let vs threaten and charge them, that they speake hencefoorth to no man in this Name. <sup>18</sup>So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus. <sup>19</sup>But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye. <sup>20</sup>For we cannot but speake the things which we haue seene and heard. <sup>21</sup>So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done. <sup>22</sup>For the man was aboue fourtie yeeres olde, on whome this miracle of healing was shewed. <sup>23</sup>Then assoone as they

were let goe, they came to their fellowes, and shewed all that the hie Priestes and Elders had said vnto them. <sup>24</sup>And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heaue, and the earth, the sea, and all things that are in them, <sup>25</sup>Which by the mouth of thy seruant Dauid hast saide, Why did the Gentiles rage, and the people imagine vaine things? <sup>26</sup>The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ. <sup>27</sup>For doutlesse, against thine holy Sonne Iesus, whome thou haddest anoynted, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together, <sup>28</sup>To doe whatsoever thine hand, and thy counsell had determined before to be done. <sup>29</sup>And nowe, O Lord, beholde their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word, <sup>30</sup>So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus. <sup>31</sup>And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly. <sup>32</sup>And the multitude of them that beleueed, were of 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 thinges common. <sup>33</sup>And with great power gaue the Apostles witnes of the resurrection of the Lord Iesus: and great grace was vpon them all. <sup>34</sup>Neither was there any among them, that lacked: for as many as were possessours of landes or houses, solde them, and brought the price of the things that were solde, <sup>35</sup>And layde it downe at the Apostles feete, and it was distributed vnto euery man, according as he had neede. <sup>36</sup>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, <sup>37</sup>Where as he had land, solde it, and brought the money, and laid it downe at the

Apostles feete.

## Chapter 5

**B**ut a certaine man named Ananias, with Sapphira his wife, solde a possession, <sup>2</sup>And kept away part of the price, his wife also being of counsell, and brought a certaine part, and layde it downe at the Apostles feete. <sup>3</sup>Then saide Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lye vnto the holy Ghost, and keepe away part of the price of this possession? <sup>4</sup>Whiles it remained, appertained it not vnto thee? and after it was solde, was it not in thine owne power? howe is it that thou hast conceiued this thing in thine heart? thou hast not lyed vnto men, but vnto God. <sup>5</sup>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. <sup>6</sup>And the yong men rose vp, and tooke him vp, and caried him out, and buried him. <sup>7</sup>And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done. <sup>8</sup>And Peter sayd vnto her, Tell me, solde ye the land for so much? And she sayd, Yea, for so much. <sup>9</sup>Then Peter sayde vnto her, Why haue ye agreed together, to tempt the Spirit of the Lord? beholde, the feete of them which haue buried thine husband, are at the doore, and shall carie thee out. <sup>10</sup>Then she fell downe straightway at his feete, 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. <sup>11</sup>And great feare came on all the Church, and on as many as heard these things. <sup>12</sup>Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accorde in Salomons porche. <sup>13</sup>And of the other durst no man ioynе him selfe to them: neuerthelesse the people magnified them. <sup>14</sup>Also the number of them that beleueed in the Lord, both of men and women, grewe more and more) <sup>15</sup>In so much that they brought the sicke into the streetes, and layd them on beds and couches,



that at the least way the shadowe of Peter, when he came by, might shadow some of them. <sup>16</sup>There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vnclane spirits, who were all healed. <sup>17</sup>Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadduces) and were full of indignation, <sup>18</sup>And laide hands on the Apostles, and put them in the common prison. <sup>19</sup>But the Angel of the Lord, by night opened the prison doores, and brought them forth, and sayd, <sup>20</sup>Go your way, and stand in the Temple, and speake to the people, all the wordes of this life. <sup>21</sup>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. <sup>22</sup>But when the officers came, and found them not in the prison, they returned and tolde it, <sup>23</sup>Saying, Certainly we founde the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, we found no man within. <sup>24</sup>Then when the chiefe Priest, and the captaine of the Temple, and the hie Priestes heard these things, they doubted of them, whereunto this would growe. <sup>25</sup>Then came one and shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teach the people. <sup>26</sup>Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned) <sup>27</sup>And when they had brought them, they set them before the Councill, and the chiefe Priest asked them, <sup>28</sup>Saying, Did not we straightly commaund you, that ye should not teach in this Name? and behold, ye haue filled Hierusale with your doctrine, and ye would bring this mans blood vpon vs. <sup>29</sup>Then Peter and the Apostles answered, and sayd, We ought rather to obey God then men. <sup>30</sup>The God of our

fathers hath raised vp Iesus, whom ye slewe, and hanged on a tree. <sup>31</sup>Him hath God lift vp with his right hand, to be a Prince and a Sauour, to giue repentance to Israel, and forgiuenes of sinnes. <sup>32</sup>And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whome God hath giuen to them that obey him. <sup>33</sup>Now when they heard it, they brast for anger, and consulted to slay them. <sup>34</sup>Then stode there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, and commanded to put the Apostles forth a litle space, <sup>35</sup>And sayd vnto them, Men of Israel, take heede to your selues, what ye intende to doe touching these men. <sup>36</sup>For before these times, rose vp Theudas 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. <sup>37</sup>After this man, arose vp Iudas of Galile, in the dayes of the tribute, and drewe away much people after him: hee also perished, and all that obeyed him, were scattered abroad. <sup>38</sup>And nowe I say vnto you, Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought: <sup>39</sup>But if it be of God, ye can not destroy it, lest ye be found euen fighters against God. <sup>40</sup>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. <sup>41</sup>So they departed from the Councill, reioycing, that they were counted worthy to suffer rebuke for his Name. <sup>42</sup>And dayly in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

## Chapter 6

**A**nd in those dayes, as the number of ye disciples grewe, there arose a murmuring of the Grecians towards ye Hebrewes, because their widowes were neglected in the dayly ministring. <sup>2</sup>Then the twelue called the multitude

of the disciples together, and sayd, It is not meete that we should leaue the worde of God to serue the tables. <sup>3</sup>Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this busines. <sup>4</sup>And we will giue our selues continually to prayer, and to the ministracion of the worde. <sup>5</sup>And the saying pleased the whole multitude: and they chose Steuen a man full of fayth and of the holy Ghost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia, <sup>6</sup>Which they set before the Apostles: and they prayed, and layed their hands on them. <sup>7</sup>And the worde of God increased, and the nomber of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith. <sup>8</sup>Now Steuen full of faith and power, did great wonders and miracles among the people. <sup>9</sup>Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen. <sup>10</sup>But they were not able to resist the wisdom, and the Spirit by the which he spake. <sup>11</sup>Then they suborned men, which saide, We haue heard him speake blasphemous wordes against Moses, and God. <sup>12</sup>Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill, <sup>13</sup>And set forth false witnesses, which sayd, This man ceaseth not to speake blasphemous wordes against this holy place, and the Law. <sup>14</sup>For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gaue vs. <sup>15</sup>And as all that sate in the Councill, looked stedfastly on him, they saw his face as it had bene the face of an Angel.

## Chapter 7

**T**hen sayd the chiefe Priest, Are these things so? <sup>2</sup>And he sayd, Ye men, brethren and Fathers, hearken. That God of glory

appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charan, <sup>3</sup>And said vnto him, Come out of thy countrey, and from thy kindred, and come into the land, which I shall shewe thee. <sup>4</sup>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, <sup>5</sup>And hee gaue him none inheritance in it, no, not the bredth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet hee had no childe. <sup>6</sup>But God spake thus, that his seede should be a sojourner in a strange land: and that they should keepe it in bondage, and entreate it euill foure hundred yeeres. <sup>7</sup>But the nation to whome they shall be in bondage, will I iudge, sayth God: and after that, they shall come forth and serue me in this place. <sup>8</sup>Hee gaue him also the couenant of circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Iacob, and Iacob the twelue Patriarkes. <sup>9</sup>And the Patriarkes moued with enuie, solde Ioseph into Egypt: but God was with him, <sup>10</sup>And deliuered him out of all his afflictions, and gaue him fauour and wisdom in the sight of Pharaoh King of Egypt, who made him gouernour ouer Egypt, and ouer his whole house. <sup>11</sup>Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance. <sup>12</sup>But when Iacob heard that there was come in Egypt, he sent our fathers first: <sup>13</sup>And at the second time, Ioseph was knowen of his brethren, and Iosephs kindred was made knowen vnto Pharaoh. <sup>14</sup>Then sent Ioseph and caused his father to be brought, and all his kindred, euen threescore and fiftene soules. <sup>15</sup>So Iacob went downe into Egypt, and he dyed, and our fathers, <sup>16</sup>And were remoued into Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, sonne of Sychem. <sup>17</sup>But when the time of the promise drewe neere, which God

had sworne to Abraham, the people grewe and multiplied in Egypt, <sup>18</sup>Till another King arose, which knewe not Ioseph. <sup>19</sup>The same dealt subtilly with our kindred, and euill entreated our fathers, and made them to cast out their yong children, that they should not remaine aliue. <sup>20</sup>The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths. <sup>21</sup>And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne. <sup>22</sup>And Moses was learned in all the wisdome of the Egyptians, and was mightie in wordes and in deedes. <sup>23</sup>Nowe when he was full fourtie yeere olde, it came into his heart to visite his brethren, the children of Israel. <sup>24</sup>And whe he saw one of them suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian. <sup>25</sup>For hee supposed his brethren would haue vnderstand, that God by his hande should giue them deliuerance: but they vnderstoode it not. <sup>26</sup>And the next day, he shewed himselfe vnto them as they stroue, and woulde haue set them at one againe, saying, Syrs, ye are brethren: why doe ye wrong one to another? <sup>27</sup>But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs? <sup>28</sup>Wilt thou kill mee, as thou diddest the Egyptian yesterday? <sup>29</sup>Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes. <sup>30</sup>And when fourtie yeres were expired, there appeared to him in the wildernes of mout Sina, an Angel of the Lord in a flame of fire, in a bush. <sup>31</sup>And when Moses sawe it, hee wondred at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying, <sup>32</sup>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. <sup>33</sup>Then the Lord said to him, Put off thy shoes from thy feete: for the place where thou standest, is holy ground. <sup>34</sup>I haue seene, I haue seene the affliction of my people, which

is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and nowe come, and I will sende thee into Egypt. <sup>35</sup>This Moses whome they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush. <sup>36</sup>Hee brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernes fourtie yeeres. <sup>37</sup>This is that Moses, which saide 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. <sup>38</sup>This is he that was in the Congregation, in the wildernes with the Angell, which spake to him in mount Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs. <sup>39</sup>To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt: <sup>40</sup>Saying vnto Aaron, Make vs gods that may goe before vs: for we knowe not what is become of this Moses that brought vs out of the land of Egypt. <sup>41</sup>And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne handes. <sup>42</sup>Then God turned himselfe away, and gaue them vp to serue the host of heauen, as it is written in the booke of the Prophets, O house of Israel, haue ye offred to me slaine beasts and sacrifices by the space of fourtie yeres in the wildernes? <sup>43</sup>And ye tooke vp the tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I will carie you away beyond Babylon. <sup>44</sup>Our fathers had the tabernacle of witnes, in the wildernes, as hee had appointed, speaking vnto Moses, that he should make it according to the fashion that he had seene. <sup>45</sup>Which tabernacle also our fathers receiued, and brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid: <sup>46</sup>Who found fauour before God, and desired that hee might finde a tabernacle for the God of Iacob. <sup>47</sup>But Salomon built

him an house. <sup>48</sup>Howbeit the most High dwelleth not in temples made with handes, as saith the Prophet, <sup>49</sup>Heauen is my throne, and earth is my footestool: what house wil ye build for me, saith the Lord? or what place is it that I should rest in? <sup>50</sup>Hath not mine hand made all these things? <sup>51</sup>Ye stiffnecked and of vncircumcised heartes and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so do you. <sup>52</sup>Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that Iust, of whome ye are now the betrayers and murtherers, <sup>53</sup>Which haue receiued the Lawe by the ordinance of Angels, and haue not kept it. <sup>54</sup>But when they heard these thinges, their heartes brast for anger, and they gnashed at him with their teeth. <sup>55</sup>But he being full of the holy Ghost, looked stedfastly into heauen, and sawe the glory of God, and Iesus standing at the right hand of God, <sup>56</sup>And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God. <sup>57</sup>Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him violently all at once, <sup>58</sup>And cast him out of the citie, and stoned him: and the witnesses layd downe their clothes at a yong mans feete, named Saul. <sup>59</sup>And they stoned Steuen, who called on God, and said, Lord Iesus, receiue my spirit. <sup>60</sup>And he kneeled downe, and cried with a loude voyce, Lord, laye not this sinne to their charge. And when he had thus spoken, he slept.

## Chapter 8

**A**nd 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 thorowe the regions of Iudea and of Samaria, except the Apostles. <sup>2</sup>Then certaine men fearing God, caried Steuen amongs them, to be buried, and made great lamentation for him. <sup>3</sup>But Saul made hauocke of the Church, and entred into

euery house, and drewe out both men and women, and put them into prison. <sup>4</sup>Therefore they that were scattered abroad, went to and from preaching the worde. <sup>5</sup>Then came Philip into the citie of Samaria, and preached Christ vnto them. <sup>6</sup>And the people gaue heed vnto those things which Philippe spake, with one accorde, hearing and seeing the miracles which he did. <sup>7</sup>For vnclane spirits crying with a loud voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed. <sup>8</sup>And there was great ioy in that citie. <sup>9</sup>And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying that he himselfe was some great man. <sup>10</sup>To whome they gaue heede from the least to the greatest, saying, This man is that great power of God. <sup>11</sup>And they gaue heed vnto him, because that of long time he had bewitched them with sorceries. <sup>12</sup>But assoone as they beleueed Philip, which preached the thinges that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women. <sup>13</sup>Then Simon himselfe beleueed also and was baptized, and continued with Philippe, and wondred, when he sawe the signes and great miracles which were done. <sup>14</sup>Nowe when the Apostles, which were at Hierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn. <sup>15</sup>Which whe they were come downe, prayed for them, that they might receiue the holy Ghost. <sup>16</sup>(For as yet, hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.) <sup>17</sup>Then layd they their handes on them, and they receiued the holy Ghost. <sup>18</sup>And when Simon sawe, that through laying on of the Apostles handes the holy Ghost was giuen, he offred them money, <sup>19</sup>Saying, Giue mee also this power, that on whomsoever I lay the handes, he may receiue the holy Ghost. <sup>20</sup>Then saide Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God

may be obtained with money. <sup>21</sup>Thou hast neither part nor fellowship in this businesse: for thine heart is not right in the sight of God. <sup>22</sup>Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee. <sup>23</sup>For I see that thou art in the gall of bitternes, and in the bonde of iniquitie. <sup>24</sup>Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me. <sup>25</sup>So they, when they had testified and preached the worde of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritans. <sup>26</sup>Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe towarde the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste. <sup>27</sup>And hee arose and went on: and beholde, a certaine Eunuche of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship: <sup>28</sup>And as he returned sitting in his charet, he read Esaia the Prophet. <sup>29</sup>Then the Spirit said vnto Philip, Goe neere and ioyn thy selfe to yonder charet. <sup>30</sup>And Philip ranne thither, and heard him reade the Prophet Esaia, and said, But vnderstandest thou what thou readest? <sup>31</sup>And he saide, Howe can I, except I had a guide? And he desired Philip, that he would come vp and sit with him. <sup>32</sup>Nowe the place of the Scripture which he read, was this, Hee was lead as a sheepe to the slaughter: and like a lambe domme before his shearer, so opened he not his mouth. <sup>33</sup>In his humilitie his iudgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth. <sup>34</sup>Then the Eunuche answered Philippe, and saide, I pray thee of whome speaketh the Prophet this? of himselfe, or of some other man? <sup>35</sup>Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. <sup>36</sup>And as they went on their way, they came vnto a certaine water, and the Eunuche said, See, here is water: what doeth

let me to be baptized? <sup>37</sup>And Philippe said vnto him, If thou beleueest with all thine heart, thou mayest. Then he answered, and saide, I beleue that that Iesus Christ is that Sonne of God. <sup>38</sup>Then he commanded the charet to stand stil: and they went downe both into the water, both Philip and the Eunuche, and he baptized him. <sup>39</sup>And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuche sawe him no more: so he went on his way reioycing. <sup>40</sup>But Philippe was found at Azotus, and he walked to and from preaching in all the cities, till he came to Cesarea.

## Chapter 9

**A**nd Saul yet breathing out threatnings and slaughter against the disciples of ye Lord, went vnto the hie Priest, <sup>2</sup>And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way (either men or women) hee might bring them bound vnto Hierusalem. <sup>3</sup>Now as he iourneyed, it came to passe that as he was come neere to Damascus, suddenly there shined rounde about him a light from heauen. <sup>4</sup>And hee fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me? <sup>5</sup>And he sayd, Who art thou, Lord? And the Lord sayd, I am Iesus whom thou persecutest: it is hard for thee to kicke against pricks. <sup>6</sup>He then both trembling and astonied, sayd, Lord, what wilt thou that I doe? And the Lord sayd vnto him, Arise and goe into the citie, and it shall be tolde thee what thou shalt doe. <sup>7</sup>The men also which iourneyed with him, stood amased, hearing his voyce, but seeing no man. <sup>8</sup>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, <sup>9</sup>Where he was three dayes without sight, and neither ate nor dranke. <sup>10</sup>And there was a certaine disciple at Damascus named Ananias, and to him sayd the Lord in a vision, Ananias. And he sayd, Beholde, I am here Lord. <sup>11</sup>Then the Lord sayd

vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth. <sup>12</sup>(And he sawe in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.) <sup>13</sup>Then Ananias answered, Lord, I haue heard by many of this man, howe much euill hee hath done to thy saints at Hierusalem. <sup>14</sup>Moreouer here hee hath authoritie of the hie Priestes, to binde all that call on thy Name. <sup>15</sup>Then the Lord said vnto him, Go thy way: for he is a chosen vessell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. <sup>16</sup>For I will shewe him, howe many things he must suffer for my Names sake. <sup>17</sup>Then Ananias went his way, and entred into that house, and put his hands on him, and sayd, Brother Saul, the Lord hath sent me (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. <sup>18</sup>And immediately there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized, <sup>19</sup>And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus. <sup>20</sup>And straightway hee preached Christ in the Synagogues, that he was that Sonne of God, <sup>21</sup>So that all that heard him, were amased, and sayde, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests? <sup>22</sup>But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming, that this was that Christ. <sup>23</sup>And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him, <sup>24</sup>But their laying awayte was knowen of Saul: nowe they watched the gates day and night, that they might kill him. <sup>25</sup>Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket. <sup>26</sup>And when Saul was come to Hierusalem,

he assayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleueed not that he was a disciple. <sup>27</sup>But Barnabas tooke him, and brought him to the Apostles, and declared to them, howe hee had seene the Lord in the way, and that hee had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus. <sup>28</sup>And hee was conuersant with them at Hierusalem, <sup>29</sup>And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him. <sup>30</sup>But when the brethren knewe it, they brought him to Cesarea, and sent him forth to Tarsus. <sup>31</sup>Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost. <sup>32</sup>And it came to passe, as Peter walked throughout all quarters, hee came also to the saints which dwelt at Lydda. <sup>33</sup>And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie. <sup>34</sup>Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediately. <sup>35</sup>And all that dwelt at Lydda and Saron, sawe him, and turned to the Lord. <sup>36</sup>There was also at Ioppa a certaine woman, a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which she did. <sup>37</sup>And it came to passe in those dayes, that she was sicke and dyed: and when they had washed her, they layd her in an vpper chamber. <sup>38</sup>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. <sup>39</sup>Then Peter arose and came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stode by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them. <sup>40</sup>But Peter put them all forth, and kneeled downe, and prayed, and turned him to

the body, and sayd, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sate vp. <sup>41</sup>Then he gaue her the hand and lift her vp, and called the Saints and widowes, and restored her alieue. <sup>42</sup>And it was knowen throughout all Ioppa, and many beleueed in the Lord. <sup>43</sup>And it came to passe that he taried many dayes in Ioppa with one Simon a Tanner.

## Chapter 10

**F**urthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band, <sup>2</sup>A deuoute man, and one that feared God with all his housholde, which gaue much almes to the people, and prayed God continually. <sup>3</sup>He sawe in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius. <sup>4</sup>But when hee looked on him, hee was afrayd, and sayd, What is it, Lord? and he sayd vnto him, Thy prayers and thine almes are come vp into remembrance before God. <sup>5</sup>Nowe therefore send men to Ioppa, and call for Simon, whose surname is Peter. <sup>6</sup>Hee lodgeth with one Simon a Tanner, whose house is by the sea side: he shall tell thee what thou oughtest to doe. <sup>7</sup>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, <sup>8</sup>And tolde them all things, and sent them to Ioppa. <sup>9</sup>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. <sup>10</sup>Then waxed hee an hungred, and would haue eaten: but while they made some thing ready, he fell into a trance. <sup>11</sup>And hee sawe heauen opened, and a certaine vessell come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth. <sup>12</sup>Wherein were all maner of foure footed beastes of the earth, and wilde beastes and creeping things, and foules of the heauen. <sup>13</sup>And there came a voyce to him, Arise, Peter: kill, and eate. <sup>14</sup>But Peter

sayd, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane. <sup>15</sup>And the voyce spake vnto him againe the second time, The things that God hath purified, pollute thou not. <sup>16</sup>This was so done thrise: and the vessell was drawn vp againe into heauen. <sup>17</sup>Nowe while Peter doutd in himselfe what this vision which he had seene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stode at the gate, <sup>18</sup>And called, and asked, whether Simon, which was surnamed Peter, were lodged there. <sup>19</sup>And while Peter thought on the vision, the Spirit sayde vnto him, Beholde, three men seeke thee. <sup>20</sup>Arise therefore, and get thee downe, and goe with them, and doute nothing: For I haue sent them. <sup>21</sup>Then Peter went downe to the men, which were sent vnto him from Cornelius, and sayd, Beholde, I am he whome ye seeke: what is the cause wherefore ye are come? <sup>22</sup>And they sayd, 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 wordes. <sup>23</sup>Then called he them in, and lodged them, and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanied him. <sup>24</sup>And the day after, they entred into Cesarea. Nowe Cornelius waited for them, and had called together his kinsemen, and special friends. <sup>25</sup>And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him. <sup>26</sup>But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man. <sup>27</sup>And as he talked with him, he came in, and found many that were come together. <sup>28</sup>And he sayd vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane. <sup>29</sup>Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me? <sup>30</sup>Then

Cornelius sayd, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing, <sup>31</sup>And sayd, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God. <sup>32</sup>Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a Tanner by the sea side) who when he commeth, shall speake vnto thee. <sup>33</sup>Then sent I for thee immediately, and thou hast well done to come. Nowe therefore are we all here present before God, to heare all things that are commanded thee of God. <sup>34</sup>Then Peter opened his mouth, and sayd, Of a trueth I perceiue, that God is no acceptor of persons. <sup>35</sup>But in euery nation he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup>Ye know the worde which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all: <sup>37</sup>Euen the worde which came through all Iudea, beginning in Galile, after the baptisme which Iohn preached. <sup>38</sup>To wit, howe God 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. <sup>39</sup>And we are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slewe, hanging him on a tree. <sup>40</sup>Him God rayseyd vp the third day, and caused that he was shewed openly: <sup>41</sup>Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead. <sup>42</sup>And he 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. <sup>43</sup>To him also giue all the Prophets witnesse, that through his Name all that beleeeue in him, shall receiue remission of sinnes. <sup>44</sup>While Peter yet spake these wordes, the holy Ghost fell on al them which heard the word. <sup>45</sup>So they of the circumcision which beleueed, were astonied, as many as came with Peter, because that on

the Gentiles also was powred out the gift of the holy Ghost. <sup>46</sup>For they heard them speake with tongues, and magnifie God. Then answered Peter, <sup>47</sup>Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we? <sup>48</sup>So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary certaine dayes.

## Chapter 11

**N**owe the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the worde of God. <sup>2</sup>And when Peter was come vp to Hierusalem, they of the circumcision contended against him, <sup>3</sup>Saying, Thou wentest in to men vncircumcised, and hast eaten with them. <sup>4</sup>Then Peter beganne, and expounded the thing in order to them, saying, <sup>5</sup>I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certaine vessell comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me. <sup>6</sup>Towarde the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, and foules of the heauen. <sup>7</sup>Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate. <sup>8</sup>And I said, God forbid, Lord: for nothing polluted or vnclane hath at any time entred into my mouth. <sup>9</sup>But the voyce answered me the seconde time from heauen, The things that God hath purified, pollute thou not. <sup>10</sup>And this was done three times, and all were taken vp againe into heauen. <sup>11</sup>Then behold, immediately there were three men already come vnto the house where I was, sent from Cesarea vnto me. <sup>12</sup>And the Spirit saide vnto me, that I should go with them, without doubting: moreouer these sixe brethren came with me, and we entred into the mans house. <sup>13</sup>And he shewed vs, howe he had seene an Angel in his house, which stoode and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter. <sup>14</sup>He shall



speake wordes vnto thee, whereby both thou and all thine house shalbe saued. <sup>15</sup>And as I began to speake, the holy Ghost fell on them, euen as vpon vs at the beginning. <sup>16</sup>Then I remembred the word of the Lord, howe he said, Iohn baptized with water, but ye shalbe baptized with the holy Ghost. <sup>17</sup>For as much then as God gaue them a like gift, as he did vnto vs, when we beleued in the Lord Iesus Christ, who was I, that I coule let God? <sup>18</sup>When they heard these things, they helde their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life. <sup>19</sup>And they which were scattered abroade because of the affliction that arose about Steuen, went throughout till they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely. <sup>20</sup>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. <sup>21</sup>And the hand of the Lord was with them, so that a great number beleued and turned vnto the Lord. <sup>22</sup>Then tydings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia. <sup>23</sup>Who when he 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. <sup>24</sup>For he was a good man, and full of the holy Ghost, and faith, and much people ioyned them selues vnto the Lord. <sup>25</sup>Then departed Barnabas to Tarsus to seeke Saul: <sup>26</sup>And when he had founde him, he brought him vnto Antiochia: and it came to passe that a whole yere they were conuersant with ye Church, and taught much people, in so much that the disciples were first called Christians in Antiochia. <sup>27</sup>In those dayes also came Prophets from Hierusalem vnto Antiochia. <sup>28</sup>And there stode vp one 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. <sup>29</sup>Then the disciples, euery man according to his ability, purposed to sende succour vnto the brethren which dwelt in Iudea. <sup>30</sup>Which thing they also did, and sent it to the Elders, by the hand of Barnabas and Saul.

## Chapter 12

**N**owe about that time, Herod the King stretched forth his hands to vex certaine of the Church, <sup>2</sup>And he killed Iames the brother of Iohn with the sword. <sup>3</sup>And when he sawe that it pleased the Iewes, he proceeded further, to take Peter also (then were the dayes of vnleavened bread.) <sup>4</sup>And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people. <sup>5</sup>So Peter was kept in prison, but earnest prayer was made of ye Church vnto God for him. <sup>6</sup>And when Herod woulde haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison. <sup>7</sup>And behold the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raysed him vp, saying, Arise quickly. And his chaines fell off from his handes. <sup>8</sup>And the Angel saide vnto him, Girde thy selfe, and binde on thy sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and follow me. <sup>9</sup>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. <sup>10</sup>Nowe 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 streete, and by and by the Angel departed from him. <sup>11</sup>And when Peter was come to himselfe, he said, Nowe I know for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from

all the wayting for of the people of the Iewes. <sup>12</sup>And as he considered the thing, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed. <sup>13</sup>And when Peter knocked at the entrie doore, a maide came foorth to hearken, named Rhode, <sup>14</sup>But when she knew Peters voyce, she opened not the entrie doore for gladnesse, but ranne in, and tolde howe Peter stood before the entrie. <sup>15</sup>But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel. <sup>16</sup>But Peter continued knocking, and when they had opened it, and sawe him, they were astonied. <sup>17</sup>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 he saide, Goe shewe these things vnto Iames and to the brethren: and he departed and went into an other place. <sup>18</sup>Nowe assoone as it was day, there was no small trouble among the souldiers, what was become of Peter. <sup>19</sup>And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode. <sup>20</sup>Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accord vnto him, and perswaded Blastus the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the Kings land. <sup>21</sup>And vpon a day appointed, Herod arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them. <sup>22</sup>And the people gaue a shoute, saying, The voyce of God, and not of man. <sup>23</sup>But immediatly the Angel of the Lord smote him, because he gaue not glorie vnto God, so that he was eaten of wormes, and gaue vp the ghost. <sup>24</sup>And the worde of God grewe, and multiplied. <sup>25</sup>So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

## Chapter 13

**T**here were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahan (which had bin brought vp with Herod the Tetrarche) and Saul. <sup>2</sup>Nowe as they ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them. <sup>3</sup>Then fasted they and prayed, and layde their hands on them, and let them goe. <sup>4</sup>And they, after they were sent foorth of the holy Ghost, came downe vnto Seleucia, and from thence they sayled to Cyprus. <sup>5</sup>And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister. <sup>6</sup>So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iewe, named Bariesus, <sup>7</sup>Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God. <sup>8</sup>But Elymas, ye sorcerer (for so is his name by interpretation) withstoode them, and sought to turne away the Deputie from the faith. <sup>9</sup>Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him, <sup>10</sup>And sayde, O full of all subtiltie and all mischief, the childe of the deuill, and enemie of all righteousness, wilt thou not cease to peruert the straight waies of the Lord? <sup>11</sup>Nowe therefore behold, the hand of the Lord is vpon thee, and thou shalt be blinde, and not see the sunne for a season. And immediately there fel on him a mist and a darknes; and he went about, seeking some to leade him by the hand. <sup>12</sup>Then the Deputie when he sawe what was done, beleueed, and was astonied at the doctrine of the Lord. <sup>13</sup>Nowe 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. <sup>14</sup>But when they departed from Perga, they came to Antiochia a

citie of Pisidia, and went into the Synagogue on ye Sabbath day, and sate downe. <sup>15</sup>And after the lecture of the Law and Prophets, the rulers of ye Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on. <sup>16</sup>Then Paul stode vp and bekened with the hand, and sayde, Men of Israel, and yee that feare God, hearken. <sup>17</sup>The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof. <sup>18</sup>And about the time of fourtie yeeres, suffered he their maners in the wilderness. <sup>19</sup>And he destroyed seven nations in the land of Chanaan, and deuided their lad to them by lot. <sup>20</sup>Then afterward he gaue vnto them Iudges about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet. <sup>21</sup>So after that, they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of ye tribe of Beniamin, by the space of forty yeres. <sup>22</sup>And after he had taken him away, he raised vp Dauid to be their King, of whom he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will. <sup>23</sup>Of this mans seede hath God according to his promise raised vp to Israel, ye Sauour Iesus: <sup>24</sup>When Iohn had first preached before his coming the baptisme of repentance to all the people of Israel. <sup>25</sup>And when Iohn had fulfilled his course, he saide, Whom ye thinke that I am, I am not he: but beholde, there commeth one after me, whose shooe of his feete I am not worthy to loose. <sup>26</sup>Yee men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the worde of this saluation sent. <sup>27</sup>For the inhabitants of Hierusalem, and their rulers, because they knewe him not, nor yet the woordes of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. <sup>28</sup>And though they found no cause of death in him, yet desired they Pilate to kill him. <sup>29</sup>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. <sup>30</sup>But God raised him vp from the dead. <sup>31</sup>And hee was seene many dayes of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people. <sup>32</sup>And we declare vnto you, that touching the promise made vnto the fathers, <sup>33</sup>God hath fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the seconde Psalme, Thou art my Sonne: this day haue I begotten thee. <sup>34</sup>Nowe as concerning that he raised him vp from the dead, no more to returne to corruption, he hath said thus, I wil giue you the holy things of Dauid, which are faithfull. <sup>35</sup>Wherefore hee sayeth also in another place, Thou wilt not suffer thine Holy one to see corruption. <sup>36</sup>Howbeit, Dauid after hee had serued his time by the counsell of God, hee slept, and was laid with his fathers, and sawe corruption. <sup>37</sup>But he whom God raised vp, sawe no corruption. <sup>38</sup>Be it knownen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes. <sup>39</sup>And from al things, from which ye could not be iustified by the Law of Moses, by him euery one that beleueueth, is iustified. <sup>40</sup>Beware therefore lest that come vpon you, which is spoken of in the Prophets, <sup>41</sup>Behold, ye despisers, and wonder, and vanish away: for I woorke a woorke in your daies, a woorke which yee shall not beleue, if a man would declare it you. <sup>42</sup>And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they woulde preach these woordes to them the next Sabbath day. <sup>43</sup>Nowe when the congregation was dissolved, many of the Iewes and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God. <sup>44</sup>And ye next Sabbath day came almost the whole citie together, to heare the worde of God. <sup>45</sup>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. <sup>46</sup>Then Paul and Barnabas spake boldly, and sayde, It was necessarie that the woordes of God shoulde first haue bene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthie of euerlasting life, loe, we turne to the Gentiles. <sup>47</sup>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. <sup>48</sup>And when the Gentiles heard it, they were glad, and glorified the woordes of the Lord: and as many as were ordeined vnto eternall life, beleueed. <sup>49</sup>Thus the worde of the Lord was published throughout the whole cuntry. <sup>50</sup>But the Iewes stirred certaine deuoute and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coastes. <sup>51</sup>But they shooke off the dust of their feete against them, and came vnto Iconium. <sup>52</sup>And the disciples were filled with ioy, and with the holy Ghost.

## Chapter 14

**A**nd it came to passe in 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 beleueed. <sup>2</sup>And the vnbeleueing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren. <sup>3</sup>So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the word of his grace, and caused signes and wonders to be done by their hands. <sup>4</sup>But the multitude of the city was deuided: and some were with the Iewes, and some with the Apostles. <sup>5</sup>And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them, <sup>6</sup>They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about, <sup>7</sup>And there preached the Gospel. <sup>8</sup>Nowe there sate a certaine man at Lystra, impotent in his

feete, which was a creeple from his mothers wombe, who had neuer walked. <sup>9</sup>He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed, <sup>10</sup>Said with a loude voyce, Stand vpriight on thy feete. And he leaped vp, and walked. <sup>11</sup>Then when the people sawe what Paul had done, they lift vp their voyces, saying in ye speech of Lycaonia, Gods are come downe to vs in the likenesse of men. <sup>12</sup>And they called Barnabas, Iupiter: and Paul, Mercurius, because hee was the chiefe speaker. <sup>13</sup>Then Iupiters priest, which was before their citie, brought bulles with garlands vnto the gates, and would haue sacrificed with the people. <sup>14</sup>But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying, <sup>15</sup>And saying, O men, why doe yee these things? We are euen men subiect to the like passions that yee be, and preache vnto you, that yee shoulde turne from these vaine things vnto the liuing God, which made heauen and earth, and the sea, and all things that in them are: <sup>16</sup>Who in times past suffered all the Gentiles to walke in their owne waies. <sup>17</sup>Neuerthesse, hee left not him selfe without witnes, in that hee did good and gaue vs raine from heauen, and fruitful seasons, filling our hearts with foode, and gladnesse. <sup>18</sup>And speaking these things, scarce appeased they the multitude, that they had not sacrificed vnto them. <sup>19</sup>Then there came certaine Iewes from Antiochia and Iconium, which when they had persuaded the people, stoned Paul, and drewe him out of the citie, supposing he had bene dead. <sup>20</sup>Howbeit, as the disciples stode rounde about him, hee arose vp, and came into the citie, and the next day hee departed with Barnabas to Derbe. <sup>21</sup>And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia, <sup>22</sup>Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdom of God. <sup>23</sup>And when they had ordeined

them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whome they beleueed. <sup>24</sup>Thus they went throughout Pisidia, and came to Pamphylia. <sup>25</sup>And when they had preached the woorde in Perga, they came downe to Attalia, <sup>26</sup>And thence sailed to Antiochia, from whence they had bene comended vnto the grace of God, to the woork, which they had fulfilled. <sup>27</sup>And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and howe he had opened the doore of faith vnto the Gentiles. <sup>28</sup>So there they abode a long time with the disciples.

## Chapter 15

**T**hen came downe certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the maner of Moses, ye cannot be saued. <sup>2</sup>And when there was great dissension, and disputation by Paul and Barnabas against them, they ordeyned that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question. <sup>3</sup>Thus being brought forth by ye Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren. <sup>4</sup>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. <sup>5</sup>But said they, certaine of the sect of the Pharises, which did beleue, rose vp, saying, that it was needefull to circumcise them, and to commaund them to keepe the lawe of Moses. <sup>6</sup>Then the Apostles and Elders came together to looke to this matter. <sup>7</sup>And when there had bene great disputation, Peter rose vp, and said vnto them, Ye men and brethren, ye know that a good while ago, among vs God chose out me, that the Gentiles by my mouth should heare the worde of the Gospel, and beleuee. <sup>8</sup>And God which knoweth the heartes,

bare them wnesse, in giuing vnto them ye holy Ghost euen as he did vnto vs. <sup>9</sup>And he put no difference betweene vs and them, after that by faith he had purified their heartes. <sup>10</sup>Nowe therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare? <sup>11</sup>But we beleuee, through the grace of the Lord Iesus Christ to be saued, euen as they doe. <sup>12</sup>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. <sup>13</sup>And when they helde their peace, Iames answered, saying, Men and brethren, hearken vnto me. <sup>14</sup>Simeon hath declared, howe God first did visite the Gentiles, to take of them a people vnto his Name. <sup>15</sup>And to this agree the wordes of the Prophets, as it is written, <sup>16</sup>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, <sup>17</sup>That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, saith the Lord which doeth all these things. <sup>18</sup>From the beginning of the worlde, God knoweth all his workes. <sup>19</sup>Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God, <sup>20</sup>But that we send vnto them, that they abstaine themselues from filthinesse of idoles, and fornication, and that that is strangled, and from blood. <sup>21</sup>For Moses of olde time hath in euery citie them that preache him, seeing he is read in the Synagogues euery Sabbath day. <sup>22</sup>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 wit, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren, <sup>23</sup>And wrote letters by them after this maner, **THE APOSTLES,** and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting. <sup>24</sup>Forasmuch as we haue heard, that

certaine which went out from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised and keepe the Lawe: to whom we gaue no such commandement, <sup>25</sup>It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul, <sup>26</sup>Men that haue giuen vp their liues for the Name of our Lord Iesus Christ. <sup>27</sup>We haue therefore sent Iudas and Silas, which shall also tell you ye same things by mouth. <sup>28</sup>For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessary things, <sup>29</sup>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. <sup>30</sup>Nowe when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle. <sup>31</sup>And when they had read it, they reioyced for the consolation. <sup>32</sup>And Iudas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them. <sup>33</sup>And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles. <sup>34</sup>Notwithstanding Silas thought good to abide there still. <sup>35</sup>Paul also and Barnabas continued in Antiochia, teaching and preaching with many other, the worde of the Lord. <sup>36</sup>But after certaine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the worde of the Lord, and see how they doe. <sup>37</sup>And Barnabas counselled to take with them Iohn, called Marke. <sup>38</sup>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. <sup>39</sup>Then were they so stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus. <sup>40</sup>And Paul chose Silas and departed, being commended of the brethren vnto the grace of God. <sup>41</sup>And he went through Syria and Cilicia,

stablishing the Churches.

## Chapter 16

**T**hen came he to Derbe and to Lystra: and beholde, a certaine disciple was there named Timotheus, a womans sonne, which was a Iewesse and beleueed, but his father was a Grecian, <sup>2</sup>Of whom the brethren which were at Lystra and Iconium, reported well. <sup>3</sup>Therefore Paul would that he should go forth with him, and tooke and circumcised him, because of ye Iewes, which were in those quarters: for they knewe all, that his father was a Grecian. <sup>4</sup>And as they went through the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Hierusalem. <sup>5</sup>And so were the Churches stablished in the faith, and encreased in number daily. <sup>6</sup>Nowe when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preache the worde in Asia. <sup>7</sup>Then came they to Mysia, and sought to go into Bithynia: but the Spirit suffered them not. <sup>8</sup>Therefore they passed through Mysia, and came downe to Troas, <sup>9</sup>Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs. <sup>10</sup>And after he had seene the vision, immediatly we prepared to goe into Macedonia, being assured that the Lord had called vs to preache the Gospel vnto them. <sup>11</sup>Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis, <sup>12</sup>And from thence to Philippi, which is the chiefe citie in ye partes of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes. <sup>13</sup>And on the Sabbath day, we went out of the citie, besides a Riuer, where they were wont to pray: and we sate downe, and spake vnto the women, which were come together. <sup>14</sup>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 she attended vnto the things, which Paul spake. <sup>15</sup>And when she was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithfull to ye Lord, come into mine house, and abide there: and she constrained vs. <sup>16</sup>And it came to passe that as we went to prayer, a certaine maide hauing a spirit of diuination, mette vs, which gate her masters much vantage with diuining. <sup>17</sup>She followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shewe vnto you the way of saluation. <sup>18</sup>And this did she many dayes: but Paul being grieved, 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. <sup>19</sup>Nowe when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drewe them into the market place vnto the Magistrates, <sup>20</sup>And brought them to the gouernours, saying, These men which are Iewes, trouble our citie, <sup>21</sup>And preache ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes. <sup>22</sup>The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with roddes. <sup>23</sup>And when they had beaten them sore, they cast them into prison, commanding the layler to keepe them surely. <sup>24</sup>Who hauing receiued such commandement, cast them into the inner prison, and made their feete fast in the stockes. <sup>25</sup>Nowe at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them. <sup>26</sup>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. <sup>27</sup>Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, he drewe out his sword and would haue killed himselfe, supposing the prisoners had bin fled. <sup>28</sup>But Paul cryed with a loude voyce, saying, Doe thy selfe no harme: for we are all here. <sup>29</sup>Then he called for

a light, and leaped in, and came trembling, and fell downe before Paul and Silas, <sup>30</sup>And brought them out, and said, Syrs, what must I doe to be saued? <sup>31</sup>And they saide, Beleeue in the Lord Iesus Christ, and thou shalt be saued, and thine houshold. <sup>32</sup>And they preached vnto him the worde of the Lord, and to all that were in the house. <sup>33</sup>Afterwarde he tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him, straighaway. <sup>34</sup>And when he had brought them into his house, he set meate before them, and reioyced that he with all his houshold beleeeued in God. <sup>35</sup>And when it was day, the gouernours sent the sergeants, saying, Let those men goe. <sup>36</sup>Then the keeper of the prison tolde these woordes vnto Paul, saying, The gouerness haue sent to loose you: nowe therefore get you hence, and goe in peace. <sup>37</sup>Then sayde Paul vnto them, After that they haue beaten vs openly vncodemed, which are Romanes, they haue cast vs into prison, and nowe would they put vs out priuily? nay verely: but let them come and bring vs out. <sup>38</sup>And the sergeants tolde these woordes vnto the gouernours, who feared whe they heard that they were Romanes. <sup>39</sup>Then came they and praied them, and brought them out, and desired them to depart out of the citie. <sup>40</sup>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.

## Chapter 17

**N**owe as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes. <sup>2</sup>And Paul, as his maner was, went in vnto them, and three Sabbath daies disputed with them by the Scriptures, <sup>3</sup>Opening, and alleadging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, said he, I preach to you. <sup>4</sup>And some of them beleeeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared

God a great multitude, and of the chiefe women not a few. <sup>5</sup>But the Iewes which beleueed not, mooued with enuie, tooke vnto them certaine vagabonds and wicked fellowes, and whe 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. <sup>6</sup>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 world, and here they are, <sup>7</sup>Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying that there is another King, one Iesus. <sup>8</sup>Then they troubled the people, and the heads of the citie, when they heard these things. <sup>9</sup>Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe. <sup>10</sup>And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into ye Synagogue of the Iewes. <sup>11</sup>These were also more noble men then they which were at Thessalonica, which receiued the woordes with all readinesse, and searched the Scriptures daily, whether those things were so. <sup>12</sup>Therefore many of them beleueed, and of honest women, which were Grecians, and men not a few. <sup>13</sup>But when the Iewes of Thessalonica knewe, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people. <sup>14</sup>But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still. <sup>15</sup>And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they shoulde come to him at once, they departed. <sup>16</sup>Nowe while Paul waited for them at Athens, his spirite was stirred in him, when hee sawe the citie subiect to idolatrie. <sup>17</sup>Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with whomesoeuer he met. <sup>18</sup>Then certaine Philosophers of the Epicures, and of

the Stoickes, disputed with him, and some sayde, What will this babler say? Others sayde, He seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection.) <sup>19</sup>And they tooke him, and brought him into Mars streete, saying, May we not know, what this newe doctrine, whereof thou speakest, is? <sup>20</sup>For thou bringest certaine strange things vnto our eares: we woulde knowe therefore, what these things meane. <sup>21</sup>For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but either to tell, or to heare some newes. <sup>22</sup>Then Paul stode in the mids of Mars streete, and sayde, Yee men of Athens, I perceiue that in all things yee are too superstitious. <sup>23</sup>For as I passed by, and behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNOWN GOD. Whom ye then ignorantly worship, him shewe I vnto you. <sup>24</sup>God that made the world, and all things that are therein, seeing that he is Lord of heaue and earth, dwelleth not in temples made with hands, <sup>25</sup>Neither is worshipped with mens handes, as though he needed any thing, seeing hee giueth to all life and breath and all things, <sup>26</sup>And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the boundes of their habitation, <sup>27</sup>That they shoulde seeke the Lord, if so be they might haue groped after him, and founde him though doubtlesse he be not farre from euery one of vs. <sup>28</sup>For in him we liue, and mooue, and haue our being, as also certaine of your owne Poets haue sayd, for we are also his generation. <sup>29</sup>Forasmuch then, as we are the generation of God, we ought not to thinke that ye Godhead is like vnto gold, or siluer, or stone grauen by arte and the inuention of man. <sup>30</sup>And the time of this ignorance God regarded not: but nowe hee admonisheth all men euery where to repent, <sup>31</sup>Because hee hath appoynted a day in the which he wil iudge the world in righteousness, by that man whome hee hath



appoynted, whereof he hath giuen an assurance to all men, in that hee hath raised him from the dead. <sup>32</sup>Now when they heard of the resurrection from the dead, some mocked, and other sayde, We will heare thee againe of this thing. <sup>33</sup>And so Paul departed from among them. <sup>34</sup>Howbeit certaine men claue vnto Paul, and beleued: among whome was also Denys Areopagita, and a woman named Damaris, and other with them.

## Chapter 18

**A**fter these thinges, Paul departed from Athens, and came to Corinthus, <sup>2</sup>And found a certaine Iewe named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) and he came vnto them. <sup>3</sup>And because hee was of the same crafte, he abode with them and wrought (for their crafte was to make tentes.) <sup>4</sup>And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians. <sup>5</sup>Now when Silas and Timotheus were come from Macedonia, Paul, forced in spirit, testified to the Iewes that Iesus was the Christ. <sup>6</sup>And when they resisted and blasphemed, he shooke his raiment, and saide vnto them, Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles. <sup>7</sup>So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue. <sup>8</sup>And Crispus the chiefe ruler of the Synagogue, beleued in the Lord with all his housholde: and many of the Corinthians hearing it, beleued and were baptized. <sup>9</sup>Then saide the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace. <sup>10</sup>For I am with thee, and no man shall lay handes on thee to hurt thee: for I haue much people in this citie. <sup>11</sup>So he continued there a yeere and six moneths, and taught ye worde of God among them. <sup>12</sup>Now when Gallio was Deputie of Achaia, the Iewes arose with one accorde

against Paul, and brought him to the iudgement seate, <sup>13</sup>Saying, This fellow persuadeth me to worship God otherwise then the Lawe appointeth. <sup>14</sup>And as Paul was about to open his mouth, Gallio saide vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to reason maintaine you. <sup>15</sup>But if it bee a question of woordes, and names, and of your Lawe, looke yee to it your selues: for I will be no iudge of those things. <sup>16</sup>And hee draue them from the iudgement seate. <sup>17</sup>Then tooke al the Grecians Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things. <sup>18</sup>But when Paul had taried there yet a good while, hee tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a vowe. <sup>19</sup>Then hee came to Ephesus, and left them there: but hee entred into the Synagogue and disputed with the Iewes. <sup>20</sup>Who desired him to tarie a longer time with them: but he would not consent, <sup>21</sup>But bade the farewell, saying, I must needs keepe this feast that cometh, in Hierusalem: but I will returne againe vnto you, if God will. So he sailed from Ephesus. <sup>22</sup>And when hee came downe to Cesarea, he went vp to Hierusalem: and when he had saluted the Church, he went downe vnto Antiochia. <sup>23</sup>Nowe when he had taried there a while, he departed, and went thorowe the cuntry of Galatia and Phrygia by order, strengthening all the disciples. <sup>24</sup>And a certaine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mightie in the Scriptures. <sup>25</sup>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. <sup>26</sup>And he began to speake boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly. <sup>27</sup>And when hee was

mind to go into Achaia, the brethren exhorting him, wrote to the disciples to receive him: and after he was come thither, he helped them much which had believed through grace. <sup>28</sup>For mightily he confuted publicly the Jews, with great vehemence, shewing by the Scriptures, that Jesus was that Christ.

## Chapter 19

**A**nd 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, <sup>2</sup>And saide vnto them, Haue ye receiued the holy Ghost since ye beleueed? And they saide vnto him, We haue not so much as heard whether there be an holy Ghost. <sup>3</sup>And he said vnto them, Vnto what were ye then baptized? And they saide, Vnto Iohns baptisme. <sup>4</sup>Then saide Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shoulde beleue in him, which should come after him, that is, in Christ Jesus. <sup>5</sup>And when they heard it, they were baptized in the Name of the Lord Jesus. <sup>6</sup>So Paul layde his handes vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied. <sup>7</sup>And all the men were about twelue. <sup>8</sup>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. <sup>9</sup>But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, he departed from them, and separated the disciples, and disputed dayly in the schoole of one Tyrannus. <sup>10</sup>And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of ye Lord Jesus, both Iewes and Grecians. <sup>11</sup>And God wrought no small miracles by the handes of Paul, <sup>12</sup>So that from his body were brought vnto the sicke, kerchefts or handkerchefts, and the diseases departed from them, and the euill spirits went out of them. <sup>13</sup>Then certaine of the vagabond Iewes, exorcistes, 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. <sup>14</sup>(And there were certaine sonnes of Sceua a Iewe, the Priest, about seuen which did this) <sup>15</sup>And the euill spirit answered, and said, Iesus I acknowledge, and Paul I know: but who are ye? <sup>16</sup>And the man in whome the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked, and wounded. <sup>17</sup>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, <sup>18</sup>And many that beleueed, came and confessed, and shewed their workes. <sup>19</sup>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 fiftie thousand pieces of siluer. <sup>20</sup>So the worde of God grewe mightily, and preuailed. <sup>21</sup>Nowe when these things were accomplished, Paul purposed by the Spirite to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome. <sup>22</sup>So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season. <sup>23</sup>And the same time there arose no small trouble about that way. <sup>24</sup>For a certaine man named Demetrius a siluersmith, which made siluer temples of Diana, brought great gaines vnto the craftsmen, <sup>25</sup>Whom he called together, with the workemen of like things, and saide, Syrs, ye knowe that by this craft we haue our goods: <sup>26</sup>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 handes. <sup>27</sup>So that not onely this thing is dangerous vnto vs, that this our portion shall be reprobued, but also that the temple of the great goddess 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. <sup>28</sup>Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. <sup>29</sup>And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his journey. <sup>30</sup>And when Paul would haue entred in vnto the people, the disciples suffered him not. <sup>31</sup>Certaine also of the chiefe of Asia which were his friendes, sent vnto him, desiring him that hee would not present him selfe in the Common place. <sup>32</sup>Some therefore cried one thing, and some another: for the assemblie was out of order, and the more part knewe not wherefore they were come together. <sup>33</sup>And some of the company drew forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hande, and would haue excused the matter to the people. <sup>34</sup>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. <sup>35</sup>Then the towne clearke when hee had stayed the people, saide, Ye men of Ephesus, what man is it that knoweth not howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter? <sup>36</sup>Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly. <sup>37</sup>For yee haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse. <sup>38</sup>Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another. <sup>39</sup>But if ye inquire any thing cocerning other matters, it may be determined in a lawful assembly. <sup>40</sup>For we are euen in ieopardie to be accused of this dayes sedition, for as much as there is no cause, whereby we may giue a reason of this con-course of people. <sup>41</sup>And when he had thus

spoken, hee let the assembly depart.

## Chapter 20

Nowe after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia. <sup>2</sup>And when hee had gone through those parts, and had exhorted them with many words, he came into Grecia. <sup>3</sup>And hauing taried there three moneths, because the Iewes layde waite for him, as hee was about to saile into Syria, hee purposed to returne through Macedonia. <sup>4</sup>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. <sup>5</sup>These went before, and taried vs at Troas. <sup>6</sup>And we sailed forth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fife dayes, where we abode seuen dayes. <sup>7</sup>And the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight. <sup>8</sup>And there were many lightes in an vpper chamber, where they were gathered together. <sup>9</sup>And there sate in a windowe a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the thirde loft, and was taken vp dead. <sup>10</sup>But Paul went downe, and layde himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him. <sup>11</sup>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. <sup>12</sup>And they brought the boye aliue, and they were not a litle comforted. <sup>13</sup>Then we 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. <sup>14</sup>Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes. <sup>15</sup>And wee sailed thence, and came

the next day ouer against Chios, and the next day we arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum. <sup>16</sup>For Paul had determined to saile by Ephesus, because hee woulde not spend the time in Asia: for he hasted to be, if hee could possible, at Hierusalem, at the day of Pentecost. <sup>17</sup>Wherefore from Miletum, hee sent to Ephesus, and called the Elders of the Church. <sup>18</sup>Who when they were come to him, hee said vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons, <sup>19</sup>Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes, <sup>20</sup>And how I kept backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house, <sup>21</sup>Witnessing both to the Iewes, and to the Grecians the repentance towarde God, and faith toward our Lord Iesus Christ. <sup>22</sup>And now beholde, I goe bound in the Spirit vnto Hierusalem, and know not what things shall come vnto me there, <sup>23</sup>Saue that ye holy Ghost witnesseth in euery citie, saying, that bondes and afflictions abide me. <sup>24</sup>But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioye, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God. <sup>25</sup>And now behold, I know that henceforth ye all, through whome I haue gone preaching the kingdome of God, shall see my face no more. <sup>26</sup>Wherefore I take you to recorde this day, that I am pure from the blood of all men. <sup>27</sup>For I haue kept nothing backe, but haue shewed you all the counsell of God. <sup>28</sup>Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerseers, to feede the Church of God, which hee hath purchased with that his owne blood. <sup>29</sup>For I knowe this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke. <sup>30</sup>Moreouer of your owne selues shall men arise speaking peruerse

things, to drawe disciples after them. <sup>31</sup>Therefore watche, and remember, that by the space of three yeres I ceased not to warne euery one, both night and day with teares. <sup>32</sup>And nowe brethren, I commend you to God, and to the worde of his grace, which is able to build further, and to giue you an inheritance, among all them, which are sanctified. <sup>33</sup>I haue coueted no mans siluer, nor gold, nor apparell. <sup>34</sup>Yea, ye knowe, that these handes haue ministered vnto my necessities, and to them that were with me. <sup>35</sup>I haue shewed you all things, howe that so labouring, ye ought to support the weake, and to remember the wordes of the Lord Iesus, howe that hee saide, It is a blessed thing to giue, rather then to receiue. <sup>36</sup>And when he had thus spoken, he kneeled downe, and prayed with them all. <sup>37</sup>Then they wept all abundantly, and fell on Pauls necke, and kissed him, <sup>38</sup>Being chiefly sorie for the words which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

## Chapter 21

And as we launched forth, 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. <sup>2</sup>And we found a ship that went ouer vnto Phenice, and went aboard, and set forth. <sup>3</sup>And whe we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnloaded ye burden. <sup>4</sup>And when we had found disciples, we taried there seuen dayes. And they told Paul through the Spirit, that he should not goe vp to Hierusalem. <sup>5</sup>But when the dayes were ended, we departed and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed. <sup>6</sup>Then when we had embraced one another, we tooke ship, and they returned home. <sup>7</sup>And when we had ended the course from Tyrus, we arriued at Ptolemais,

and saluted the brethren, and abode with them one day. <sup>8</sup>And the next day, Paul and we that were with him, departed, and came vnto Cesarea: and we entred into the house of Philippe the Euangelist, which was one of the seuen Deacons, and abode with him. <sup>9</sup>Now he had foure daughters virgins, which did propheticie. <sup>10</sup>And as we taried there many dayes, there came a certaine Prophet from Iudea, named Agabus. <sup>11</sup>And when he was come vnto vs, he tooke Pauls girdle, and bound his owne hands and feete, and sayd, Thus sayth the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles. <sup>12</sup>And when we had heard these things, both we and other of the same place besought him that he would not go vp to Hierusalem. <sup>13</sup>Then Paul answered, and sayd, 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. <sup>14</sup>So when he would not be perswaded, we ceased, saying, The will of the Lord be done. <sup>15</sup>And after those dayes we trussed vp our fardels, and went vp to Hierusalem. <sup>16</sup>There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome we should lodge. <sup>17</sup>And when we were come to Hierusalem, the brethren receiued vs gladly. <sup>18</sup>And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled. <sup>19</sup>And when he had embraced them, hee tolde by order all things, that God had wrought among the Gentiles by his ministration. <sup>20</sup>So when they heard it, they glorified God, and sayd vnto him, Thou seest, brother, how many thousand Iewes there are which beleeeue, and they are all zealous of the Law: <sup>21</sup>Now 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. <sup>22</sup>What is then to be done? the multitude must needs come

together: for they shall heare that thou art come. <sup>23</sup>Doe therefore this that we say to thee. We haue foure men, which haue made a vowe, <sup>24</sup>Them take, and purifie thy selfe with them, and contribute with them, that they may shaue their heads: and all shall knowe, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Lawe. <sup>25</sup>For as touching ye Gentiles, which beleeeue, we haue written, and determined that they obserue no such thing, but that they keepe themselues from things offred to idoles, and from blood, and from that that is strangled, and from fornication. <sup>26</sup>Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them. <sup>27</sup>And when the seuen dayes were almost ended, the Iewes which were of Asia (when they sawe him in the Temple) moued all the people, and laide hands on him, <sup>28</sup>Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Lawe, and this place: moreouer, he hath brought Grecians into the Temple, and hath polluted this holy place. <sup>29</sup>For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple. <sup>30</sup>Then all the citie was moued, and the people ran together: and they tooke Paul and drewe him out of the Temple, and forth with the doores were shut. <sup>31</sup>But as they went about to kill him, tydings came vnto the chiefe captaine of the band, that all Hierusalem was on an vproare. <sup>32</sup>Who immediately tooke souldiers and Centurions, and ran downe vnto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul. <sup>33</sup>Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demaunded who he was, and what he had done. <sup>34</sup>And one cryed this, another that,

among the people. So when he could not know the certentie for the tumult, he commanded him to be led into the castell. <sup>35</sup>And when hee came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people. <sup>36</sup>For the multitude of the people followed after, crying, Away with him. <sup>37</sup>And as Paul should haue bene led into the castell, he sayd vnto the chiefe Captaine, May I speake vnto thee? Who sayd, Canst thou speake Greeke? <sup>38</sup>Art not thou the Egyptian who before these dayes raised a sedition, and led out into the wilderness foure thousande men that were murtherers? <sup>39</sup>Then Paul sayde, 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. <sup>40</sup>And when he had giuen him licence, Paul stode on the grieces, and beckened with the hand vnto the people: and when there was made great silence, hee spake vnto them in the Hebrew tongue, saying,

## Chapter 22

**Y**e men, brethren and Fathers, heare my defence now towards you. <sup>2</sup>(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he sayd) <sup>3</sup>I am verely a man, which am a Iew, borne in Tarsus in Cilicia, but brought vp in this citie at the feete of Gamaliel, and instructed according to the perfect maner of the Lawe of the Fathers, and was zealous toward God, as ye all are this day. <sup>4</sup>And I persecuted this way vnto the death, binding and deliuering into prison both men and women. <sup>5</sup>As also ye chiefe Priest doeth beare me witnes, and 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. <sup>6</sup>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. <sup>7</sup>So I fell vnto the earth,

and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou mee? <sup>8</sup>Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest. <sup>9</sup>Moreouer they that were with me, sawe in deede a light and were afraide: but they heard not the voyce of him that spake vnto me. <sup>10</sup>Then I sayd, What shall I doe, Lord? And the Lord sayde vnto me, Arise, and goe into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe. <sup>11</sup>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. <sup>12</sup>And one Ananias a godly man, as pertaineing to the Lawe, hauing good report of all the Iewes which dwelt there, <sup>13</sup>Came vnto me, and stode, and sayd vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him. <sup>14</sup>And he sayd, The God of our fathers hath appointed thee, that thou shouldest knowe his wil, and shouldest see that Iust one, and shouldest heare the voyce of his mouth. <sup>15</sup>For thou shalt be his witnes vnto all men, of the things which thou hast seene and heard. <sup>16</sup>Now therefore why tarest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord. <sup>17</sup>And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce, <sup>18</sup>And saw him saying vnto me, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witnes concerning me. <sup>19</sup>Then I sayd, Lord, they know that I prisoned, and beat in euery Synagogue them that beleued in thee. <sup>20</sup>And when the blood of thy martyr Steuen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slew him. <sup>21</sup>Then he sayd vnto me, Depart: for I will send thee farre hence vnto the Gentiles. <sup>22</sup>And they heard him vnto this worde, but then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meete that he should liue. <sup>23</sup>And as they cried and cast off

their clothes, and threw dust into the aire, <sup>24</sup>The chiefe captaine commanded him to be led into the castel, and bade that he should be scourged, and examined, that he might knowe wherefore they cryed so on him. <sup>25</sup>And as they bound him with thongs, Paul sayd vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned? <sup>26</sup>Nowe when the Centurion heard it, hee went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane. <sup>27</sup>Then the chiefe captaine came, and sayd to him, Tel me, art thou a Romane? And he said, Yea. <sup>28</sup>And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul sayd, But I was so borne. <sup>29</sup>Then straight-way they departed from him, which should haue examined him: and the chiefe captaine also was afayrd, after he knewe that hee was a Romane, and that he had bound him. <sup>30</sup>On the next day, because hee would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from his bonds, and commanded the hie Priests and all their Councill to come together: and he brought Paul, and set him before them.

## Chapter 23

**A**nd Paul behelde earnestly the Councill, and sayde, Men and brethren, I haue in all good conscience serued God vntill this day. <sup>2</sup>Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth. <sup>3</sup>Then sayd Paul to him, God will smite thee, thou whited wall: for thou sittest to iudge me according to the Lawe, and transgressing the Lawe, commaundest thou me to be smitten? <sup>4</sup>And they that stood by, sayd, Reuilest thou Gods hie Priest? <sup>5</sup>Then sayd Paul, I knewe not, brethren, that he was the hie Priest: for it is written, Thou shalt not speake euill of the ruler of thy people. <sup>6</sup>But when Paul perceiued that the one part were of the Sadduces, and the other of the Pharises, hee cried in the Council, Men and brethren, I am a Pharise, the sonne of

a Pharise: I am accused of the hope and resurrection of the dead. <sup>7</sup>And when hee had saide this, there was a dissension betweene the Pharises and the Sadduces, so that the multitude was deuided. <sup>8</sup>For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both. <sup>9</sup>Then there was a great crye: and the Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God. <sup>10</sup>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 castel. <sup>11</sup>Nowe the night folowing, the Lord stoode by him, and saide, Be of good courage, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome. <sup>12</sup>And when the day was come, certaine of the Iewes made an assemblie, and bounde themselues with a curse, saying, that they woulde neither eate nor drinke, till they had killed Paul. <sup>13</sup>And they were more then fourtie, which had made this conspiracie. <sup>14</sup>And they came to the chiefe Priestes and Elders, and said, We haue bound our selues with a solemne curse, that wee will eate nothing, vntill we haue slaine Paul. <sup>15</sup>Nowe therefore, ye and the Council signifie to the chiefe captaine, that hee bring him forth vnto you to morow: as though you would know some thing more perfectly of him, and we, or euer he come neere, will be readie to kill him. <sup>16</sup>But when Pauls sisters sonne heard of their laying awaite, he went, and entred into the castel, and tolde Paul. <sup>17</sup>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 shewe him. <sup>18</sup>So hee tooke him, and brought him to the chiefe captaine, and saide, Paul the prisoner called mee vnto him, and prayed mee to bring this yong man vnto thee, which hath some thing to say vnto

thee. <sup>19</sup>Then the chiefe captaine tooke him by the hande, and went apart with him alone, and asked him, What hast thou to shewe me? <sup>20</sup>And he saide, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morow into the Council, as though they would inquire somewhat of him more perfectly: <sup>21</sup>But let them not perswade thee: for there lie in waite for him of them, more then fourtie men, which haue bound themselues with a curse, that they will neither eate nor drinke, till they haue killed him: and nowe are they readie, and waite for thy promise. <sup>22</sup>The chiefe captaine then let the yong man depart, after hee had charged him to vtter it to no man, that he had shewed him these things. <sup>23</sup>And he called vnto him two certaine Centurions, saying, Make readie two hundred souldiers, that they may go to Cæsarea, and horsemen three score and ten, and two hundred with dartes, at the thirde houre of the night. <sup>24</sup>And let them make readie an horse, that Paul being set on, may be brought safe vnto Felix the Gouvernour. <sup>25</sup>And he wrote an epistle in this maner: <sup>26</sup>Claudius Lysias vnto the most noble Gouvernour Felix sendeth greeting. <sup>27</sup>As this man was taken of the Iewes, and shoulde haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romane. <sup>28</sup>And when I would haue knowen the cause, wherefore they accused him, I brought him forth into their Council. <sup>29</sup>There I perceiued that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bondes. <sup>30</sup>And when it was shewed me, how that the Iewes layd waite for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the thinges that they had against him. Farewell. <sup>31</sup>Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris. <sup>32</sup>And the next day, they left the horsemen to goe with him, and returned vnto the Castel. <sup>33</sup>Now when they came to Cæsarea, they deliuered the epistle to the Gouvernour, and

presented Paul also vnto him. <sup>34</sup>So when the Gouvernour had read it, hee asked of what prouince he was: and when he vnderstoode that he was of Cilicia, <sup>35</sup>I will heare thee, said he, when thine accusers also are come, and commanded him to bee kept in Herods iudgement hall.

## Chapter 24

**N**ow after fīue dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine oratour, which appeared before the Gouvernour against Paul. <sup>2</sup>And when he was called forth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence, <sup>3</sup>We acknowledge it wholly, and in all places most noble Felix, with all thanks, <sup>4</sup>But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a fewe wordes. <sup>5</sup>Certainely we haue found this man a pestilent fellowe, and a moouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the secte of the Nazarites: <sup>6</sup>And hath gone about to pollute the Temple: therefore wee tooke him, and woulde haue iudged him according to our Lawe: <sup>7</sup>But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our handes, <sup>8</sup>Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him. <sup>9</sup>And the Iewes likewise affirmed, saying that it was so. <sup>10</sup>Then Paul, after that the gouernour had beckened vnto him that hee shoulde speake, answered, I do the more gladly answere for my selfe, for as much as I knowe that thou hast bene of many yeres a iudge vnto this nation, <sup>11</sup>Seeing that thou mayest knowe, that there are but twelue dayes since I came vp to worship in Hierusalem. <sup>12</sup>And they neither found mee in the Temple disputing with any man, neither making vproare among the people, neither in



the Synagogues, nor in the citie. <sup>13</sup>Neither can they proue the things, whereof they now accuse me. <sup>14</sup>But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets, <sup>15</sup>And haue hope towards God, that the resurrection of the dead, which they themselves looke for also, shalbe both of iust and vniust. <sup>16</sup>And herein I endeuour my selfe to haue alway a cleare conscience toward God, and toward men. <sup>17</sup>Now after many yeres, I came and brought almes to my nation and offerings. <sup>18</sup>At what time, certaine Iewes of Asia founde mee purified in the Temple, neither with multitude, nor with tumult. <sup>19</sup>Who ought to haue bene present before thee, and accuse me, if they had ought against me. <sup>20</sup>Or let these themselves say, if they haue found any vniust thing in mee, while I stode in the Council, <sup>21</sup>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. <sup>22</sup>Nowe when Felix heard these things, he deferred them, and said, When I shall more perfectly know the things which concerne this way, by the comming of Lysias the chiefe Capitaine, I will decise your matter. <sup>23</sup>Then hee commanded 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. <sup>24</sup>And after certaine dayes, came Felix with his wife Drusilla, which was a Iewesse, and he called forth Paul, and heard him of the faith in Christ. <sup>25</sup>And as he disputed of righteousnes and temperance, and 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. <sup>26</sup>Hee hoped also that money shoulde haue bene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him. <sup>27</sup>When two yeeres were expired, Porcius Festus came into Felix rouse: and Felix willing to get

fauour of the Iewes, left Paul bound.

## Chapter 25

**W**hen Festus was then come into the prouince, after three dayes he went vp from Caesarea vnto Hierusalem. <sup>2</sup>Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him, <sup>3</sup>And desired fauour against him, that hee would send for him to Hierusalem: and they layd waite to kill him by the way. <sup>4</sup>But Festus answered, that Paul should bee kept at Caesarea, and that he himselfe would shortly depart thither. <sup>5</sup>Let them therefore, saide he, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuse him. <sup>6</sup>Now when he had taried among them no more then ten dayes, hee went downe to Caesarea, and the next day sate in the iudgement seat, and commanded Paul to be brought. <sup>7</sup>And when hee was come, the Iewes which were come from Hierusalem, stode about him and layd many and grieuous complaints against Paul, whereof they could make no plaine prooffe, <sup>8</sup>Forasmuch as he answered, that he had neither offended any thing against the lawe of the Iewes, neither against ye temple, nor against Caesar. <sup>9</sup>Yet Festus willing to get fauour of the Iewes, answered Paul and saide, Wilt thou goe vp to Hierusalem, and there be iudged of these things before mee? <sup>10</sup>Then said Paul, I stand at Caesars iudgment seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest. <sup>11</sup>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 vnto Caesar. <sup>12</sup>Then when Festus had spoken with the Council, hee answered, Hast thou appealed vnto Caesar? vnto Caesar shalt thou goe. <sup>13</sup>And after certaine dayes, King Agrippa and Bernice came downe to Caesarea to salute Festus. <sup>14</sup>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, <sup>15</sup>Of whom when I came to Hierusalem, the high Priestes and Elders of the Iewes informed me, and desired to haue iudgement against him. <sup>16</sup>To whome I answered, that it is not the maner of the Romanes for fauour to deliuer any man to the death, before that hee which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime. <sup>17</sup>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. <sup>18</sup>Against whom when the accusers stood vp, they brought no crime of such things as I supposed: <sup>19</sup>But had certaine questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue. <sup>20</sup>And because I doubted of such maner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things. <sup>21</sup>But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, till I mght send him to Cesar. <sup>22</sup>Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morowe, sayd he, thou shalt heare him. <sup>23</sup>And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought forth. <sup>24</sup>And Festus sayd, King Agrippa, and all men which are present with vs, ye 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. <sup>25</sup>Yet haue I found nothing worthy of death, that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to send him. <sup>26</sup>Of whome I haue no certaine thing to write vnto my Lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after

examination had, I might haue somewhat to write. <sup>27</sup>For me thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are layde against him.

## Chapter 26

**T**hen Agrippa sayd vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe. <sup>2</sup>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. <sup>3</sup>Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee, to heare me patiently. <sup>4</sup>As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, know all the Iewes, <sup>5</sup>Which knewe me heretofore, euen from my elders (if they would testifie) that after the most straite sect of our religion I liued a Pharise. <sup>6</sup>And now I stand and am accused for the hope of the promise made of God vnto our fathers. <sup>7</sup>Whereunto our twelue tribes instantly serueng God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes. <sup>8</sup>Why should it be thought a thing incredible vnto you, that God should raise againe the dead? <sup>9</sup>I also verely thought in my selfe, that I ought to doe many contrarie things against the Name of Iesus of Nazareth. <sup>10</sup>Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death, I gaue my sentence. <sup>11</sup>And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities. <sup>12</sup>At which time, euen as I went to Damascus with authoritie, and commission from the hie Priests, <sup>13</sup>At midday, O King, I sawe in the way a light from heauen, passing the brightnes of the sunne, shine round about

mee, and them which went with me. <sup>14</sup>So when we were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks. <sup>15</sup>Then I sayd, Who art thou, Lord? And he sayd, I am Iesus whom thou persecutest. <sup>16</sup>But rise and stand vp on thy feete: 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, <sup>17</sup>Delivering thee from this people, and from the Gentiles, vnto whom now I send thee, <sup>18</sup>To open their eyes, that they may turne from darkness to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them, which are sanctified by fayth in me. <sup>19</sup>Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision, <sup>20</sup>But shewed first vnto them of Damascus, and at Hierusalem, and throughout 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. <sup>21</sup>For this cause the Iewes caught me in the Temple, and went about to kill me. <sup>22</sup>Neuertheles, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come, <sup>23</sup>To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light vnto this people, and to the Gentiles. <sup>24</sup>And as he thus answered for himselfe, Festus said with a loude voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad. <sup>25</sup>But he said, I am not mad, O noble Festus, but I speake the wordes of trueth and sobernes. <sup>26</sup>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 not done in a corner. <sup>27</sup>O King Agrippa, beleeuest thou the Prophets? I know that thou

beleeuest. <sup>28</sup>Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian. <sup>29</sup>Then Paul sayd, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds. <sup>30</sup>And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them. <sup>31</sup>And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death, nor of bonds. <sup>32</sup>Then sayd Agrippa vnto Festus, This man might haue bene loosed, if hee had not appealed vnto Cesar.

## Chapter 27

**N**ow when it was concluded, that we should sayle into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus. <sup>2</sup>And we entred into a ship of Adramyttium purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs. <sup>3</sup>And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him. <sup>4</sup>And from thence we launched, and sayled hard by Cyprus, because ye windes were contrarie. <sup>5</sup>Then sayled we ouer the sea by Cilicia, and Pamphilia, and came to Myra, a citie in Lycia. <sup>6</sup>And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein. <sup>7</sup>And when we had sayled slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, neere to Salmone, <sup>8</sup>And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea. <sup>9</sup>So when much time was spent, and sayling was now ieopardous, because also the Fast was nowe passed, Paul exhorted them, <sup>10</sup>And sayde vnto them, Syrs, I see that this voiage will be with hurt and much damage, not

of the lading and ship onely, but also of our liues. <sup>11</sup>Neuertheles the Centurion beleueed rather the gouernour and the master of the ship, then those things which were spoken of Paul. <sup>12</sup>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 lyeth toward the Southwest and by West, and Northwest and by West. <sup>13</sup>And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie. <sup>14</sup>But anon after, there arose by it a stormy winde called Euroclydon. <sup>15</sup>And when the ship was caught, and could not resist the winde, we let her goe, and were caried away. <sup>16</sup>And we ran vnder a litle Yle named Clauda, and had much a doe to get the boat. <sup>17</sup>Which they tooke vp and vsed all helpe, vndergirding the ship, fearing least they should haue fallen into Syrtes, and they strake saile, and so were caried. <sup>18</sup>The next day when we were tossed with an exceeding tempest, they lightened the ship. <sup>19</sup>And the third day we cast out with our owne hands the tackling of the ship. <sup>20</sup>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. <sup>21</sup>But after long abstinence, Paul stood forth in the mids of them, and said, Syrs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse. <sup>22</sup>But now I exhort you to be of good courage: for there shalbe no losse of any mans life among you, saue of the ship onely. <sup>23</sup>For there stood by me this night the Angel of God, whose I am, and whome I serue, <sup>24</sup>Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hath giuen vnto thee freely all that sayle with thee. <sup>25</sup>Wherefore, sirs, be of good courage: for I beleuee God, that it shall be so as it hath bene tolde me. <sup>26</sup>Howbeit, we must be cast into a certaine Iland. <sup>27</sup>And when ye fourteenth night was come, as we were caried

to and from in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them. <sup>28</sup>And sounded, and found it twentie fathoms: and when they had gone a litle further, they sounded againe, and found fiftene fathoms. <sup>29</sup>Then fearing least they should haue fallen into some rough places, they cast foure ancores out of the sterne, and wished that the day were come. <sup>30</sup>Nowe 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, <sup>31</sup>Paul sayde vnto the Centurion and the souldiers, Except these abide in the ship, ye can not be safe. <sup>32</sup>Then the souldiers cut off the ropes of the boat, and let it fall away. <sup>33</sup>And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing: <sup>34</sup>Wherefore I exhort you to take meate: for this is for your safegarde: for there shall not an heare fall from the head of any of you. <sup>35</sup>And when he had thus spoken, hee tooke bread and gaue thanks to God, in presence of them all, and brake it, and began to eate. <sup>36</sup>Then were they all of good courage, and they also tooke meate. <sup>37</sup>Nowe we were in the ship in all two hundreth three score and sixteene soules. <sup>38</sup>And whe they had eaten ynough, they lightened the ship, and cast out the wheat into the sea. <sup>39</sup>And when it was day, they knewe not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship. <sup>40</sup>So when they had taken vp the ankers, they committed the ship vnto the sea, and loosed the rudder bonds, and hoised vp the maine saile to the winde, and drewe to the shore. <sup>41</sup>And when they fell into a place, where two seas met, they thrust in the ship: and the forepart stucke fast, and could not be moued, but the hinderpart was broken with the violence of the waues. <sup>42</sup>Then the souldiers counsell was to kill the prisoners, least any of them, when he had swomme out, should flee away.

<sup>43</sup>But the Centurion willing to saue Paul, stayed them from this counsell, and commanded that they that coulde swimme, shoulde cast them selues first into the sea, and goe out to land: <sup>44</sup>And the other, some on boardes, and some on certaine pieces of the ship: and so it came to passe that they came all safe to land.

## Chapter 28

**A**nd when they were come safe, then they knewe that the Yle was called Melita. <sup>2</sup>And the Barbarians shewed vs no litle kinnesse: for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the colde. <sup>3</sup>And when Paul had gathered a number of stickes, and laid them on the fire, there came a viper out of the heate, and leapt on his hand. <sup>4</sup>Nowe when ye Barbarians saw the worme hang on his hand, they said among themselves, This man surely is a murtherer, whom, though he hath escaped the sea, yet Vengeance hath not suffered to liue. <sup>5</sup>But he shooke off the worme into the fire, and felt no harme. <sup>6</sup>Howbeit they wayted whe he should haue swolne, or fallen downe dead suddenly: 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. <sup>7</sup>In the same quarters, the chiefe man of the Yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously. <sup>8</sup>And so it was, that the father of Publius lay sicke of the feauer, and of a bloodie flixe: to whom Paul entred in, and when he prayed, he laide his hands on him, and healed him. <sup>9</sup>When this then was done, other also in the Yle, which had diseases, came to him, and were healed, <sup>10</sup>Which also did vs great honour: and when we departed, they laded vs with things necessarie. <sup>11</sup>Nowe after three moneths we departed in a shippe of Alexandria, which had wintred in the Yle, whose badge was Castor and Pollux. <sup>12</sup>And when we arriued at Syracuse, we taried there three dayes. <sup>13</sup>And from thence we set a

compasse, and came to Rhegium: and after one day, the South wind blewe, and we came the seconde day to Putioli: <sup>14</sup>Where we found brethren, and were desired to tary with them seuen dayes, and so we went toward Rome. <sup>15</sup>And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the Three tauernes, whom when Paul sawe, he thanked God, and waxed bolde. <sup>16</sup>So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by him selfe with a souldier that kept him. <sup>17</sup>And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said 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. <sup>18</sup>Who when they had examined me, would haue let me goe, because there was no cause of death in me. <sup>19</sup>But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of. <sup>20</sup>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. <sup>21</sup>Then they saide 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. <sup>22</sup>But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against. <sup>23</sup>And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded testifying the kingdome of God, and persuading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night. <sup>24</sup>And some were persuaded with ye things which were spoken, and some beleeeued not. <sup>25</sup>Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, to wit, Well spake the holy

Ghost by Esaias the Prophet vnto our fathers,  
<sup>26</sup>Saying, Goe vnto this people, and say, By  
hearing ye shall heare, and shall not vnder-  
stand, and seeing ye shall see, and not per-  
ceiue. <sup>27</sup>For the heart of this people is waxed  
fatte, and their eares are dull of hearing, and  
with their eyes haue they winked, least they  
shoulde see with their eyes, and heare with  
their eares, and vnderstand with their heartes,  
and should returne that I might heale them.  
<sup>28</sup>Be it knowen therefore vnto you, that this  
saluation of God is sent to the Gentiles, and  
they shall heare it. <sup>29</sup>And when he had saide  
these things, the Iewes departed, and had great  
reasoning among themselues. <sup>30</sup>And Paul  
remained two yeeres full in an house hired for  
himselpe, and receiued all that came in vnto  
him, <sup>31</sup>Preaching the kingdome of God, and  
teaching those things which concerne the Lord  
Iesus Christ, with all boldnesse of speache,  
without let.



# Romans

## Chapter 1

**P**aul a seruant of Iesus Christ called to be an Apostle, put apart to preache the Gospel of God, <sup>2</sup>(Which he had promised afore by his Prophetes in the holy Scriptures) <sup>3</sup>Concerning his Sonne Iesus Christ our Lord (which was made of the seede of Dauid according to the flesh, <sup>4</sup>And declared mightily to be the Sonne of God, touching the Spirit of sanctification by the resurrection from the dead) <sup>5</sup>By whom we haue receiued grace and Apostleship (that obedience might be giuen vnto ye faith) for his Name among al ye Gentiles, <sup>6</sup>Among whom ye be also the called of Iesus Christ: <sup>7</sup>To all you that be at Rome beloued of God, called to be Saints: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. <sup>8</sup>First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world. <sup>9</sup>For God is my witnesse (whom I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you <sup>10</sup>Alwayes in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you. <sup>11</sup>For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened: <sup>12</sup>That is, that I might be comforted together with you, through our mutuall faith, both yours and mine. <sup>13</sup>Now my brethren, I would that ye should not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene let hitherto) that I might haue some fruite also among you, as I haue among the other Gentiles. <sup>14</sup>I am detter both to the Grecians, and to the Barbarians, both to the wise men and vnto the vnwise. <sup>15</sup>Therefore, as much as in me is, I am readie to preach ye Gospel to you also that are at Rome. <sup>16</sup>For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the Grecian. <sup>17</sup>For

by it the righteousness of God is reueiled from faith to faith: as it is written, The iust shall liue by faith. <sup>18</sup>For the wrath of God is reueiled from heauen against all vngodlinesse, and vnrighteousnesse of men, which withhold the trueth in vnrighteousnesse. <sup>19</sup>Forasmuch as that, which may be knowe of God, is manifest in them: for God hath shewed it vnto them. <sup>20</sup>For the inuisible things of him, that is, his eternal power and Godhead, are seene by ye creation of the worlde, being considered in his workes, to the intent that they should be without excuse: <sup>21</sup>Because that when they knewe God, they glorified him not as God, neither were thankfull, but became vaine in their thoughtes, and their foolish heart was full of darkenesse. <sup>22</sup>When they professed themselves to be wise, they became fooles. <sup>23</sup>For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things. <sup>24</sup>Wherefore also God gaue them vp to their hearts lusts, vnto vncleannesse, to defile their owne bodies betweene themselves: <sup>25</sup>Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen. <sup>26</sup>For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature. <sup>27</sup>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 themselves such recompence of their error, as was meete. <sup>28</sup>For as they regarded not to acknowledge God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient, <sup>29</sup>Being full of all vnrighteousnesse, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murder, of debate, of deceit, taking all things in the euill part, whisperers, <sup>30</sup>Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euil



things, disobedient to parents, <sup>31</sup>without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse. <sup>32</sup>Which men, though they knew ye Lawe of God, how that they which comit such things are worthie of death, yet not onely do the same, but also fauour them that doe them.

## Chapter 2

**T**herefore thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things. <sup>2</sup>But we know that the iudgement of God is according to trueth, against them which comit such things. <sup>3</sup>And thinkest thou this, O thou man, that condemnest them which doe such thinges, and doest the same, that thou shalt escape the iudgement of God? <sup>4</sup>Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance? <sup>5</sup>But thou, after thine hardnesse, and heart that canot repent, heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God, <sup>6</sup>Who wil reward euery man according to his woorkes: <sup>7</sup>That is, to them which through patience in well doing, seeke glorie, and honour, and immortalitie, euerlasting life: <sup>8</sup>But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shalbe indignation and wrath. <sup>9</sup>Tribulation and anguish shalbe vpon the soule of euery man that doeth euill: of the Iewe first, and also of the Grecian. <sup>10</sup>But to euery man that doeth good, shalbe glory, and honour, and peace: to the Iew first, and also to the Grecian. <sup>11</sup>For there is no respect of persons with God. <sup>12</sup>For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Lawe, <sup>13</sup>(For the hearers of the Lawe are not righteous before God: but the

doers of the Lawe shalbe iustified. <sup>14</sup>For when the Gentiles which haue not the Lawe, doe by nature, the things contained in the Lawe, they hauing not the Lawe, are a Lawe vnto themselves, <sup>15</sup>Which shew the effect of the Lawe written in their hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing.) <sup>16</sup>At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel. <sup>17</sup>Beholde, thou art called a Iewe, and retest in the Lawe, and gloriest in God, <sup>18</sup>And knowest his will, and triest the things that dissent from it, in that thou art instructed by the Lawe: <sup>19</sup>And persuadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse, <sup>20</sup>An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in ye Law. <sup>21</sup>Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale? <sup>22</sup>Thou that saist, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege? <sup>23</sup>Thou that gloriest in the Lawe, through breaking the Lawe, dishonourest thou God? <sup>24</sup>For ye Name of God is blasphemed among the Gentiles through you, as it is written. <sup>25</sup>For circumcision verely is profitable, if thou do the Lawe: but if thou be a transgressour of the Lawe, thy circumcision is made vncircumcision. <sup>26</sup>Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision? <sup>27</sup>And shall not vncircumcision which is by nature (if it keepe the Lawe) condemne thee which by the letter and circumcision art a transgressour of the Lawe? <sup>28</sup>For hee is not a Iewe, which is one outwarde: neither is that circumcision, which is outward in the flesh: <sup>29</sup>But he is a Iewe which is one within, and the circumcision is of the heart, in the spirite not in the letter, whose praise is not of men, but of God.

## Chapter 3

**W**hat is then the preferment of the Iewe?  
 or what is the profite of circumcision?  
<sup>2</sup>Much euery maner of way: for chiefly,  
 because vnto them were of credite committed  
 the oracles of God. <sup>3</sup>For what, though some did  
 not beleue? shall their vnbeliefe make the  
 faith of God without effect? <sup>4</sup>God forbid: yea,  
 let God be true, and euery man a liar, as it is  
 written, That thou mightest be iustified in thy  
 words, and ouercome, when thou art iudged.  
<sup>5</sup>Now if our vnrighteousnes comend the righ-  
 teousnes of God, what shall we say? Is God  
 vnrighteous which punisheth? (I speake as a  
 man.) <sup>6</sup>God forbid: els how shall God iudge ye  
 world? <sup>7</sup>For if the veritie of God hath more  
 abounded through my lye vnto his glorie, why  
 am I yet condemned as a sinner? <sup>8</sup>And (as we  
 are blamed, and as some affirme, that we say)  
 why doe we not euil, that good may come  
 thereof? whose damnation is iust. <sup>9</sup>What then?  
 are we more excellent? No, in no wise: for we  
 haue alreadye proued, that all, both Iewes and  
 Gentiles are vnder sinne, <sup>10</sup>As it is written,  
 There is none righteous, no not one. <sup>11</sup>There is  
 none that vnderstandeth: there is none that  
 seeketh God. <sup>12</sup>They haue all gone out of the  
 way: they haue bene made altogether vnprof-  
 itable: there is none that doeth good, no not  
 one. <sup>13</sup>Their throte is an open sepulchre: they  
 haue vsed their tongues to deceit: the poyson  
 of aspes is vnder their lippes. <sup>14</sup>Whose mouth  
 is full of cursing and bitterness. <sup>15</sup>Their feete  
 are swift to shead blood. <sup>16</sup>Destruction and  
 calamity are in their waies, <sup>17</sup>And ye way of  
 peace they haue not knownen. <sup>18</sup>The feare of  
 God is not before their eies. <sup>19</sup>Now we know  
 that whatsoeuer ye Lawe saith, it saith it to  
 them which are vnder ye Law, that euery  
 mouth may bee stopped, and all the world be  
 subiect to the iudgement of God. <sup>20</sup>Therefore  
 by the woorkes of the Lawe shall no flesh be  
 iustified in his sight: for by the Lawe commeth  
 the knowledge of sinne. <sup>21</sup>But now is the righ-  
 teousnesse, of God made manifest without the

Lawe, hauing witnes of the Lawe and of the  
 Prophets, <sup>22</sup>To wit, the righteousness of God  
 by the faith of Iesus Christ, vnto all, and vpon  
 all that beleue. <sup>23</sup>For there is no difference: for  
 all haue sinned, and are depriued of the glorie  
 of God, <sup>24</sup>And are iustified freely by his grace,  
 through the redemption that is in Christ Iesus,  
<sup>25</sup>Whom God hath set forth to be a reconcilia-  
 tion through faith in his blood to declare his  
 righteousness, by the forgiuenesse of the sinnes  
 that are passed, <sup>26</sup>Through the patience of God,  
 to shewe at this time his righteousness, that  
 hee might be iust, and a iustifier of him which  
 is of the faith of Iesus. <sup>27</sup>Where is then the  
 reioicing? It is excluded. By what Lawe? of  
 woorkes? Nay: but by the Lawe of faith.  
<sup>28</sup>Therefore we conclude, that a man is iustified  
 by faith, without the woorkes of the Lawe.  
<sup>29</sup>God, is he the God of the Iewes onely, and  
 not of the Gentiles also? Yes, euen of the Gen-  
 tiles also. <sup>30</sup>For it is one God, who shall iustifie  
 circumcision of faith, and vncircumcision  
 through faith. <sup>31</sup>Doe we then make the Lawe of  
 none effect through faith? God forbid: yea, we  
 establish the Lawe.

## Chapter 4

**W**hat shall we say then, that Abraham our  
 father hath found concerning the flesh?  
<sup>2</sup>For if Abraham were iustified by woorkes, he  
 hath wherein to reioyce, but not with God. <sup>3</sup>For  
 what saith the Scripture? Abraham beleued  
 God, and it was counted to him for righteous-  
 nesse. <sup>4</sup>Nowe to him that worketh, the wages is  
 not counted by fauour, but by dette: <sup>5</sup>But to  
 him that worketh not, but beleueth in him that  
 iustifieth the vngodly, his faith is counted for  
 righteousness. <sup>6</sup>Euen as Dauid declareth the  
 blessednesse of the man, vnto whom God  
 imputeth righteousness without woorkes, saying,  
<sup>7</sup>Blessed are they, whose iniquities are  
 forgiuen, and whose sinnes are couered.  
<sup>8</sup>Blessed is the man, to whom the Lord  
 imputeth not sinne. <sup>9</sup>Came this blessednesse  
 then vpon the circumcision onely, or vpon the

vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness. <sup>10</sup>Howe was it then imputed? when he was circumcised, or vncircumcised? not when he was cricumcised, but when he was vncircumcised. <sup>11</sup>After, he receiued the signe of circumcision, as the seale of the righteousness of ye faith which he had, when he was vncircumcised, that he should be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also, <sup>12</sup>And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, which he had when he was vncircumcised. <sup>13</sup>For the promise that he should be the heire of the worlde, was not giuen to Abraham, or to his seede, through the Lawe, but through the righteousness of faith. <sup>14</sup>For if they which are of the Lawe, be heires, faith is made void, and the promise is made of none effect. <sup>15</sup>For the Lawe causeth wrath: for where no Lawe is, there is no transgression. <sup>16</sup>Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seede, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all, <sup>17</sup>(As it is written, I haue made thee a father of many nations) euen before God whom he beleueed, who quickeneth the dead, and calleth those thinges which be not, as though they were. <sup>18</sup>Which Abraham about hope, beleueed vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seede be. <sup>19</sup>And he not weake in the faith, considered not his owne bodie, which was nowe dead, being almost an hundred yeere olde, neither the deadnes of Saraes wombe. <sup>20</sup>Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue glorie to God, <sup>21</sup>Being fully assured that he which had promised, was also able to doe it. <sup>22</sup>And therefore it was imputed to him for righteousness.

<sup>23</sup>Nowe it is not written for him onely, that it was imputed to him for righteousness, <sup>24</sup>But also for vs, to whom it shalbe imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead, <sup>25</sup>Who was deliuered to death for our sinnes, and is risen againe for our iustification.

## Chapter 5

**T**hen being iustified by faith, we haue peace toward God through our Lord Iesus Christ. <sup>2</sup>By who also through faith, we haue had this accesse into this grace, wherein we stand, and reioyce vnder ye hope of the glory of God. <sup>3</sup>Neither that onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience, <sup>4</sup>And patience experience, and experience hope, <sup>5</sup>And hope maketh not ashamed, because the loue of God is shed abroad in our heartes by the holy Ghost, which is giuen vnto vs. <sup>6</sup>For Christ, when we were yet of no strength, at his time died for the vngodly. <sup>7</sup>Doutles one will scarce die for a righteous man: but yet for a good man it may be that one dare die. <sup>8</sup>But God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs. <sup>9</sup>Much more then, being now iustified by his blood, we shalbe saued from wrath through him. <sup>10</sup>For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe saued by his life, <sup>11</sup>And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue nowe receiued the atonement. <sup>12</sup>Wherefore, as by one man sinne entred into ye world, and death by sinne, and so death went ouer all men: in who all men haue sinned. <sup>13</sup>For vnto the time of the Law was sinne in the worlde, but sinne is not imputed, while there is no lawe. <sup>14</sup>But death reigned from Adam to Moses, euen ouer them also that sinned not after the like maner of that transgression of Adam, which was the figure of him that was to come. <sup>15</sup>But yet the gift is not so, as is the

offence: for if through the offence of 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. <sup>16</sup>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 iustification. <sup>17</sup>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 righteousness, reigne in life through one, that is, Iesus Christ. <sup>18</sup>Likewise then as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefite abounded toward all men to the iustification of life. <sup>19</sup>For as by one mans disobedience many were made sinners, so by that obedience of that one shall many also be made righteous. <sup>20</sup>Moreover the Law entred thereupon that the offence shoulde abound: neuerthelesse, where sinne abounded, there grace abounded much more: <sup>21</sup>That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life, through Iesus Christ our Lord.

## Chapter 6

**W**hat shall we say then? Shall we continue still in sinne, that grace may abound? God forbid. <sup>2</sup>Howe shall we, that are dead to sinne, liue yet therein? <sup>3</sup>Knowe ye not, that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death? <sup>4</sup>We are buried then with him by baptisme into his death, that like as Christ was raysed vp from the dead to the glorie of the Father, so we also should walke in newnesse of life. <sup>5</sup>For if we be planted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection, <sup>6</sup>Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne. <sup>7</sup>For he that is dead, is freed from sinne. <sup>8</sup>Wherefore, if we bee dead with

Christ, we beleue that we shall liue also with him, <sup>9</sup>Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him. <sup>10</sup>For in that hee died, hee died once to sinne but in that he liueth, he liueth to God. <sup>11</sup>Likewise thinke ye also, that ye are dead to sin, but are aliuie to God in Iesus Christ our Lord. <sup>12</sup>Let not sinne reigne therefore in your mortal body, that ye should obey it in ye lusts therof: <sup>13</sup>Neither giue ye your members, as weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliuie from the dead, and giue your members as weapons of righteousness vnto God. <sup>14</sup>For sinne shall not haue dominion ouer you: for ye are not vnder ye Lawe, but vnder grace. <sup>15</sup>What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid. <sup>16</sup>Knowe ye not, that to whomsoever yee giue your selues as seruats to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness? <sup>17</sup>But God be thanked, that ye haue bene the seruants of sinne, but yee haue obeyed from the heart vnto the forme of the doctrine, wherunto ye were deliuered. <sup>18</sup>Being then made free from sinne, yee are made the seruants of righteousness. <sup>19</sup>I speake after the maner of man, because of the infirmitie of your flesh: for as yee haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquitie, so now giue your mebers seruants vnto righteousness in holinesse. <sup>20</sup>For when ye were the seruants of sinne, ye were freed from righteousness. <sup>21</sup>What fruit had ye then in those things, whereof ye are now ashamed? For the ende of those things is death. <sup>22</sup>But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holines, and the end, euerlasting life. <sup>23</sup>For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

## Chapter 7

**K**nowe yee not, brethren, (for I speake to them that knowe the Lawe) that the Lawe hath dominion ouer a man as long as he liueth? <sup>2</sup>For the woman which is in subiection to a man, is bound by the Lawe to the man, while he liueth: but if the man bee dead, shee is deliuered from the lawe of the man. <sup>3</sup>So then, if while the man liueth, she taketh another man, she shalbe called an adulteresse: but if the man be dead, she is free from the Law, so that shee is not an adulteresse, though shee take another man. <sup>4</sup>So yee, my brethren, are dead also to the Law by ye body of Christ, that ye should be vnto an other, euen vnto him that is raised vp from the dead, that we should bring forth fruite vnto God. <sup>5</sup>For when we were in ye flesh, the affections of sinnes, which were by the Law, had force in our members, to bring forth fruit vnto death. <sup>6</sup>But now we are deliuered from the Lawe, he being dead in whom we were holden, that we should serue in newnesse of Spirit, and not in the oldnesse of the letter. <sup>7</sup>What shall we say then? Is the Lawe sinne? God forbid. Nay, I knewe not sinne, but by the Lawe: for I had not knowen lust, except the Lawe had sayd, Thou shalt not lust. <sup>8</sup>But sinne tooke an occasion by ye commandement, and wrought in me all maner of concupiscence: for without the Lawe sinne is dead. <sup>9</sup>For I once was aliuie, without the Law: but when the commandement came, sinne reuiued, <sup>10</sup>But I died: and the same commandement which was ordeined vnto life, was found to be vnto me vnto death. <sup>11</sup>For sinne tooke occasion by the commandement, and deceiued me, and thereby slewe me. <sup>12</sup>Wherefore the Lawe is holy, and that commandement is holy, and iust, and good. <sup>13</sup>Was that then which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandement. <sup>14</sup>For we knowe that the Law is spirituall, but I am carnall, solde vnder sinne. <sup>15</sup>For I alow not that

which I do: for what I would, that do I not: but what I hate, that do I. <sup>16</sup>If I doe then that which I woulde not, I consent to the Lawe, that it is good. <sup>17</sup>Nowe then, it is no more I, that doe it, but sinne that dwelleth in me. <sup>18</sup>For I know, that in me, that is, in my flesh, dwelleth no good thing: for to wil is preset with me: but I finde no meanes to perform that which is good. <sup>19</sup>For I doe not the good thing, which I would, but the euil, which I would not, that do I. <sup>20</sup>Nowe if I do that I would not, it is no more I that doe it, but the sinne that dwelleth in me. <sup>21</sup>I finde then that when I would doe good, I am thus yoked, that euill is present with me. <sup>22</sup>For I delite in the Law of God, concerning the inner man: <sup>23</sup>But I see another Law in my members, rebelling against the Lawe of my minde, and leading me captiue vnto the lawe of sinne, which is in my members. <sup>24</sup>O wretched man that I am, who shall deliuer me from the body of this death! <sup>25</sup>I thanke God through Iesus Christ our Lord. Then I my selfe in my minde serue the Lawe of God, but in my flesh the lawe of sinne.

## Chapter 8

**N**ow then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit. <sup>2</sup>For the Lawe of the Spirit of life, which is in Christ Iesus, hath freed mee from the lawe of sinne and of death. <sup>3</sup>For (that that was impossible to ye Lawe, in as much as it was weake, because of ye flesh) God sending his owne Sonne, in ye similitude of sinful flesh, and for sinne, condemned sinne in the flesh, <sup>4</sup>That that righteousnes of the Law might be fulfilled in vs, which walke not after ye flesh, but after the Spirit. <sup>5</sup>For they that are after the flesh, sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit. <sup>6</sup>For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace, <sup>7</sup>Because the wisdom of the flesh is enimitie against God: for it is not subject to the Lawe of God,

neither in deede can be. <sup>8</sup>So then they that are in the flesh, can not please God. <sup>9</sup>Now ye are not in the flesh, but in ye Spirit, because ye spirit of God dwelleth in you: but if any man hath not ye Spirit of Christ, ye same is not his. <sup>10</sup>And if Christ bee in you, the body is dead, because of sinne: but the Spirite is life for righteousness sake. <sup>11</sup>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 dwelleth in you. <sup>12</sup>Therefore brethren, wee are detters not to the flesh, to liue after the flesh: <sup>13</sup>For if ye liue after the flesh, ye shall die: but if yee mortifie the deedes of the body by the Spirit, ye shall liue. <sup>14</sup>For as many as are ledde by the Spirit of God, they are the sonnes of God. <sup>15</sup>For ye haue not receiued the Spirit of bondage, to feare againe: but ye haue receiued the Spirit of adoption, whereby we cry Abba, Father. <sup>16</sup>The same Spirit beareth witnesse with our spirit, that we are the children of God. <sup>17</sup>If we be children, we are also heires, euen the heires of God, and heires annexed with Christ: if so be that we suffer with him, that we may also be glorified with him. <sup>18</sup>For I count that the afflictions of this present time are not worthy of the glory, which shalbe shewed vnto vs. <sup>19</sup>For the feruent desire of the creature waiteth when the sonnes of God shalbe reueiled, <sup>20</sup>Because the creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope, <sup>21</sup>Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God. <sup>22</sup>For we knowe that euery creature groneth with vs also, and trauaileth in paine together vnto this present. <sup>23</sup>And not onely the creature, but we also which haue the first fruites of the Spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our body. <sup>24</sup>For we are saued by hope: but hope that is seene, is not hope: for how can a man hope for that which he seeth? <sup>25</sup>But if we hope for that we see not, we doe

with patience abide for it. <sup>26</sup>Likewise the Spirit also helpeth our infirmities: for we knowe not what to pray as wee ought: but the Spirit it selfe maketh request for vs with sighs, which cannot be expressed. <sup>27</sup>But he that searcheth the heartes, knoweth what is the meaning of the Spirit: for he maketh request for ye Saints, according to the wil of God. <sup>28</sup>Also we knowe that all thinges worke together for the best vnto them that loue God, euen to them that are called of his purpose. <sup>29</sup>For those which hee knewe before, he also predestinate to bee made like to the image of his Sonne, that hee might be the first borne among many brethren. <sup>30</sup>Moreouer whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified. <sup>31</sup>What shall we then say to these thinges? If God be on our side, who can be against vs? <sup>32</sup>Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him giue vs all thinges also? <sup>33</sup>Who shall lay any thing to the charge of Gods chosen? it is God that iustificieth, <sup>34</sup>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. <sup>35</sup>Who shall separate vs from the loue of Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword? <sup>36</sup>As it is written, For thy sake are we killed all day long: we are counted as sheepe for the slaughter. <sup>37</sup>Neuerthelesse, in all these thinges we are more then coquerours through him that loued vs. <sup>38</sup>For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup>Nor height, nor depth, nor any other creature shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

## Chapter 9

**I** say the trueth in Christ, I lye not, my conscience bearing mee witnes in the holy

Ghost, <sup>2</sup>That I haue great heauinesse, and continuall sorow in mine heart. <sup>3</sup>For I woulde wish my selfe to be separate from Christ, for my brethren that are my kinsemen according to the flesh, <sup>4</sup>Which are the Israelites, to whome pertaineth the adoption, and the glory, and the Couenants, and the giuing of the Lawe, and the seruice of God, and the promises. <sup>5</sup>Of whome are the fathers, and of whome concerning the flesh, Christ came, who is God ouer all, blessed for euer, Amen. <sup>6</sup>Notwithstanding it can not bee that the worde of God should take none effect: for all they are not Israel, which are of Israel: <sup>7</sup>Neither are they all children, because they are the seede of Abraham: but, In Isaac shall thy seede be called: <sup>8</sup>That is, they which are the children of the flesh, are not the children of God: but the children of the promise, are counted for the seede. <sup>9</sup>For this is a worde of promise, In this same time wil I come, and Sara shall haue a sonne. <sup>10</sup>Neither he onely felt this, but also Rebecca when shee had conceived by one, euen by our father Isaac. <sup>11</sup>For yer the children were borne, and when they had neither done good, nor euill (that the purpose of God might remaine according to election, not by workes, but by him that calleth) <sup>12</sup>It was said vnto her, The elder shall serue the yonger. <sup>13</sup>As it is written, I haue loued Iacob, and haue hated Esau. <sup>14</sup>What shall wee say then? Is there vnrighteousnes with God? God forbid. <sup>15</sup>For he saith to Moses, I wil haue mercy on him, to whom I wil shew mercie: and wil haue compassion on him, on who I wil haue copassion. <sup>16</sup>So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. <sup>17</sup>For the Scripture saith vnto Pharao, For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared throughout al the earth. <sup>18</sup>Therefore he hath mercie on whome he will, and whom he will, he hardeneth. <sup>19</sup>Thou wilt say then vnto me, Why doeth he yet complaine? for who hath resisted his will? <sup>20</sup>But, O man, who art thou

which pleadest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? <sup>21</sup>Hath not the potter power of the clay to make of the same lump one vessell to honour, and another vnto dishonour? <sup>22</sup>What and if God would, to shewe his wrath, and to make his power knownen, suffer with long patience the vessels of wrath, prepared to destruction? <sup>23</sup>And that hee might declare the riches of his glory vpon the vessels of mercy, which hee hath prepared vnto glory? <sup>24</sup>Euen vs whome hee hath called, not of of the Iewes onely, but also of the Gentiles, <sup>25</sup>As he sayth also in Osee, I will call them, My people, which were not my people: and her, Beloued, which was not beloued. <sup>26</sup>And it shalbe in the place where it was said vnto them, Ye are not my people, that there they shalbe called, The children of the liuing God. <sup>27</sup>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. <sup>28</sup>For he will make his account, and gather it into a short summe with righteousness: for the Lord will make a short count in the earth. <sup>29</sup>And as Esaias sayde before, Except the Lord of hostes had left vs a seede, we had bene made as Sodom, and had bene like to Gomorrha. <sup>30</sup>What shall we say then? That the Gentiles which folowed not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith. <sup>31</sup>But Israel which followed the Lawe of righteousness, could not arteine vnto the Law of righteousness. <sup>32</sup>Wherefore? Because they sought it not by faith, but as it were by the workes of the Lawe: for they haue stumbled at the stumbling stone, <sup>33</sup>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.

## Chapter 10

**B**rethren, mine hearts desire and prayer to God for Israel is, that they might be saued. <sup>2</sup>For I beare them record, that they haue

the zeale of God, but not according to knowledge. <sup>3</sup>For they, being ignorant of the righteousnes of God, and going about to stablish their owne righteousnes, haue not submitted themselves to the righteousnes of God. <sup>4</sup>For Christ is the end of the Law for righteousnes vnto euery one that beleueeth. <sup>5</sup>For Moses thus describeth the righteousnes which is of the Lawe, That the man which doeth these things, shall liue thereby. <sup>6</sup>But the righteousnes which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue) <sup>7</sup>Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead) <sup>8</sup>But what sayth it? The worde is neere thee, euen in thy mouth, and in thine heart. This is the worde of faith which we preach. <sup>9</sup>For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saued: <sup>10</sup>For with the heart man beleueeth vnto righteousnes, and with the mouth man confesseth to saluation. <sup>11</sup>For the Scripture saith, Whosoeuer beleueeth in him, shall not be ashamed. <sup>12</sup>For there is no difference betweene the Iewe and the Grecian: for he that is Lord ouer all, is rich vnto all, that call on him. <sup>13</sup>For whosoeuer shall call vpon the Name of the Lord, shalbe saued. <sup>14</sup>But how shall they call on him, in whome they haue not beleueed? and how shall they beleue in him, of whom they haue not heard? and howe shall they heare without a preacher? <sup>15</sup>And how shall they preach, except they be sent? as it is written, Howe beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things! <sup>16</sup>But they haue not all obeyed ye Gospel: for Esaias saith, Lord, who hath beleueed our report? <sup>17</sup>Then faith is by hearing, and hearing by the worde of God. <sup>18</sup>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 worlde. <sup>19</sup>But I demaund, Did not Israel knowe God? First Moses sayth, I will prouoke you to

enuie by a nation that is not my nation, and by a foolish nation I will anger you. <sup>20</sup>And Esaias is bolde, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me. <sup>21</sup>And vnto Israel hee sayth, All the day long haue I stretched fourth mine hand vnto a disobedient, and gainesaying people.

## Chapter 11

**I** Demaund then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin. <sup>2</sup>God hath not cast away his people which he knew before. Know ye not what the Scripture sayth of Elias, howe hee communeth with God against Israel, saying, <sup>3</sup>Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life? <sup>4</sup>But what saith the answere of God to him? I haue reserued vnto my selfe seuen thousand men, which haue not bowed the knee to Baal. <sup>5</sup>Euen so then at this present time is there a remnant according to the election of grace. <sup>6</sup>And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke. <sup>7</sup>What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue bene hardened. <sup>8</sup>According as it is written, God hath giuen them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day. <sup>9</sup>And Dauid sayth, Let their table be made a snare, and a net, and a stumbling block, euen for a recompence vnto them. <sup>10</sup>Let their eyes be darkened that they see not, and bowe downe their backe alwayes. <sup>11</sup>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. <sup>12</sup>Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much



more shall their aboundance be? <sup>13</sup>For in that I speake to you Gentiles, in as much as I am the Apostle of ye Gentiles, I magnifie mine office, <sup>14</sup>To trie if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them. <sup>15</sup>For if the casting away of them be the reconciling of the world, what shall the receiuing be, but life from the dead? <sup>16</sup>For if the first frutes be holy, so is the whole lumpe: and if the roote be holy, so are the branches. <sup>17</sup>And though some of the branches be broken off, and thou being a wilde Oliue tree, wast grafted in for them, and made partaker of the roote, and fatnesse of the Oliue tree. <sup>18</sup>Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee. <sup>19</sup>Thou wilt say then, The branches are broken off, that I might be grafted in. <sup>20</sup>Well: through vnbeliefe they are broken off, and thou standest by faith: bee not hie minded, but feare. <sup>21</sup>For if God spared not the naturall branches, take heede, least he also spare not thee. <sup>22</sup>Beholde therefore the bountifulnesse, and seueritie of God: towarde them which haue fallen, seueritie: but toward thee, bountifulnesse, if thou continue in his bountifulnesse: or els thou shalt also be cut off. <sup>23</sup>And they also, if they abide not still in vnbeliefe, shall be grafted in: for God is able to graffe them in againe. <sup>24</sup>For if thou wast cut out of the Oliue tree, which was wilde by nature, and wast grafted contrary to nature in a right Oliue tree, how much more shall they that are by nature, bee grafted in their owne Oliue tree? <sup>25</sup>For I would not, brethren, that ye should be ignorant of this secret (least ye should bee arrogant in your selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in. <sup>26</sup>And so all Israel shalbe saued, as it is written, The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob. <sup>27</sup>And this is my couenant to them, When I shall take away their sinnes. <sup>28</sup>As concerning the Gospel, they are enemies for your sakes: but as touching the election, they

are beloued for the fathers sakes. <sup>29</sup>For the giftes and calling of God are without repentance. <sup>30</sup>For euen as yee in times past haue not beleueed God, yet haue nowe obtained mercie through their vnbeliefe: <sup>31</sup>Euen so nowe haue they not beleueed by the mercie shewed vnto you, that they also may obtaine mercie. <sup>32</sup>For God hath shut vp all in vnbeliefe, that he might haue mercie on all. <sup>33</sup>O the deepenesse of the riches, both of the wisdom, and knowledge of God! howe vnsearcheable are his iudgements, and his wayes past finding out! <sup>34</sup>For who hath knowen the minde of the Lord? or who was his counsellour? <sup>35</sup>Or who hath giuen vnto him first, and he shalbe recompensed? <sup>36</sup>For of him, and through him, and for him are all things: to him be glory for euer. Amen.

## Chapter 12

**I** Beseech you therefore brethren, by the mercies of God, that yee giue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God. <sup>2</sup>And fashion not your selues like vnto this worlde, but bee yee changed by the renewing of your minde, that ye may prooue what that good, and acceptable and perfect will of God is. <sup>3</sup>For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstande aboue that which is meete to vnderstand, but that he vnderstande according to sobrietie, as God hath dealt to euery man the measure of faith. <sup>4</sup>For as wee haue many members in one body, and all members haue not one office, <sup>5</sup>So we being many are one body in Christ, and euery one, one anothers members. <sup>6</sup>Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue prophecie, let vs prophecie according to the portion of faith: <sup>7</sup>Or an office, let vs waite on the office: or he that teacheth, on teaching: <sup>8</sup>Or he that exhorteth, on exhortation: he that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: he that sheweth mercie,

with cheerefulnesse. <sup>9</sup>Let loue be without dissimulation. Abhorre that which is euill, and cleaue vnto that which is good. <sup>10</sup>Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another, <sup>11</sup>Not slouthfull to do seruice: seruent in spirit seru- ing the Lord, <sup>12</sup>Reioycing in hope, pacient in tribulation, continuing in prayer, <sup>13</sup>Distributing vnto the necessities of the Saintes: giuing your selues to hospitalitie. <sup>14</sup>Blesse them which persecute you: blesse, I say, and curse not. <sup>15</sup>Reioyce with them that reioyce, and weepe with them that weepe. <sup>16</sup>Be of like affection one towards another: be not hie minded: but make your selues equall to them of the lower sort: be not wise in your selues. <sup>17</sup>Recompence to no man euill for euill: procure things honest in the sight of all men. <sup>18</sup>If it bee possible, as much as in you is, haue peace with all men. <sup>19</sup>Dearely beloued, auenge not your selues, but giue place vnto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. <sup>20</sup>Therefore, if thine enemy hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. <sup>21</sup>Bee not ouercome of euill, but ouercome euill with goodnesse.

## Chapter 13

**L**et euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God. <sup>2</sup>Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselves condemnation. <sup>3</sup>For Magistrates are not to be feared for good workes, but for euill. Wilt thou then bee without feare of the power? doe well: so shalt thou haue praise of the same. <sup>4</sup>For he is ye minister of God for thy wealth, but if thou do euill, feare: for he beareth not the sworde for nought: for he is the minister of God to take vengeance on him that doeth euill. <sup>5</sup>Wherefore ye must bee subiect, not because of wrath only, but also for conscience sake. <sup>6</sup>For, for this

cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing. <sup>7</sup>Giue to all men therefore their duetie: tribute, to whome yee owe tribute: custome, to whom custome: feare, to whome feare: honour, to whom ye owe honour. <sup>8</sup>Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the Lawe. <sup>9</sup>For this, Thou shalt not commit adulterie, 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 briefly comprehended in this saying, euen in this, Thou shalt loue thy neighbour as thy selfe. <sup>10</sup>Loue doeth not euill to his neighbour: therefore is loue the fulfilling of the Lawe. <sup>11</sup>And that, considering the season, that it is now time that we should arise from sleepe: for now is our saluation neerer, then when we beleueed it. <sup>12</sup>The night is past, and the day is at hande, let vs therefore cast away the workes of dar- kenesse, and let vs put on the armour of light, <sup>13</sup>So that wee walke honestly, as in the day: not in gluttonie, and drunkennesse, neither in chambering and wantonnes, nor in strife and enuying. <sup>14</sup>But put yee on the Lord JESUS CHRIST, and take no thought for the flesh, to fulfill the lustes of it.

## Chapter 14

**H**im that is weake in the faith, receiue vnto you, but not for controuersies of disputa- tions. <sup>2</sup>One beleueeth that he may eate of all things: and another, which is weake, eateth herbes. <sup>3</sup>Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for God hath receiued him. <sup>4</sup>Who art thou that condemnest another mans seruant? hee standeth or falleth to his owne master: yea, he shalbe established: for God is able to make him stand. <sup>5</sup>This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be fully perswaded in his minde. <sup>6</sup>He that obserueth the day, obserueth it to the

Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks. <sup>7</sup>For none of vs liueth to himselfe, neither doeth any die to himselfe. <sup>8</sup>For whether wee liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lords. <sup>9</sup>For Christ therefore died and rose againe, and reuiued, that he might be Lord both of the dead and the quicke. <sup>10</sup>But why doest thou condemne thy brother? or why doest thou despise thy brother? for we shall all appeare before the iudgement seate of Christ. <sup>11</sup>For it is written, I liue, sayth the Lord, and euery knee shall bowe to me, and all tongues shall confesse vnto God. <sup>12</sup>So then euery one of vs shall giue accounts of himselfe to God. <sup>13</sup>Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother. <sup>14</sup>I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane. <sup>15</sup>But if thy brother be grieved for the meate, nowe walkest thou not charitably: destroy not him with thy meate, for whome Christ dyed. <sup>16</sup>Cause not your commoditie to be euill spoken of. <sup>17</sup>For the kingdome of God, is not meate nor drinke, but righteousness, and peace, and ioye in the holy Ghost. <sup>18</sup>For whosoeuer in these things serueth Christ, is acceptable vnto God, and is approoued of men. <sup>19</sup>Let vs then follow those things which concerne peace, and wherewith one may edifie another. <sup>20</sup>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. <sup>21</sup>It is good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake. <sup>22</sup>Hast thou faith? haue it with thy selfe before God: blessed is hee that condemneth not himselfe in

that thing which he alloweth. <sup>23</sup>For he that doubteth, is condemned if he eate, because he eateth not of faith: and whatsoever is not of faith, is sinne.

## Chapter 15

**W**e which are strong, ought to beare the infirmities of the weake, and not to please our selues. <sup>2</sup>Therefore let euery man please his neighbour in that that is good to edification. <sup>3</sup>For Christ also would not please himselfe, but as it is written, The rebukes of them which rebuke thee, fell on me. <sup>4</sup>For whatsoever things are written aforetime, are writte for our learning, that we through patience, and comfort of the Scriptures might haue hope. <sup>5</sup>Now the God of patience and consolation giue you that ye be like minded one towards another, according to Christ Iesus, <sup>6</sup>That ye with one minde, and with one mouth may prayse God, euen the Father of our Lord Iesus Christ. <sup>7</sup>Wherefore receiue ye one another, as Christ also receiued vs to the glory of God. <sup>8</sup>Nowe I say, that Iesus Christ was a minister of the circumcision, for the trueth of God, to confirme the promises made vnto the fathers. <sup>9</sup>And let the Gentiles prayse God, for his mercie, as it is written, For this cause I wil confesse thee among the Gentiles, and sing vnto thy Name. <sup>10</sup>And againe he saith, Reioyce, ye Gentiles with his people. <sup>11</sup>And againe, Prayse the Lord, all ye Gentiles, and laude ye him, all people together. <sup>12</sup>And againe Esaias sayth, There shall be a roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. <sup>13</sup>Nowe the God of hope fill you with all ioye, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost. <sup>14</sup>And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnes, and filled with all knowledge, and are able to admonish one another. <sup>15</sup>Neuerthelesse, 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, <sup>16</sup>That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost. <sup>17</sup>I haue therefore whereof I may reioyce in Christ Iesus in those things which pertain to God. <sup>18</sup>For I dare not speake of any thing, which Christ hath not wrought by me, to make the Gentiles obedient in worde and deede, <sup>19</sup>With the 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. <sup>20</sup>Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation. <sup>21</sup>But as it is written, To whome hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him. <sup>22</sup>Therefore also I haue bene oft let to come vnto you: <sup>23</sup>But now seeing I haue no more place in these quarters, and also haue bene desirous many yeeres agone to come vnto you, <sup>24</sup>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. <sup>25</sup>But now go I to Hierusalem, to minister vnto the Saints. <sup>26</sup>For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem. <sup>27</sup>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 minister vnto them in carnall things. <sup>28</sup>When I haue therefore performed this, and haue sealed them this fruite, I will passe by you into Spaine. <sup>29</sup>And I knowe when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ. <sup>30</sup>Also brethren, I beseeche you for our Lord Iesus Christes sake, and for the loue of the spirit, that ye would striue with me by prayers to God for me, <sup>31</sup>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 Saintes, <sup>32</sup>That I may come vnto you with ioy by the will of God, and may with you be refreshed. <sup>33</sup>Thus the God of peace be with you all. Amen.

## Chapter 16

**I** Commende vnto you Phebe our sister, which is a seruaunt of the Church of Cenchrea: <sup>2</sup>That ye receiue her in the Lord, as it becommeth Saintes, and that ye assist her in whatsoever businesse she needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also. <sup>3</sup>Greete Priscilla, and Aquila my fellowe helpers in Christ Iesus, <sup>4</sup>(Which haue for my life laide downe their owne necke. Vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.) <sup>5</sup>Likewise greet the Church that is in their house. Salute my beloued Epenetus, which is the first fruite of Achaia in Christ. <sup>6</sup>Greete Marie which bestowed much labour on vs. <sup>7</sup>Salute Andronicus and Iunia my cousins and fellowe prisoners, which are notable among the Apostles, and were in Christ before me. <sup>8</sup>Greete Amplias my beloued in the Lord. <sup>9</sup>Salute Vrbanius our fellow helper in Christ, and Stachys my beloued. <sup>10</sup>Salute Apelles approoued in Christ. Salute them which are of Aristobulus friendes. <sup>11</sup>Salute Herodion my kinsman. Greete them which are of the friendes of Narcissus which are in the Lord. <sup>12</sup>Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord. <sup>13</sup>Salute Rufus chosen in the Lord, and his mother and mine. <sup>14</sup>Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them. <sup>15</sup>Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saintes which are with them. <sup>16</sup>Salute one another with an holy kisse. The Churches of Christ salute you. <sup>17</sup>Now I beseech you brethren, marke them diligently which cause

diuision and offences, contrary to the doctrine which ye haue learned, and auoide them. <sup>18</sup>For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speach and flattering deceiue the heartes of the simple. <sup>19</sup>For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde haue you wise vnto that which is good, and simple concerning euill. <sup>20</sup>The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you. <sup>21</sup>Timotheus my helper, and Lucius, and Iason, and Sosipater my kinsemen, salute you. <sup>22</sup>I Tertius, which wrote out this Epistle, salute you in the Lord. <sup>23</sup>Gains mine hoste, and of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother. <sup>24</sup>The grace of our Lord Iesus Christ be with you all. Amen. <sup>25</sup>To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mysterie, which was kept secrete since the worlde began: <sup>26</sup>(But nowe is opened, and published among all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God for the obedience of faith) <sup>27</sup>To God, I say, only wise, be praise through Iesus Christ for euer. Amen.



# *I Corinthians*

## *Chapter 1*

**P**aule called to be an Apostle of Iesus Christ, through the will of God, and our brother Sosthenes, <sup>2</sup>Vnto the Church of God, which is at Corinthus, to them that are sanctified in Christ Iesus, Saintes by calling, with all that call on the Name of our Lord Iesus Christ in euery place, both their Lord, and ours: <sup>3</sup>Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. <sup>4</sup>I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ, <sup>5</sup>That in all things ye are made rich in him, in all kinde of speach, and in all knowledge: <sup>6</sup>As the testimonie of Iesus Christ hath bene confirmed in you: <sup>7</sup>So that ye are not destitute of any gift: wayting for the appearing of our Lord Iesus Christ. <sup>8</sup>Who shall also confirme you vnto the ende, that ye may be blamelesse, in the day of our Lord Iesus Christ. <sup>9</sup>God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord. <sup>10</sup>Nowe I beseeche you, brethren, by the Name of our Lord Iesus Christ, that ye all speake one thing, and that there be no dissensions among you: but be ye knit together in one mind, and in one iudgement. <sup>11</sup>For it hath bene declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you. <sup>12</sup>Nowe this I say, that euery one of you saith, I am Pauls, and I am Apollos, and I am Cephas, and I am Christs. <sup>13</sup>Is Christ deuided? was Paul crucified for you? either were ye baptized into the name of Paul? <sup>14</sup>I thanke God, that I baptized none of you, but Crispus, and Gaius, <sup>15</sup>Lest any should say, that I had baptized into mine owne name. <sup>16</sup>I baptized also the houshold of Stephanas: furthermore knowe I not, whether I baptized any other. <sup>17</sup>For CHRIST sent me not to baptize, but to preache the Gospel, not with wisdom of wordes, lest the crosse of Christ should be made of none effect. <sup>18</sup>For that preaching of the

crosse is to them that perish, foolishnesse: but vnto vs, which are sau'd, it is the power of God. <sup>19</sup>For it is written, I will destroy the wisdom of the wise, and will cast away the vnderstanding of the prudent. <sup>20</sup>Where is the wise? where is the Scribe? where is the disputer of this worlde? hath not God made the wisdom of this worlde foolishnesse? <sup>21</sup>For seeing the worlde by wisdom knewe not God in the wisdom of GOD, it pleased God by the foolishnesse of preaching to saue them that beleue: <sup>22</sup>Seeing also that the Iewes require a signe, and the Grecians seeke after wisdom. <sup>23</sup>But wee preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse: <sup>24</sup>But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisdom of God. <sup>25</sup>For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men. <sup>26</sup>For brethren, you see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called. <sup>27</sup>But God hath chosen the foolish thinges of the world to confound the wise, and God hath chosen the weake thinges of the worlde, to confound the mightie things, <sup>28</sup>And vile thinges of the worlde and thinges which are despised, hath God chosen, and thinges which are not, to bring to nought thinges that are, <sup>29</sup>That no flesh shoulde reioyce in his presence. <sup>30</sup>But ye are of him in Christ Iesus, who of God is made vnto vs wisdom and righteousness, and sanctification, and redemption, <sup>31</sup>That, according as it is written, Hee that reioyceth, let him reioyce in the Lord.

## *Chapter 2*

**A**nd I, brethren, when I came to you, came not with excellencie of woordes, or of wisdom, shewing vnto you the testimonie of God. <sup>2</sup>For I esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified. <sup>3</sup>And I was among you in weakenesse, and in feare, and in much trembling. <sup>4</sup>Neither

stooode my woorde, and my preaching in the entising speach of mans wisdom, but in plaine euidence of the Spirite and of power. <sup>5</sup>That your faith should not be in the wisdom of men, but in the power of God. <sup>6</sup>And we speake wisdom among them that are perfect: not the wisdom of this world, neither of the princes of this world, which come to nought. <sup>7</sup>But we speake the wisdom of God in a mysterie, euen the hid wisdom, which God had determined before the world, vnto our glory. <sup>8</sup>Which none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the Lord of glory. <sup>9</sup>But as it is written, The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him. <sup>10</sup>But God hath reueiled them vnto vs by his Spirit: for the spirit searcheth all things, yea, the deepe things of God. <sup>11</sup>For what man knoweth the things of a man, saue the spirite of a man, which is in him? euen so the things of God knoweth no man, but the spirit of God. <sup>12</sup>Nowe we haue receiued not the spirit of the world, but the Spirit, which is of God, that we might knowe the things that are giuen to vs of God. <sup>13</sup>Which things also we speake, not in the woordes which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall things. <sup>14</sup>But the naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spirituallly discerned. <sup>15</sup>But hee that is spirituallly, discerneth all things: yet he himselfe is iudged of no man. <sup>16</sup>For who hath knowen the minde of the Lord, that hee might instruct him? But we haue the minde of Christ.

### Chapter 3

**A**nd I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto babes in Christ. <sup>2</sup>I gaue you milke to drinke, and not meat: for yee were not yet able to beare it, neither yet nowe are yee able.

<sup>3</sup>For yee are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are ye not carnall, and walke as men? <sup>4</sup>For when one sayeth, I am Pauls, and another, I am Apollos, are yee not carnall? <sup>5</sup>Who is Paul then? and who is Apollos, but the ministers by whome yee beleueed, and as the Lord gaue to euery man? <sup>6</sup>I haue plantet, Apollos watred, but God gaue the increase. <sup>7</sup>So then, neither is hee that planteth any thing, neither hee that watreth, but God that giueth the increase. <sup>8</sup>And he that planteth, and he that watreth, are one, and euery man shall receiue his wages, according to his labour. <sup>9</sup>For we together are Gods labourers: yee are Gods husbandrie, and Gods building. <sup>10</sup>According to the grace of God giuen to mee, as a skilfull master builder, I haue laide the foundation, and another buildeth thereon: but let euery man take heede how he buildeth vpon it. <sup>11</sup>For other foundation can no man laie, then that which is laied, which is Iesus Christ. <sup>12</sup>And if any man builde on this foundation, golde, siluer, precious stones, timber, haye, or stubble, <sup>13</sup>Euery mans worke shalbe made manifest: for the day shall declare it, because it shalbe reueiled by the fire: and the fire shall trie euery mans worke of what sort it is. <sup>14</sup>If any mans worke, that he hath built vpon, abide, he shall receiue wages. <sup>15</sup>If any mans worke burne, he shall lose, but he shalbe saued himselfe: neuerthesse yet as it were by the fire. <sup>16</sup>Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? <sup>17</sup>If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are. <sup>18</sup>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. <sup>19</sup>For the wisdom of this worlde is foolishnesse with God: for it is written, He catcheth the wise in their owne craftinesse. <sup>20</sup>And againe, The Lord knoweth that the thoughtes of the wise be vaine. <sup>21</sup>Therefore let no man reioyce in men: for all things are yours. <sup>22</sup>Whether it be Paul, or Apollos, or Cephas, or



the world, or life, or death: whether they be things present, or things to come, euen all are yours, <sup>23</sup>And ye Christes, and Christ Gods.

## Chapter 4

**L**et a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God: <sup>2</sup>And as for the rest, it is required of the disposers, that euery man be found faithfull. <sup>3</sup>As touching me, I passe very litle to be iudged of you, or of mans iudgement: no, I iudge not mine owne selfe. <sup>4</sup>For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord. <sup>5</sup>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 praise of God. <sup>6</sup>Nowe these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that ye might learne by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause. <sup>7</sup>For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it? <sup>8</sup>Nowe ye are full: nowe ye are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you. <sup>9</sup>For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gasing stocke vnto the worlde, and to the Angels, and to men. <sup>10</sup>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. <sup>11</sup>Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place, <sup>12</sup>And labour, working with our owne handes: we are reuiled, and yet we blesse: we are persecuted, and suffer it. <sup>13</sup>We are euill spoken of, and we pray: we are made as the filth of the world, the offskowring of all things, vnto this time. <sup>14</sup>I write not these

things to shame you, but as my beloued children I admonish you. <sup>15</sup>For though ye haue tenne thousand instructours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel. <sup>16</sup>Wherefore, I pray you, be ye folowers of me. <sup>17</sup>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 wayes in Christ as I teache euery where in euery Church. <sup>18</sup>Some are puffed vp as though I woulde not come vnto you. <sup>19</sup>But I will come to you shortly, if the Lord will, and will knowe, not the wordes of them which are puffed vp, but the power. <sup>20</sup>For the kingdome of God is not in worde, but in power. <sup>21</sup>What will ye? shall I come vnto you with a rod, or in loue, and in ye spirit of meekenes?

## Chapter 5

**I**t is heard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife. <sup>2</sup>And ye are puffed vp and haue not rather sorowed, that he which hath done this deede, might be put from among you. <sup>3</sup>For I verely as absent in bodie, but present in spirit, haue determined already as though I were present, that he that hath thus done this thing, <sup>4</sup>When ye are gathered together, and my spirit, in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ, <sup>5</sup>Be deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus. <sup>6</sup>Your reioycing is not good: knowe ye not that a litle leauen, leaueneth ye whole lumpe? <sup>7</sup>Purge out therefore the olde leauen, that ye may be a newe lumpe, as ye are vnleauened: for Christ our Passeouer is sacrificed for vs. <sup>8</sup>Therefore let vs keepe the feast, not with olde leauen, neither in the leauen of maliciousnes and wickednesse: but with the vnleauened bread of synceritie and trueth. <sup>9</sup>I wrote vnto you in an Epistle, that ye should not

companie together with fornicatours, <sup>10</sup>And not 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. <sup>11</sup>But nowe I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not. <sup>12</sup>For what haue I to doe, to iudge them also which are without? doe ye not iudge them that are within? <sup>13</sup>But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

## Chapter 6

**D**are any of you, hauing businesse against an other, be iudged vnder the vniust, and not vnder the Saintes? <sup>2</sup>Doe ye not knowe, that the Saintes shall iudge the worlde? If the worlde then shalbe iudged by you, are ye vnworthie to iudge the smallest matters? <sup>3</sup>Knowe ye not that we shall iudge the Angels? howe much more, things that pertaine to this life? <sup>4</sup>If then ye haue iudgements of things pertaining to this life, set vp them which are least esteemed in the Church. <sup>5</sup>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? <sup>6</sup>But a brother goeth to law with a brother, and that vnder the infidels. <sup>7</sup>Nowe therefore there is altogether infirmitie in you, in that yee goe to lawe one with another: why rather suffer ye not wrong? why rather susteine yee not harme? <sup>8</sup>Nay, yee your selues doe wrong, and doe harme, and that to your brethren. <sup>9</sup>Knowe yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggers, <sup>10</sup>Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God. <sup>11</sup>And such were some of you: but yee are washed, but yee are sanctified, but yee are iustified in the Name of the Lord Iesus,

and by the Spirit of our God. <sup>12</sup>All thinges are lawfull vnto mee, but all thinges are not profitable. I may doe all thinges, but I will not be brought vnder the power of any thing. <sup>13</sup>Meates are ordeined for the bellie, and the belly for the meates: but God shall destroy both it, and them. Nowe the bodie is not for fornication, but for the Lord, and the Lord for the bodie. <sup>14</sup>And God hath also raised vp the Lord, and shall raise vs vp by his power. <sup>15</sup>Knowe 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. <sup>16</sup>Doe ye not knowe, that he which coupleth himselfe with an harlot, is one body? for two, sayeth he, shalbe one flesh. <sup>17</sup>But hee that is ioyned vnto the Lord, is one spirite. <sup>18</sup>Flee fornication: euery sinne that a man doeth, is without the bodie: but hee that committeth fornication, sinneth against his owne bodie. <sup>19</sup>Knowe yee not, that your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and yee are not your owne. <sup>20</sup>For yee are bought for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

## Chapter 7

**N**owe concerning the thinges whereof ye wrote vnto mee, It were good for a man not to touche a woman. <sup>2</sup>Neuertheles, to auoide fornication, let euery man haue his wife, and let euery woman haue her owne husband. <sup>3</sup>Let the husband giue vnto the wife due beneuolence, and likewise also the wife vnto the husband. <sup>4</sup>The wife hath not the power of her owne bodie, but ye husband: and likewise also the husband hath not ye power of his own body, but the wife. <sup>5</sup>Defraude not one another, except it be with consent for a time, that ye may giue your selues to fasting and praier, and againe come together that Satan tempt you not for your incontencie. <sup>6</sup>But I speake this by permission, not by commandement. <sup>7</sup>For I woulde 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. <sup>8</sup>Therefore I say vnto the vnmarried, and vnto the widowes, It is good for them if they abide euen as I doe. <sup>9</sup>But if they cannot abstaine, let them marrie: for it is better to marrie then to burne. <sup>10</sup>And vnto ye married I comand, not I, but ye Lord, Let not ye wife depart from her husband. <sup>11</sup>But and if shee depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife. <sup>12</sup>But to ye remnant I speake, and not ye Lord, If any brother haue a wife, ye beleueeth not, if she be content to dwell with him, let him not forsake her. <sup>13</sup>And the woman which hath an husband that beleueeth not, if he be content to dwell with her, let her not forsake him. <sup>14</sup>For the vnbeleeuing husband is sanctified to the wife, and the vnbeleeuing wife is sanctified to the husband, els were your children vncleane: but nowe are they holie. <sup>15</sup>But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in such things: but God hath called vs in peace. <sup>16</sup>For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife? <sup>17</sup>But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke: and so ordaine I, in all Churches. <sup>18</sup>Is any man called being circumcised? let him not gather his vncircumcision: is any called vncircumcised? let him not be circumcised. <sup>19</sup>Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God. <sup>20</sup>Let euery man abide in the same vocation wherein he was called. <sup>21</sup>Art thou called being a seruant? care not for it: but if yet thou maiest be free, vse it rather. <sup>22</sup>For he that is called in the Lord, being, a seruant, is the Lords freeman: likewise also he that is called being free, is Christes seruant. <sup>23</sup>Yee are bought with a price: be not the seruants of men. <sup>24</sup>Brethren, let euery man, wherein hee was called, therein abide with God. <sup>25</sup>Nowe concerning virgines, I

haue no commandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lord to be faithfull. <sup>26</sup>I suppose then this to bee good for the present necessitie: I meane that it is good for a man so to be. <sup>27</sup>Art thou bounde vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife. <sup>28</sup>But if thou takest a wife, thou sinnest not: and if a virgine marrie, shee sinneth not: neuerthelesse, such shall haue trouble in the flesh: but I spare you. <sup>29</sup>And this I say, brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none: <sup>30</sup>And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that bye, as though they possessed not: <sup>31</sup>And they that vse this worlde, as though they vsed it not: for the fashion of this worlde goeth away. <sup>32</sup>And I would haue you without care. The vnmarried careth for the things of the Lord, howe he may please the Lord. <sup>33</sup>But hee that is married, careth for the things of the world, how he may please his wife. <sup>34</sup>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 spirite: but shee that is married, careth for the things of the worlde, howe shee may please her husband. <sup>35</sup>And this I speake for your owne commoditie, not to tangle you in a snare, but that yee follow that, which is honest, and that yee may cleaue fast vnto the Lord without separation. <sup>36</sup>But if any man thinke that it is vncomely for his virgine, if shee passe the flower of her age, and neede so require, let him do what he will, he sinneth not: let them be married. <sup>37</sup>Neuerthelesse, hee that standeth firme in his heart, that hee hath no neede, but hath power ouer his owne will, and hath so decreed in his heart, that hee will keepe his virgine, hee doeth well. <sup>38</sup>So then hee that giueth her to mariage, doeth well, but he that giueth her not to mariage, doeth better. <sup>39</sup>The wife is bounde by the Lawe, as long as her husband liueth: but if her husband bee

dead, shee is at libertie to marie with whome she will, onely in the Lord. <sup>40</sup>But shee is more blessed, if she so abide, in my iudgement: and I thinke that I haue also the Spirite of God.

## Chapter 8

**A**nd as touching things sacrificed vnto idols, wee knowe that wee all haue knowledge: knowledge puffeth vp, but loue edifieth. <sup>2</sup>Nowe, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as hee ought to knowe. <sup>3</sup>But if any man loue God, the same is knowen of him. <sup>4</sup>Concerning therefore the eating of things sacrificed vnto idoles, we knowe that an idole is nothing in the worlde, and that there is none other God but one. <sup>5</sup>For though there bee that are called gods, whether in heauen, or in earth (as there be many gods, and many lords) <sup>6</sup>Yet vnto vs there is but one God, which is that Father, of whome are all things, and we in him: and one Lord Iesus Christ, by whome are all things, and we by him. <sup>7</sup>But euery man hath not that knowledge: for many hauing conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled. <sup>8</sup>But meate maketh not vs acceptable to God, for neither if we eate, haue we the more: neither if we eate not, haue we the lesse. <sup>9</sup>But take heede lest by any meanes this power of yours be an occasion of falling, to them that are weake. <sup>10</sup>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 eate those things which are sacrificed to idoles? <sup>11</sup>And through thy knowledge shall the weake brother perish, for whome Christ died. <sup>12</sup>Nowe when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ. <sup>13</sup>Wherefore if meate offende my brother, I wil eate no flesh while the world standeth, that I may not offend my brother.

## Chapter 9

**A**m I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are ye not my worke in the Lord? <sup>2</sup>If I be not an Apostle vnto other, yet doutlesse I am vnto you: for ye are the seale of mine Apostleship in the Lord. <sup>3</sup>My defence to them that examine mee, is this, <sup>4</sup>Haue we not power to eat and to drinke? <sup>5</sup>Or haue we not power to lead about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas? <sup>6</sup>Or I only and Barnabas, haue not we power not to worke? <sup>7</sup>Who goeth a warfare any time at his owne coste? 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? <sup>8</sup>Say I these thinges according to man? saith not the Lawe the same also? <sup>9</sup>For it is written in the Lawe of Moses, Thou shalt not mussell the mouth of the ox that treadeth out the corne: doeth God take care for oxen? <sup>10</sup>Either saith 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 he that thresheth in hope, should be partaker of his hope. <sup>11</sup>If wee haue sown vnto you spirituall thinges, is it a great thing if we reape your carnall thinges? <sup>12</sup>If others with you bee partakers of this power, are not we rather? neuerthelesse, we haue not vsed this power: but suffer all things, that we should not hinder the Gospel of Christ. <sup>13</sup>Doe ye not knowe, that they which minister about the holy things, eate of the things of the Temple? and they which waite at the altar, are partakers with the altar? <sup>14</sup>So also hath the Lord ordeined, that they which preach ye Gospel, should liue of the Gospel. <sup>15</sup>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. <sup>16</sup>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. <sup>17</sup>For if I do it willingly, I haue a

reward, but if I do it against my will, notwithstanding the dispensation is committed vnto me. <sup>18</sup>What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authoritie in ye Gospel. <sup>19</sup>For though I bee free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the moe. <sup>20</sup>And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Lawe: <sup>21</sup>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: <sup>22</sup>To the weake I become as weake, that I may winne the weake: I am made all thinges to all men, that I might by all meanes saue some. <sup>23</sup>And this I doe for the Gospels sake, that I might be partaker thereof with you. <sup>24</sup>Knowe ye not, that they which runne in a race, runne all, yet one receiue the price? so runne that ye may obtaine. <sup>25</sup>And euery man that proueth masteries, abstaineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncorruptible. <sup>26</sup>I therefore so runne, not as vncertainly: so fight I, not as one that beateth the ayre. <sup>27</sup>But I beate downe my body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be reprobued.

## Chapter 10

**M**oreouer, brethren, I woulde not that yee shoulde bee ignorant, that all our fathers were vnder that cloude, and all passed through that sea, <sup>2</sup>And were all baptized vnto Moses, in that cloude, and in that sea, <sup>3</sup>And did all eat the same spiritual meat, <sup>4</sup>And did all drinke the same spirituall drinke (for they dranke of the spiritual Rocke that folowed them: and the Rocke was Christ) <sup>5</sup>But with many of them God was not pleased: for they were ouerthrowen in ye wilderness. <sup>6</sup>Nowe these

things are our ensamples, to the intent that we should not lust after euil things as they also lusted. <sup>7</sup>Neither bee ye idolaters as were some of them, as it is written, The people sate downe to eate and drinke, and rose vp to play. <sup>8</sup>Neither let vs commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand. <sup>9</sup>Neither let vs tempt Christ, as some of them also tempted him, and were destroyed of serpents. <sup>10</sup>Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup>Nowe all these things came vnto them for ensamples, and were written to admonish vs, vpon whome the endes of the world are come. <sup>12</sup>Wherefore, let him that thinketh he standeth, take heede lest he fall. <sup>13</sup>There hath no tentation taken you, but such as appertaine to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but wil euen giue the issue with the tentation, that ye may be able to beare it. <sup>14</sup>Wherefore my beloued, flee from idolatrie. <sup>15</sup>I speake as vnto them which haue vnderstanding: iugde ye what I say. <sup>16</sup>The cup of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ? <sup>17</sup>For we that are many, are one bread and one body, because we all are partakers of one bread. <sup>18</sup>Beholde Israel, which is after the flesh: are not they which eate of the sacrifices partakers of the altar? <sup>19</sup>What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing? <sup>20</sup>Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should haue fellowship with the deuils. <sup>21</sup>Ye can not drinke the cup of the Lord, and the cup of the deuils. Ye can not be partakers of the Lords table, and of the table of the deuils. <sup>22</sup>Doe we prouoke the Lord to anger? are we stronger then he? <sup>23</sup>All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not. <sup>24</sup>Let no man seeke his owne,

but euery man anothers wealth. <sup>25</sup>Whatsoever is solde in the shambles, eate ye, and aske no question for conscience sake. <sup>26</sup>For the earth is the Lords, and all that therein is. <sup>27</sup>If any of them which beleue not, call you to a feast, and if ye wil go, whatsoever is set before you, eate, asking no question for conscience sake. <sup>28</sup>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) <sup>29</sup>And the conscience, I say, not thine, but of that other: for why should my libertie be condemned of another mans conscience? <sup>30</sup>For if I through Gods benefite be partaker, why am I euill spoken of, for that wherefore I giue thanks? <sup>31</sup>Whether therefore ye eate, or drinke, or whatsoever ye doe, doe all to the glory of God. <sup>32</sup>Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God: <sup>33</sup>Euen as I please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saued.

## Chapter 11

**B**e yee followers of mee, euen as I am of Christ. <sup>2</sup>Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you. <sup>3</sup>But I wil that ye know, that Christ is the head of euery man: and the man is the womans head: and God is Christs head. <sup>4</sup>Euery man praying or prophecyng hauing any thing on his head, dishonoureth his head. <sup>5</sup>But euery woman that prayeth or prophecietieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen. <sup>6</sup>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. <sup>7</sup>For a man ought not to couer his head: for as much as he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup>For the man is not of the woman, but the woman of the man. <sup>9</sup>For the man was not created for the womans sake: but

the woman for the mans sake. <sup>10</sup>Therefore ought the woman to haue power on her head, because of the Angels. <sup>11</sup>Neuertheles, neither is the man without the woman, neither the woman without the man in the Lord. <sup>12</sup>For as the woman is of the man, so is the man also by the woman: but all things are of God. <sup>13</sup>Iudge in your selues, Is it comely that a woman pray vnto God vncouered? <sup>14</sup>Doeth not nature it selfe teach you, that if a man haue long heare, it is a shame vnto him? <sup>15</sup>But if a woman haue long heare, it is a prayse vnto her: for her heare is giuen her for a couering. <sup>16</sup>But if any man lust to be contentious, we haue no such custome, neither the Churches of God. <sup>17</sup>Nowe in this that I declare, I prayse you not, that ye come together, not with profite, but with hurt. <sup>18</sup>For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleue it to be true in some part. <sup>19</sup>For there must be heresies euen among you, that they which are approued among you, might be knownen. <sup>20</sup>When ye come together therefore into one place, this is not to eate the Lords Supper. <sup>21</sup>For euery man when they should eate, taketh his owne supper afore, and one is hungry, and another is drunken. <sup>22</sup>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 prayse you in this? I prayse you not. <sup>23</sup>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: <sup>24</sup>And when hee had giuen thanks, hee brake it, and sayde, Take, eate: this is my body, which is broken for you: this doe ye in remembrance of me. <sup>25</sup>After the same maner also he tooke the cup, when he had supped, saying, This cup is the Newe Testament in my blood: this doe as oft as ye drinke it, in remembrance of me. <sup>26</sup>For as often as ye shall eate this bread, and drinke this cup, ye shewe the Lords death till hee come. <sup>27</sup>Wherefore, whosoever shall eate this bread, and drinke the cup of the Lord

vnworthily, shall be guiltie of the body and blood of the Lord. <sup>28</sup>Let euery man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup. <sup>29</sup>For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body. <sup>30</sup>For this cause many are weake, and sicke among you, and many sleepe. <sup>31</sup>For if we would iudge our selues, we should not be iudged. <sup>32</sup>But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world. <sup>33</sup>Wherefore, my brethren, when ye come together to eate, tary one for another. <sup>34</sup>And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

## Chapter 12

**N**ow concerning spirituall giftes, brethren, I would not haue you ignorant. <sup>2</sup>Ye know that ye were Gentiles, and were caried away vnto the dumme Idoles, as ye were led. <sup>3</sup>Wherefore, I declare vnto you, that no man speaking by the Spirit of God calleth Iesus execrable: also no man can say that Iesus is the Lord, but by the holy Ghost. <sup>4</sup>Now there are diuersities of gifts, but the same Spirit. <sup>5</sup>And there are diuersities of administrations, but the same Lord, <sup>6</sup>And there are diuersities of operations, but God is the same which worketh all in all. <sup>7</sup>But the manifestation of the Spirit is giuen to euery man, to profite withall. <sup>8</sup>For to one is giuen by the Spirit the word of wisdom: and to another the word of knowledge, by the same Spirit: <sup>9</sup>And to another is giuen faith by the same Spirit: and to another the giftes of healing, by the same Spirit: <sup>10</sup>And to another the operations of great workes: and to another, prophecie: and to another, the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues. <sup>11</sup>And all these thinges worketh one and the selfe same Spirit, distributing to euery man

seuerally as he will. <sup>12</sup>For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ. <sup>13</sup>For by one Spirit are we all baptized into one body, whether we bee Iewes, or Grecians, whether we be bonde, or free, and haue bene all made to drinke into one Spirit. <sup>14</sup>For the body also is not one member, but many. <sup>15</sup>If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body? <sup>16</sup>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? <sup>17</sup>If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup>But now hath God disposed the members euery one of them in the bodie at his owne pleasure. <sup>19</sup>For if they were all one member, where were the body? <sup>20</sup>But now are there many members, yet but one body. <sup>21</sup>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. <sup>22</sup>Yea, much rather those members of the body, which seeme to be more feeble, are necessarie. <sup>23</sup>And vpon those members of the body, which wee thinke most vn timerly, put wee more honestie on: and our vn timerly partes haue more comelinesse on. <sup>24</sup>For our comely partes neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked, <sup>25</sup>Lest there should be any diuision in the body: but that the members shoulde haue the same care one for another. <sup>26</sup>Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it. <sup>27</sup>Now ye are the body of Christ, and members for your part. <sup>28</sup>And God hath ordained some in the Church: as first Apostles, secondly Prophetes, thirdly teachers, then them that doe miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tongues. <sup>29</sup>Are all Apostles? are all Prophetes? are all teachers? <sup>30</sup>Are all doers of miracles? haue all the gifts of healing? doe all

speake with tongues? doe all interpret? <sup>31</sup>But desire you the best giftes, and I will yet shewe you a more excellent way.

## Chapter 13

**T**hough I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasse, or a tinkling cymbal. <sup>2</sup>And though I had the gift of prophecie, and knewe all secrets and all knowledge, yea, if I had all faith, so that I could remooue mountaines and had not loue, I were nothing. <sup>3</sup>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. <sup>4</sup>Loue suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp: <sup>5</sup>It doeth no vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill: <sup>6</sup>It reioyceth not in iniquitie, but reioyceth in the truth: <sup>7</sup>It suffreth all things: it endureth all things: <sup>8</sup>Loue doeth neuer fall away, though that prophecyings be abolished, or the tongues cease, or knowledge vanish away. <sup>9</sup>For we knowe in part, and we prophecie in part. <sup>10</sup>But when that which is perfect, is come, then that which is in part, shalbe abolished. <sup>11</sup>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. <sup>12</sup>For nowe we see through a glasse darkely: but then shall wee see face to face. Nowe I know in part: but then shall I know euen as I am known. <sup>13</sup>And nowe abideth faith, hope and loue, euen these three: but the chiefest of these is loue.

## Chapter 14

**F**ollowe after loue, and couet spirituall giftes, and rather that ye may prophecie. <sup>2</sup>For hee that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things. <sup>3</sup>But he that

prophecie, speaketh vnto me to edifying, and to exhortation, and to comfort. <sup>4</sup>He that speaketh strange language, edifieth himselfe: but hee that prophecie, edifieth the Church. <sup>5</sup>I would that ye all spake strange languages, but rather that ye prophecied: for greater is hee that prophecie, then hee that speaketh diuers tongues, except hee expound it, that the Church may receiue edification. <sup>6</sup>And now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, either by reuelation, or by knowledge, or by prophecyng, or by doctrine? <sup>7</sup>Moreouer things without life which giue a sounde, whether it be a pipe or an harpe, except they make a distinction in the soundes, how shall it be known what is piped or harped? <sup>8</sup>And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell? <sup>9</sup>So likewise you, by the tongue, except yee vtter wordes that haue signification, howe shall it be vnderstand what is spoken? for ye shall speake in the ayre. <sup>10</sup>There are so many kindes of voyces (as it commeth to passe) in the world, and none of them is dumme. <sup>11</sup>Except I know then the power of ye voyce, I shall be vnto him that speaketh a barbarian, and he that speaketh, shalbe a barbarian vnto me. <sup>12</sup>Euen so, forasmuch as ye couet spirituall giftes, seeke that ye may excell vnto the edifying of the Church. <sup>13</sup>Wherefore, let him that speaketh a strange tongue, pray, that he may interpret. <sup>14</sup>For if I pray in a strange togue, my spirit prayeth: but mine vnderstanding is without fruite. <sup>15</sup>What is it then? I will pray with the spirit, but I wil pray with the vnderstanding also: I wil sing with the spirite, but I will sing with the vnderstanding also. <sup>16</sup>Else, when thou blessest with the spirit, howe shall hee that occupieth the roome of the vnlearned, say Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest? <sup>17</sup>For thou verely giuest thanks well, but the other is not edified. <sup>18</sup>I thanke my God, I speake languages more then ye all. <sup>19</sup>Yet had I rather in the



Church to speake fīue wordes with mine vnderstanding, that I might also instruct others, then ten thousande wordes in a strange tongue.

<sup>20</sup>Brethren, be not children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age. <sup>21</sup>In the Lawe it is written, By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare me, sayth the Lord.

<sup>22</sup>Wherefore strange tongues are for a signe, not to them that beleeeue, but to them that beleeeue not: but prophecyng serueth not for them that beleeeue not, but for them which beleeeue. <sup>23</sup>If therefore when the whole Church is come together in one, and all speake strange

tongues, there come in they that are vnlearned, or they which beleeeue not, will they not say, that ye are out of your wittes? <sup>24</sup>But if all prophecie, and there come in one that beleeueth not, or one vnlearned, hee is rebuked of all men, and is iudged of all, <sup>25</sup>And so are the secrets of his heart made manifest, and so he will fall downe on his face and worship God, and say plainly that God is in you in deede. <sup>26</sup>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. <sup>27</sup>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. <sup>28</sup>But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God. <sup>29</sup>Let the Prophets speake two, or three, and let the other iudge. <sup>30</sup>And if any thing be reueiled to another that sitteth by, let the first holde his peace.

<sup>31</sup>For ye may all prophecie one by one, that all may learne, and all may haue comfort. <sup>32</sup>And the spirits of the Prophets are subiect to the Prophets. <sup>33</sup>For God is not the author of confusion, but of peace, as we see in all ye Churches of the Saints. <sup>34</sup>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 Lawe sayth. <sup>35</sup>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. <sup>36</sup>Came the worde of God out from you? either came it vnto you onely? <sup>37</sup>If any man thinke him selfe to be a Prophet, or spirituall, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lord. <sup>38</sup>And if any man be ignorant, let him be ignorant. <sup>39</sup>Wherefore, brethren, couet to prophecie, and forbid not to speake languages. <sup>40</sup>Let all things be done honestly, and by order.

## Chapter 15

**M**oreouer brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue, <sup>2</sup>And whereby ye are sauēd, if ye keepe in memorie, after what maner I preached it vnto you, except ye haue beleeuēd in vaine. <sup>3</sup>For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the Scriptures, <sup>4</sup>And that he was buried, and that he arose the third day, according to the Scriptures, <sup>5</sup>And that he was seene of Cephas, then of the twelue. <sup>6</sup>After that, he was seene of more then fīue hudreth brethren at once: whereof many remaine vnto this present, and some also are asleepe. <sup>7</sup>After that, he was seene of Iames: then of all the Apostles. <sup>8</sup>And last of all he was seene also of me, as of one borne out of due time. <sup>9</sup>For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God. <sup>10</sup>But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me. <sup>11</sup>Wherefore, whether it were I, or they, so we preach, and so haue ye beleeuēd. <sup>12</sup>Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead? <sup>13</sup>For if there be no resurrection of the dead, then is Christ not risen:

<sup>14</sup>And if Christ be not risen, then is our preaching vaine, and your faith is also vaine. <sup>15</sup>And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he hath not raised vp, if so be the dead be not raised. <sup>16</sup>For if the dead be not raised, then is Christ not raised. <sup>17</sup>And if Christ be not raised, your faith is vaine: ye are yet in your sinnes. <sup>18</sup>And so they which are a sleepe in Christ, are perished. <sup>19</sup>If in this life onely wee haue hope in Christ, we are of all men the most miserable. <sup>20</sup>But nowe is Christ risen from the dead, and was made the first fruites of them that slept. <sup>21</sup>For since by man came death, by man came also the resurrection of the dead. <sup>22</sup>For as in Adam all die, euen so in Christ shall all be made aliue. <sup>23</sup>But euery man in his owne order: the first fruites is Christ, afterward, they that are of Christ, at his comming shall rise againe. <sup>24</sup>Then shalbe the end, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power. <sup>25</sup>For he must reigne till hee hath put all his enemies vnder his feete. <sup>26</sup>The last enemy that shalbe destroyed, is death. <sup>27</sup>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.) <sup>28</sup>And when all things shalbe subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all. <sup>29</sup>Els what shall they doe which are baptized for dead? if the dead rise not at all, why are they then baptized for dead? <sup>30</sup>Why are wee also in ieopardie euery houre? <sup>31</sup>By your reioycing which I haue in Christ Iesus our Lord, I die dayly. <sup>32</sup>If I haue fought with beastes at Ephesus after ye maner of men, what aduantage it me, if the dead be not raised vp? let vs eate and drinke: for to morowe we shall die. <sup>33</sup>Be not deceiued: euill speakings corrupt good maners. <sup>34</sup>Awake to liue righteously, and sinne not: for some haue

not ye knowledge of God, I speake this to your shame. <sup>35</sup>But some man will say, Howe are the dead raised vp? and with what body come they foorth? <sup>36</sup>O foole, that which thou sowest, is not quickened, except it die. <sup>37</sup>And that which thou sowest, thou sowest not that body that shalbe, but bare come as it falleth, of wheat, or of some other. <sup>38</sup>But God giueth it a body at his pleasure, euen to euery seede his owne body, <sup>39</sup>All flesh is not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birdes. <sup>40</sup>There are also heauenly bodies, and earthly bodies: but the glorie of the heauenly is one, and the glorie of the earthly is another. <sup>41</sup>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. <sup>42</sup>So also is the resurrection of the dead. The bodie is sown in corruption, and is rayised in incorruption. <sup>43</sup>It is sown in dishonour, and is rayised in glory: it is sown in weaknesse, and is rayised in power. <sup>44</sup>It is sown a naturall body, and is rayised a spirituall body: there is a naturall body, and there is a spirituall body. <sup>45</sup>As it is also written, The first man Adam was made a liuing soule: and the last Adam was made a quickening Spirit. <sup>46</sup>Howbeit that was not first which is spirituall: but that which is naturall, and afterward that which is spirituall. <sup>47</sup>The first man is of the earth, earthly: the second man is the Lord from heauen. <sup>48</sup>As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly. <sup>49</sup>And as we haue borne the image of the earthly, so shall we beare the image of the heauenly. <sup>50</sup>This say I, brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. <sup>51</sup>Behold, I shewe you a secret thing, We shall not all sleepe, but we shall all be changed, <sup>52</sup>In a moment, in the twinckling of an eye at the last trumpet: for the trumpet shall blow, and the dead shalbe rayised vp incorruptible, and we shalbe changed. <sup>53</sup>For

this corruptible must put on incorruption: and this mortall must put on immortalitie. <sup>54</sup>So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shalbe brought to passe the saying that is written, Death is swallowed vp into victorie. <sup>55</sup>O death where is thy sting? O graue where is thy victorie? <sup>56</sup>The sting of death is sinne: and ye strength of sinne is the Lawe. <sup>57</sup>But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ. <sup>58</sup>Therefore my beloued brethren, be ye stedfast, vnmoueable, aboundant alwayes in the worke of the Lord, forasmuch as ye knowe that your labour is not in vaine in the Lord.

## Chapter 16

**C**oncerning the gathering for the Saintes, as I haue ordeined in the Churches of Galatia, so doe ye also. <sup>2</sup>Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come. <sup>3</sup>And when I am come, whomsouer ye shall allowe by letters, them will I send to bring your liberalitie vnto Hierusalem. <sup>4</sup>And if it be meete that I goe also, they shall goe with me. <sup>5</sup>Nowe I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.) <sup>6</sup>And it may be that I will abide, yea, or winter with you, that ye may bring me on my way, whither soeuer I goe. <sup>7</sup>For I will not see you nowe in my passage, but I trust to abide a while with you, if the Lord permit. <sup>8</sup>And I will tary at Ephesus vntill Pentecost. <sup>9</sup>For a great doore and effectually is opened vnto me: and there are many aduersaries. <sup>10</sup>Nowe if Timotheus come, see that he be without feare with you: for he worketh the worke of the Lord, euen as I doe. <sup>11</sup>Let no man therefore despise him: but conuey him forth in peace, that he may come vnto me: for I looke for him with the brethren. <sup>12</sup>As touching our brother Apolos, I greatly desired him, to come vnto you with the brethren: but his mind was not at all to

come at this time: howbeit he will come when he shall haue conuenient time. <sup>13</sup>Watch ye: stand fast in the faith: quite you like men, and be strong. <sup>14</sup>Let all your things be done in loue. <sup>15</sup>Nowe brethren, I beseeche you (ye knowe the house of Stephanas, that it is the first fruites of Achaia, and that they haue giuen themselues to minister vnto the Saintes) <sup>16</sup>That ye be obedient euen vnto such, and to all that helpe with vs and labour. <sup>17</sup>I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you. <sup>18</sup>For they haue comforted my spirite and yours: acknowledge therefore such men. <sup>19</sup>The Churches of Asia salute you: Aquila and Priscilla with ye Church that is in their house, salute you greatly in the Lord. <sup>20</sup>All the brethren greete you. Greete ye one another, with an holy kisse. <sup>21</sup>The salutation of me Paul with mine owne hand. <sup>22</sup>If any man loue not the Lord Iesus Christ, let him be had in execration maranatha. <sup>23</sup>The grace of our Lord Iesus Christ be with you. <sup>24</sup>My loue be with you all in Christ Iesus, Amen.



# *II Corinthians*

## *Chapter 1*

**P**avl an Apostle of JESVS 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: <sup>2</sup>Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. <sup>3</sup>Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, <sup>4</sup>Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God. <sup>5</sup>For as the sufferings of Christ abounde in vs, so our consolation aboundeth through Christ. <sup>6</sup>And whether we be afflicted, it is for your consolation and saluation, which is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation. <sup>7</sup>And our hope is stedfast concerning you, in as much as we know that as ye are partakers of the sufferings, so shall ye be also of the consolation. <sup>8</sup>For brethren, we woulde not haue you ignorant of our affliction, which came vnto vs in Asia, howe we were pressed out of measure passing strength, so that we altogether doubted, euen of life. <sup>9</sup>Yea, we receiued the sentence of death in our selues, because we shoulde not trust in our selues, but in God, which rayseth the dead. <sup>10</sup>Who deliuered vs from so great a death, and doeth deliuer vs: in whom we trust, that yet hereafter he will deliuer vs, <sup>11</sup>So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thanks may be giuen by many persons for vs. <sup>12</sup>For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly purenesse, and not in fleshly wisdom, but by the grace of God wee haue had our conuersation in the worlde, and most of all to you wardes. <sup>13</sup>For wee write none other things vnto you, then that ye reade or els that

ye acknowledge, and I trust ye shall acknowledge vnto ye end. <sup>14</sup>Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus. <sup>15</sup>And in this confidence was I minded first to come vnto you, that ye might haue had a double grace, <sup>16</sup>And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth towarde Iudea of you. <sup>17</sup>When I therefore was thus minded, did I vse lightnesse? or minde I those things which I minde, according to the flesh, that with me should be, Yea, yea, and Nay, nay? <sup>18</sup>Yea, God is faithfull, that our worde towarde you was not Yea, and Nay. <sup>19</sup>For the Sonne of God Iesus Christ, who was preached among you by vs, that is, by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea. <sup>20</sup>For all the promises of God in him are Yea, and are in him Amen, vnto the glorie of God through vs. <sup>21</sup>And it is God which stablisheth vs with you in Christ, and hath anoynted vs. <sup>22</sup>Who hath also sealed vs, and hath giuen the earnest of the Spirit in our hearts. <sup>23</sup>Nowe, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus. <sup>24</sup>Not that wee haue dominion ouer your faith, but wee are helpers of your ioy: for by faith yee stande.

## *Chapter 2*

**B**vt I determined thus in my selfe, that I would not come againe to you in heauinesse. <sup>2</sup>For if I make you sorie, who is he then that shoulde make me glad, but ye same which is made sorie by me? <sup>3</sup>And I wrote this same thing vnto you, lest when I came, I should take heauines of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all. <sup>4</sup>For in great affliction, and anguish of heart I wrote vnto you with many teares: not that yee should be made sorie, but that ye might perceiue the loue which I haue, specially vnto you. <sup>5</sup>And if any hath caused sorowe, the same hath not made mee

sorie, but partly (lest I should more charge him) you all. <sup>6</sup>It is sufficient vnto the same man, that hee was rebuked of many. <sup>7</sup>So that nowe contrariwise yee ought rather to forgiue him, and comfort him, lest the same shoulde bee swallowed vp with ouermuch heauinesse. <sup>8</sup>Wherefore, I pray you, that you woulde confirme your loue towards him. <sup>9</sup>For this cause also did I write, that I might knowe the prooffe of you, whether yee would be obedient in all things. <sup>10</sup>To whome yee forgiue any thing, I forgiue also: for verely if I forgaue any thing, to whome I forgaue it, for your sakes forgaue I it in the sight of Christ, <sup>11</sup>Lest Satan should circumuent vs: for we are not ignorant of his enterprises. <sup>12</sup>Furthermore, when I came to Troas to preach Christs Gospell, and a doore was opened vnto me of the Lord, <sup>13</sup>I had no rest in my spirit, because I founde not Titus my brother, but tooke my leaue of them, and went away into Macedonia. <sup>14</sup>Nowe thanks be vnto God, which alwaies maketh vs to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euery place. <sup>15</sup>For wee are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish. <sup>16</sup>To the one we are the sauour of death, vnto death, and to the other the sauour of life, vnto life: and who is sufficient for these things? <sup>17</sup>For wee are not as many, which make marchandise of the woordes of God: but as of sinceritie, but as of God in ye sight of God speake we in Christ.

### Chapter 3

**D**oe we begin to praise our selues againe? or neede we as some other, epistles of recommendation vnto you, or letters of recommendation from you? <sup>2</sup>Yee are our epistle, written in our hearts, which is vnderstand, and read of all men, <sup>3</sup>In that yee are manifest, to be the Epistle of Christ, ministred by vs, and written, not with yncke, but with the Spirite of the liuing God, not in tables of stone, but in fleshly tables of the heart. <sup>4</sup>And such trust haue we

through Christ to God: <sup>5</sup>Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie is of God, <sup>6</sup>Who also hath made vs able ministers of the Newe testament, not of the letter, but of the Spirite: for the letter killeth, but the Spirite giueth life. <sup>7</sup>If then the ministration of death written with letters and ingrauen in stones, was glorious, so that the children of Israel coulde not beholde the face of Moses, for the glorie of his countenance (which glorie is done away.) <sup>8</sup>Howe shall not the ministration of the Spirite be more glorious? <sup>9</sup>For if the ministerie of condemnation was glorious, much more doeth the ministration of righteousness exceede in glorie. <sup>10</sup>For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie. <sup>11</sup>For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious. <sup>12</sup>Seeing then that we haue such trust, we vse great boldnesse of speech. <sup>13</sup>And we are not as Moses, which put a vaile vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished. <sup>14</sup>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. <sup>15</sup>But euen vnto this day, whe Moses is read, the vaile is laid ouer their hearts. <sup>16</sup>Neuertheles when their heart shall be turned to the Lord, the vaile shalbe taken away. <sup>17</sup>Nowe the Lord is the Spirite, and where the Spirite of the Lord is, there is libertie. <sup>18</sup>But we al behold as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

### Chapter 4

**T**herefore, seeing that we haue this ministerie, as we haue receiued mercy, we faint not: <sup>2</sup>But haue cast from vs ye clokes of shame, and walke not in craftines, neither handle we the woordes of God deceitfully: but in

declaration of the trueth we approue our selues to euery mans conscience in the sight of God. <sup>3</sup>If our Gospell bee then hid, it is hid to them that are lost. <sup>4</sup>In whom the God of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them. <sup>5</sup>For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake. <sup>6</sup>For God that commanded the light to shine out of darknesse, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ. <sup>7</sup>But we haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs. <sup>8</sup>Wee are afflicted on euery side, yet are we not in distresse: we are in doubt, but yet wee despaire not. <sup>9</sup>We are persecuted, but not forsaken: cast downe, but we perish not. <sup>10</sup>Euery where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies. <sup>11</sup>For we which liue, are alwaies deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh. <sup>12</sup>So then death worketh in vs, and life in you. <sup>13</sup>And because we haue the same spirite of faith, according as it is written, I beleueed, and therefore haue I spoken, we also beleuee, and therefore speake, <sup>14</sup>Knowing that he which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you. <sup>15</sup>For all thinges are for your sakes, that that most plenteous grace by the thanksgiuing of many, may redound to the praise of God. <sup>16</sup>Therefore we faint not, but though our outward man perish, yet the inward man is renewed daily. <sup>17</sup>For our light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall waight of glorie: <sup>18</sup>While we looke not on the thinges 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.

## Chapter 5

**F**or we knowe that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens. <sup>2</sup>For therefore we sighe, desiring to be clothed with our house, which is from heauen. <sup>3</sup>Because that if we be clothed, we shall not be found naked. <sup>4</sup>For in deede we that are in this tabernacle, sigh and are burdened, because we would not be vnclothed, but would be clothed vpon, that mortalitie might be swallowed vp of life. <sup>5</sup>And he that hath created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit. <sup>6</sup>Therefore we are alway bolde, though we knowe that whiles we are at home in the bodie, we are absent from the Lord. <sup>7</sup>(For we walke by faith, and not by sight.) <sup>8</sup>Neuerthelesse, we are bolde, and loue rather to remoue out of the body, and to dwell with the Lord. <sup>9</sup>Wherefore also we couet, that both dwelling at home, and remouing from home, we may be acceptable to him. <sup>10</sup>For we must all appeare before the iudgement seate 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. <sup>11</sup>Knowing therefore that terrour of the Lord, we persuaade men, and we are made manifest vnto God, and I trust also that we are made manifest in your consciences. <sup>12</sup>For we prayse not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answere against them, which reioyce in the face, and not in the heart. <sup>13</sup>For whether we be out of our wit, we are it to God: or whether we be in our right minde, we are it vnto you. <sup>14</sup>For that loue of Christ constraineth vs, <sup>15</sup>Because we thus iudge, that if one be dead for all, then were all dead, and he died for all, that they which liue, shoulde not henceforth liue vnto themselues, but vnto him which died for them, and rose againe. <sup>16</sup>Wherefore, henceforth know we no man after the flesh, yea though wee had knowen Christ after the flesh, yet nowe

henceforth know we him no more. <sup>17</sup>Therefore if any man be in Christ, let him be a newe creature. Olde things are passed away: beholde, all things are become newe. <sup>18</sup>And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation. <sup>19</sup>For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation. <sup>20</sup>Now then are we ambassadours for Christ: as though God did beseeche you through vs, we pray you in Christes steade, that ye be reconciled to God. <sup>21</sup>For he hath made him to be sinne for vs, which knewe no sinne, that we should be made the righteousness of God in him.

## Chapter 6

**S**o we therefore as workers together beseech you, that ye receiue not the grace of God in vaine. <sup>2</sup>For he sayth, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde nowe the accepted time, beholde nowe the day of saluation. <sup>3</sup>We giue no occasion of offence in any thing, that our ministerie shoulde not be reprehended. <sup>4</sup>But in all things we approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses, <sup>5</sup>In stripes, in prisons, in tumults, in labours, <sup>6</sup>By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfaigned, <sup>7</sup>By the worde of trueth, by the power of God, by the armour of righteousness on the right hand, and on the left, <sup>8</sup>By honour, and dishonour, by euill report, and good report, as deceiuers, and yet true: <sup>9</sup>As vnknownen, and yet knownen: as dying, and beholde, we liue: as chastened, and yet not killed: <sup>10</sup>As sorowing, and yet alway reioycing: as poore, and yet make many riche: as hauing nothing, and yet possessing all things. <sup>11</sup>O Corinthians, our mouth is open vnto you: our heart is made large. <sup>12</sup>Ye are not kept strait in vs, but ye are

kept strait in your owne bowels. <sup>13</sup>Nowe for the same recompence, I speake as to my children, Be you also enlarged. <sup>14</sup>Be not vnequally yoked with the infidels: for what fellowship hath righteousness with vnrighteousnesse? and what communion hath light with darkenesse? <sup>15</sup>And what concord hath Christ with Belial? or what part hath the beleeuers with the infidell? <sup>16</sup>And what agreement hath the Temple of God with idols? for ye are the Temple of the liuing God: as God hath said, I will dwell among them, and walke there: and I will be their God, and they shalbe my people. <sup>17</sup>Wherefore come out from among them, and separate your selues, saith the Lord, and touch none vncleane thing, and I wil receiue you. <sup>18</sup>And I will be a Father vnto you, and ye shalbe my sonnes and daughters, saith the Lord almightie.

## Chapter 7

**S**eing then we haue these promises, dearly beloued, let vs cleanse our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God. <sup>2</sup>Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue defrauded no man. <sup>3</sup>I speake it not to your condemnation: for I haue said before, that ye are in our hearts, to die and liue together. <sup>4</sup>I vse great boldnesse of speach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation. <sup>5</sup>For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrours within. <sup>6</sup>But God, that comforteth the abiect, comforted vs at the coming of Titus: <sup>7</sup>And not by his comming onely, but also by the consolation wherewith he was comforted of you, when he tolde vs your great desire, your mourning, your feruent minde to me warde, so that I reioyced much more. <sup>8</sup>For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though it were but for a season. <sup>9</sup>I nowe reioyce, not that ye were sorie, but



that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs. <sup>10</sup>For godly sorowe causeth repentance vnto saluation, not to be repented of: but the worldly sorowe causeth death. <sup>11</sup>For beholde, this thing that ye haue bene godly sory, what great care it hath wrought in you: yea, what clearing of yourselves: yea, what indignation: yea, what feare: yea, howe great desire: yea, what a zeale: yea, what reuenge: in all things ye haue shewed your selues, that ye are pure in this matter. <sup>12</sup>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 sight of God might appeare vnto you. <sup>13</sup>Therefore we were comforted, because ye were comforted: but rather we reioyced much more for the ioye of Titus, because his spirit was refreshed by you all. <sup>14</sup>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. <sup>15</sup>And his inwarde affection is more abundant toward you, when he remembreth the obedience of you all, and howe with feare and trembling ye receiued him. <sup>16</sup>I reioyce therefore that I may put my confidence in you in all things.

## Chapter 8

**W**e doe you also to wit, brethren, of the grace of God bestowed vpon the Churches of Macedonia, <sup>2</sup>Because in great triall of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberalitie. <sup>3</sup>For to their power (I beare record) yea, and beyonde their power, they were willing, <sup>4</sup>And praied vs with great instance that we woulde receiue the grace, and fellowship of the ministring which is toward the Saints. <sup>5</sup>And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God, <sup>6</sup>That we should exhort Titus, that as hee had begon, so he would also accomplish the same grace among

you also. <sup>7</sup>Therefore, as yee abound in euery thing, in faith and woorde, and knowledge, and in all diligence, and in your loue towardes vs, euen so see that yee abound in this grace also. <sup>8</sup>This say I not by commandement, but because of the diligence of others: therefore prooue I the naturalnesse of your loue. <sup>9</sup>For ye knowe 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. <sup>10</sup>And I shewe my minde herein: for this is expedient for you, which haue begun not to doe onely, but also to will, a yeaere agoe. <sup>11</sup>Nowe therefore performe to doe it also, that as there was a readinesse to will, euen so yee may performe it of that which yee haue. <sup>12</sup>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. <sup>13</sup>Neither is it that other men should be eased and you grieved: But vpon like condition, at this time your abundance supplieth their lacke: <sup>14</sup>That also their abundance may bee for your lacke, that there may be equalitie: <sup>15</sup>As it is written, Hee that gathered much, had nothing ouer, and hee that gathered litle, had not the lesse. <sup>16</sup>And thanks be vnto God, which hath put in the heart of Titus the same care for you. <sup>17</sup>Because hee accepted the exhortation, yea, hee was so carefull that of his owne accorde hee went vnto you. <sup>18</sup>And wee haue sent also with him the brother, whose praise is in the Gospel throughout al the Churches. <sup>19</sup>(And not so onely, but is also chosen of the Churches to be a fellowe in our iourney, concerning this grace that is ministred by vs vnto the glorie of the same Lord, and declaration of your prompt minde) <sup>20</sup>Auoiding this, that no man shoulde blame vs in this abundance that is ministred by vs, <sup>21</sup>Prouiding for honest thinges, not onely before the Lord, but also before men. <sup>22</sup>And we haue sent with them our brother, whom we haue oft times prooued to be diligent in many thinges, but nowe much more diligent, for the great confidence, which I haue in you.

<sup>23</sup>Whether any doe inquire of Titus, he is my fellowe and helper to you ward: or of our brethren, they are messengers of the Churches, and the glorie of Christ. <sup>24</sup>Wherefore shew toward them, and before the Churches the proofoe of your loue, and of the reioycing that we haue of you.

## Chapter 9

**F**or as touching the ministring to the Saints, it is superfluous for me to write vnto you. <sup>2</sup>For I knowe your readinesse 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. <sup>3</sup>Nowe haue I sent the brethren, lest our reioycing ouer you shoulde bee in vaine in this behalfe, that yee (as I haue sayde) be readie: <sup>4</sup>Lest if they of Macedonia come with me, and finde you vnprepared, we (that wee may not say, you) should be ashamed in this my constant boasting. <sup>5</sup>Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, and come as of beneuolence, and not as of niggardlinesse. <sup>6</sup>This yet remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally. <sup>7</sup>As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessity: for God loueth a cheerefull giuer. <sup>8</sup>And God is able to make all grace to abound toward you, that yee alwayes hauing all sufficiencie in all thinges, may abounde in euery good worke, <sup>9</sup>(As it is written, He hath sparsed abroad and hath giuen to the poore: his beneuolence remayneth for euer. <sup>10</sup>Also hee that findeth seede to the sower, will minister likewise bread for foode, and multiplie your seede, and increase the fruites of your beneuolence,) <sup>11</sup>That on all partes yee may bee made rich vnto all liberalitie, which causeth through vs thankesgiuing vnto God. <sup>12</sup>For the ministration of this seruice not onely supplieth the

necessities of the Saintes, but also abundantly causeth many to giue thanks to God, <sup>13</sup>(Which by the experiment of this ministration praise God for your voluntarie submission to the Gospell of Christ, and for your liberrall distribution to them, and to all men) <sup>14</sup>And in their praier for you, to log after you greatly, for the abundant grace of God in you. <sup>15</sup>Thankes therefore bee vnto God for his vnspeakeable gift.

## Chapter 10

**N**owe I Paul my selfe beseech you by the meekenes, and gentlenes of Christ, which when I am present among you am base, but am bolde toward you being absent: <sup>2</sup>And this I require you, that I neede not to be bolde when I am present, with that same confidence, where-with I thinke to bee bolde against some, which esteeme vs as though wee walked according to the flesh. <sup>3</sup>Neuerthelesse, though wee walke in the flesh, yet we doe not warre after the flesh. <sup>4</sup>(For the weapons of our warrefare are not carnall, but mightie through God, to cast downe holdes) <sup>5</sup>Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ, <sup>6</sup>And hauing ready the vengeance against all disobedience, when your obedience is fulfilled. <sup>7</sup>Looke yee on things after the appearance? If any man trust in himselfe that hee is Christes, let him consider this againe of himselfe, that as he is Christes, euen so are we Christes. <sup>8</sup>For though I shoulde boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame. <sup>9</sup>This I say, that I may not seeme as it were to feare you with letters. <sup>10</sup>For the letters, sayeth hee, are sore and strong, but his bodily presence is weake, and his speache is of no value. <sup>11</sup>Let such one thinke this, that such as wee are in woordes by letters, when we are absent, such wil we be also in deede, when we are present. <sup>12</sup>For wee

dare not make our selues of the nomber, or to compare our selues to them, which praise themselves: but they vnderstand not that they measure themselves with themselves, and compare themselves with themselves. <sup>13</sup>But we wil not reioyce of things, which are not within our measure, but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you. <sup>14</sup>For we stretche not our selues beyonde our measure, as though wee had not attained vnto you: for euen to you also haue we come in preaching the Gospel of Christ, <sup>15</sup>Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to bee magnified by you according to our line abundantly, <sup>16</sup>And to preache the Gospel in those regions which are beyonde you: not to reioyce in another mans line, that is, in the things that are prepared alreadie. <sup>17</sup>But let him that reioyceth, reioyce in the Lord. <sup>18</sup>For hee that praiseth himselfe, is not allowed, but he whome the Lord praiseth.

## Chapter 11

**W**oulde to God, yee coulde suffer a litle my foolishnes, and in deede, ye suffer me. <sup>2</sup>For I am ielous ouer you, with godly ielousie: for I haue prepared you for one husband, to present you as a pure virgine to Christ: <sup>3</sup>But I feare least as the serpent beguiled Eue through his subtiltie, so your mindes shoulde be corrupt from the simplicitie that is in Christ. <sup>4</sup>For if he that commeth, preacheth another Iesus whome we haue not preached: or if yee receiue another spirite whome ye haue not receiued: either another Gospell, which yee haue not receiued, ye might well haue suffered him. <sup>5</sup>Verely I suppose that I was not inferior to the very chiefe Apostles. <sup>6</sup>And though I be rude in speaking, yet I am not so in knowledge, but among you wee haue beene made manifest to the vttermost, in all things. <sup>7</sup>Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to

you ye Gospell of God freely? <sup>8</sup>I robbed other Churches, and tooke wages of them to doe you seruice. <sup>9</sup>And when I was present with you, and had neede, I was not slouthfull to the hinderance of any man: for that which was lacking vnto me, the brethre which came from Macedonia, supplied, and in all things I kept and will keepe my selfe, that I should not be grievous to you. <sup>10</sup>The trueth of Christ is in me, that this reioycing shall not be shut vp against me in the regions of Achaia. <sup>11</sup>Wherefore? because I loue you not? God knoweth. <sup>12</sup>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 reioyce. <sup>13</sup>For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ. <sup>14</sup>And no marueile: for Satan himselfe is transformed into an Angel of light. <sup>15</sup>Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their workes. <sup>16</sup>I say againe, Let no man thinke that I am foolish, or els take mee euen as a foole, that I also may boast my selfe a litle. <sup>17</sup>That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting. <sup>18</sup>Seeing that many reioyce after the flesh, I will reioyce also. <sup>19</sup>For ye suffer fooles gladly, because that yee are wise. <sup>20</sup>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. <sup>21</sup>I speake as concerning the reproche: as though that we had bene weakke: but wherein any man is bold (I speake foolishly) I am bold also. <sup>22</sup>They are Hebrues, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I: <sup>23</sup>They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plentifully: in death oft. <sup>24</sup>Of the Iewes fieve times receiued I fourtie stripes saue one. <sup>25</sup>I was thrise beaten with rodde: I was once stoned: I

suffered thrise shipwracke: night and day haue I bene in the deepe sea. <sup>26</sup>In iourneying I was 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 wildernes, in perils in the sea, in perils among false brethren, <sup>27</sup>In wearinesse and painefulnesse, in watching often, in hunger and thirst, in fastings often, in colde and in nakednesse. <sup>28</sup>Beside the things which are outwarde, I am combred dayly, and haue the care of all the Churches. <sup>29</sup>Who is weake, and I am not weake? who is offended, and I burne not? <sup>30</sup>If I must needes reioyce, I will reioyce of mine infirmities. <sup>31</sup>The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not. <sup>32</sup>In Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascens, and would haue caught me. <sup>33</sup>But at a window was I let downe in a basket through the wall, and escaped his handes.

## Chapter 12

**I**t is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord. <sup>2</sup>I know a man in Christ aboue fourteene yeeres agone, (whether he were in the body, I can not tell, or out of the body, I can not tell: God knoweth) which was taken vp into the thirde heauen. <sup>3</sup>And I knowe such a man (whether in the body, or out of the body, I can not tell: God knoweth) <sup>4</sup>How that he was taken vp into Paradise, and heard words which cannot be spoken, which are not possible for man to vtter. <sup>5</sup>Of such a man will I reioyce: of my selfe will I not reioyce, except it bee of mine infirmities. <sup>6</sup>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. <sup>7</sup>And lest I should be exalted out of measure through the aboundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet

mee, because I should not be exalted out of measure. <sup>8</sup>For this thing I besought the Lord thrise, that it might depart from me. <sup>9</sup>And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weaknesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me. <sup>10</sup>Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong. <sup>11</sup>I was a foole to boast my selfe: yee haue compelled mee: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I bee nothing. <sup>12</sup>The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes. <sup>13</sup>For what is it, wherein yee were inferiours vnto other Churches, except that I haue not bene slouthfull to your hinderance? forgiue me this wrong. <sup>14</sup>Behold, the thirde 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 laye vp for the fathers, but the fathers for the children. <sup>15</sup>And I will most gladly bestow, and will be bestowed for your soules: though the more I loue you, the lesse I am loued. <sup>16</sup>But bee it that I charged you not: yet for as much as I was craftie, I tooke you with guile. <sup>17</sup>Did I pill you by any of them whom I sent vnto you? <sup>18</sup>I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steppes? <sup>19</sup>Againe, thinke yee that wee excuse our selues vnto you? we speake before God in Christ. But wee doe all thinges, dearely beloued, for your edifying. <sup>20</sup>For I feare least when I come, I shall not finde you such as I would: and that I shalbe found vnto you such as ye would not, and least there be strife, enuying, wrath, contentions, backebittings, whisperings, swellings and discord. <sup>21</sup>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.

## Chapter 13

**L**o this is the thirde time that I come vnto you. In the mouth of two or three witnesses shall euery worde stand <sup>2</sup>I tolde you before, and tell you before: as though I had bene present the seconde 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, <sup>3</sup>Seeing that ye seeke experience of Christ, that speaketh in mee, which towarde you is not weake, but is mightie in you. <sup>4</sup>For though hee was crucified concerning his infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him, but we shall liue with him, through the power of God towarde you. <sup>5</sup>Proue your selues whether ye are in the faith: examine your selues: knowe yee not your owne selues, howe that Iesus Christ is in you, except ye be reprobates? <sup>6</sup>But I trust that ye shall knowe that wee are not reprobates. <sup>7</sup>Nowe I pray vnto God that yee doe none euill, not that we should seeme approued, but that ye should doe that which is honest: though we be as reprobates. <sup>8</sup>For wee can not doe any thing against the trueth, but for the trueth. <sup>9</sup>For we are glad when wee are weake, and that ye are strong: this also we wish for, euen your perfection. <sup>10</sup>Therefore write I these thinges being absent, least when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen mee, to edification, and not to destruction. <sup>11</sup>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 shalbe with you. <sup>12</sup>Greete one another with an holy kisse. All the Saintes salute you. <sup>13</sup>The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.



# Galatians

## Chapter 1

**P**av! an Apostle (not of men, neither by man, but by Iesus Christ, and God the Father which hath raised him from the dead) <sup>2</sup>And all the brethren which are with me, vnto the Churches of Galatia: <sup>3</sup>Grace be with you, and peace from God the Father, and from our Lord Iesus Christ, <sup>4</sup>Which gaue himself for our sinnes, that he might deliuer vs from this present euill world according to the will of God euen our Father, <sup>5</sup>To whom be glory for euer and euer, Amen. <sup>6</sup>I marueile that ye are so soone remoued away vnto another Gospel, from him that had called you in the grace of Christ, <sup>7</sup>Which is not another Gospel, saue that there be some which trouble you, and intend to peruert the Gospel of Christ. <sup>8</sup>But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed. <sup>9</sup>As we sayd before, so say I now againe, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed. <sup>10</sup>For nowe preach I mans doctrine, or Gods? or go I about to please men? for if I should yet please men, I were not the seruant of Christ. <sup>11</sup>Now I certifie you, brethren, that ye Gospel which was preached of me, was not after man. <sup>12</sup>For neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ. <sup>13</sup>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, <sup>14</sup>And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers. <sup>15</sup>But when it pleased God (which had separated me from my mothers wombe, and called me by his grace) <sup>16</sup>To reueile his Sonne in me, that I should preach him among the Gentiles, immediatly I communicated not with flesh and blood: <sup>17</sup>Neither came I againe to Hierusalem to them which were Apostles

before me, but I went into Arabia, and turned againe vnto Damascus. <sup>18</sup>Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fifteene dayes. <sup>19</sup>And none other of the Apostles sawe I, saue Iames the Lords brother. <sup>20</sup>Nowe the things which I write vnto you, beholde, I witnes before God, that I lie not. <sup>21</sup>After that, I went into the coastes of Syria and Cilicia: <sup>22</sup>for I was vnknownen by face vnto the Churches of Iudea, which were in Christ. <sup>23</sup>But they had heard onely some say, Hee which persecuted vs in time past, nowe preacheth the faith which before he destroyed. <sup>24</sup>And they glorified God for me.

## Chapter 2

**T**hen fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also. <sup>2</sup>And I went vp by 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 in vaine: <sup>3</sup>But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised, <sup>4</sup>To wit, for the false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage. <sup>5</sup>To whom we gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you. <sup>6</sup>But by them which seemed to be great, I was not taught (whatsoever 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. <sup>7</sup>But contrariwise, when they saw that ye Gospel ouer ye vncircumcision was comitted vnto me, as the Gospel ouer ye circumcision was vnto Peter: <sup>8</sup>(For he that was mightie by Peter in the Apostleship ouer the circumcision, was also mightie by me toward the Gentiles) <sup>9</sup>And when Iames, and Cephas, and Iohn, knew of the grace that

was giuen vnto me, which are counted to be pillars, they gaue to me and to Barnabas the right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the Circumcision, <sup>10</sup>Warning onely that we should remember the poore: which thing also I was diligent to doe. <sup>11</sup>And when Peter was come to Antiochia, I withstood him to his face: for he was to be condemned. <sup>12</sup>For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the Circumcision. <sup>13</sup>And the other Iewes played the hypocrites likewise with him, in so much that Barnabas was led away with them by that their hypocrisie. <sup>14</sup>But when I saw, that they went not ye right way to the trueth of ye Gospel, I sayd vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to doe like the Iewes? <sup>15</sup>We which are Iewes by nature, and not sinners of the Gentiles, <sup>16</sup>Knowe that a man is not iustified by the works of the Law, but by ye faith of Iesus Christ, euen we, I say, haue beleueed 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 Lawe, no flesh shalbe iustified. <sup>17</sup>If then while we seeke to be made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid. <sup>18</sup>For if I build againe the things that I haue destroyed, I make my selfe a trespasser. <sup>19</sup>For I through the Lawe am dead to the Lawe, that I might liue vnto God. <sup>20</sup>I am crucified with Christ, but I liue, yet not I any more, but Christ liueth in me: and in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen him selfe for me. <sup>21</sup>I doe not abrogate the grace of God: for if righteousness be by the Lawe, then Christ dyed without a cause.

## Chapter 3

**O** foolish Galatians, who hath bewitched you, that ye should not obey the trueth, to whome Iesus Christ before was described in your sight, and among you crucified? <sup>2</sup>This only would I learne of you, Receiued ye the Spirit by the workes of the Lawe, or by the hearing of faith preached? <sup>3</sup>Are ye so foolish, that after ye haue begun in the Spirit, ye would now be made perfect by the flesh? <sup>4</sup>Haue ye suffered so many things in vaine? if so be it be euen in vaine. <sup>5</sup>He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached? <sup>6</sup>Yea rather as Abraham beleueed God, and it was imputed to him for righteousness. <sup>7</sup>Knowe ye therefore, that they which are of faith, the same are the children of Abraham. <sup>8</sup>For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, In thee shall all the Gentiles be blessed. <sup>9</sup>So then they which be of faith, are blessed with faithfull Abraham. <sup>10</sup>For as many as are of the workes of the Lawe, are vnder the curse: 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. <sup>11</sup>And that no man is iustified by the Law in the sight of God, it is euident: for the iust shall liue by faith. <sup>12</sup>And the Lawe is not of faith: but the man that shall doe those things, shall liue in them. <sup>13</sup>Christ hath redeemed vs from the curse of the Lawe, made a curse for vs, (for it is written, Cursed is euery one that hangeth on tree) <sup>14</sup>That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the promise of the Spirite through faith. <sup>15</sup>Brethren, I speake as men do: though it be but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto. <sup>16</sup>Nowe to Abraham and his seede were the promises made. Hee saith not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which



is Christ. <sup>17</sup>And this I say, that the couenant that was confirmed afore of God in respect of Christ, the Lawe which was foure hundreth and thirtie yeeres after, can not disanull, that it shoulde make the promise of none effect. <sup>18</sup>For if the inheritance be of the Lawe, it is no more by the promise, but God gaue it freely vnto Abraham by promise. <sup>19</sup>Wherefore then serueth the Law? It was added because of the transgressions, til the seed came, vnto the which the promise was made: and it was ordeined by Angels in the hande of a Mediatour. <sup>20</sup>Nowe a Mediatour is not a Mediatour of one: but God is one. <sup>21</sup>Is the Lawe then against the promises of God? God forbid: For if there had bene a Lawe giuen which coulde haue giuen life, surely righteousnes should haue bene by the Lawe. <sup>22</sup>But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue. <sup>23</sup>But before faith came, we were kept vnder the Law, as vnder a garison, and shut vp vnto that faith, which should afterward be reueiled. <sup>24</sup>Wherefore the Lawe was our scholemaster to bring vs to Christ, that we might be made righteous by faith. <sup>25</sup>But after that faith is come, we are no longer vnder a scholemaster. <sup>26</sup>For ye are al the sonnes of God by faith, in Christ Iesus. <sup>27</sup>For all ye that are baptized into Christ, haue put on Christ. <sup>28</sup>There is neither Iewe nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all one in Christ Iesus. <sup>29</sup>And if ye be Christes, then are ye Abrahams seede, and heires by promise.

## Chapter 4

**T**hen I say, that the heire as long as hee is a childe, differeth nothing from a seruant, though he be Lord of all, <sup>2</sup>But is vnder tutours and gouernours, vntill the time appointed of the Father. <sup>3</sup>Euen so, we when wee were children, were in bondage vnder the rudiments of the world. <sup>4</sup>But when the fulnesse of time was come, God sent forth his Sonne made of a

woman, and made vnder the Lawe, <sup>5</sup>That hee might redeeme them which were vnder the Law, that we might receiue the adoption of the sonnes. <sup>6</sup>And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your heartes, which crieth, Abba, Father. <sup>7</sup>Wherefore, thou art no more a seruant, but a sonne: now if thou be a sone, thou art also the heire of God through Christ. <sup>8</sup>But euen then, when ye knewe not God, yee did seruite vnto them, which by nature are not gods: <sup>9</sup>But now seeing ye knowe God, yea, rather are knowne of God, howe turne ye againe vnto impotent and beggerly rudiments, whereunto as from the beginning ye wil be in bondage againe? <sup>10</sup>Ye obserue dayes, and moneths, and times and yeeres. <sup>11</sup>I am in feare of you, lest I haue bestowed on you labour in vaine. <sup>12</sup>Be ye as I (for I am euen as you) brethren, I beseech you: ye haue not hurt me at all. <sup>13</sup>And ye know, how through infirmities of the flesh, I preached ye Gospel vnto you at the first. <sup>14</sup>And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an Angel of God, yea, as Christ Iesus. <sup>15</sup>What was then your felicitie? for I beare you recorde, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them vnto me. <sup>16</sup>Am I therefore become your enemy, because I tell you the truth? <sup>17</sup>They are ielous ouer you amisse: yea, they woulde exclude you, that ye shoulde altogether loue them. <sup>18</sup>But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you, <sup>19</sup>My litle children, of whome I trauaile in birth againe, vntill Christ be formed in you. <sup>20</sup>And I would I were with you now, that I might change my voyce: for I am in doubt of you. <sup>21</sup>Tell me, ye that will be vnder the Law, doe ye not heare the Lawe? <sup>22</sup>For it is written, that Abraham had two sonnes, one by a seruant, and one by a free woman. <sup>23</sup>But he which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promise. <sup>24</sup>By the which things another thing is

meant: for these mothers are the two testaments, the one which is Agar of mount Sina, which gendreth vnto bondage. <sup>25</sup>(For Agar or Sina is a mountaine in Arabia, and it answereth to Hierusalem which now is) and she is in bondage with her children. <sup>26</sup>But Hierusalem, which is aboue, is free: which is the mother of vs all. <sup>27</sup>For it is written, Reioyce thou barren that bearest no children: breake forth, and cry, thou that trauailest not: for the desolate hath many moe children, then she which hath an husband. <sup>28</sup>Therefore, brethren, wee are after the maner of Isaac, children of the promise. <sup>29</sup>But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now. <sup>30</sup>But what sayth 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. <sup>31</sup>Then brethren, we are not children of the seruant, but of the free woman.

## Chapter 5

**S**tand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage. <sup>2</sup>Beholde, I Paul say vnto you, that if yee be circumcised, Christ shall profite you nothing. <sup>3</sup>For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe. <sup>4</sup>Ye are abolished from Christ: whosoeuer are iustified by the Law, ye are fallen from grace. <sup>5</sup>For we through the Spirit waite for the hope of righteousnes through faith. <sup>6</sup>For in Iesus Christ neither circumcision auaieth any thing, neither vncircumcision, but faith which worketh by loue. <sup>7</sup>Ye did runne well: who did let you, that ye did not obey the truth? <sup>8</sup>It is not the perswasion of him that calleth you. <sup>9</sup>A litle leauen doeth leauen the whole lump. <sup>10</sup>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. <sup>11</sup>And brethren, if I yet preach circumcision, why doe I yet suffer

persecution? Then is the slaunder of the crosse abolished. <sup>12</sup>Would to God they were euen cut off, which doe disquiet you. <sup>13</sup>For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another. <sup>14</sup>For all the Lawe is fulfilled in one worde, which is this, Thou shalt loue thy neighbour as thy selfe. <sup>15</sup>If ye bite and deuoure one another, take heede least ye be consumed one of another. <sup>16</sup>Then I say, Walke in the Spirit, and ye shall not fulfill the lustes of the flesh. <sup>17</sup>For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to another, so that ye can not doe the same things that ye would. <sup>18</sup>And if ye be led by the Spirit, ye are not vnder the Lawe. <sup>19</sup>Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes, <sup>20</sup>Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, <sup>21</sup>Enuie, murders, 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. <sup>22</sup>But the fruite of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, fayth, <sup>23</sup>Meekenesse, temperancie: against such there is no lawe. <sup>24</sup>For they that are Christes, haue crucified the flesh with the affections and the lustes. <sup>25</sup>If we liue in the Spirit, let vs also walke in the Spirit. <sup>26</sup>Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

## Chapter 6

**B**rethren, if a man be suddenly taken in any offence, ye which are spirituall, restore such one with the spirit of meekenes, considering thy selfe, least thou also be tempted. <sup>2</sup>Beare ye one anothers burden, and so fulfill the Lawe of Christ. <sup>3</sup>For if any man seeme to himselfe, that he is somewhat, when he is nothing, hee deceiueh himselfe in his imagination. <sup>4</sup>But let euery man prooue his owne worke: and then

shall he haue reioycing in himselfe onely and not in another. <sup>5</sup>For euery man shall beare his owne burden. <sup>6</sup>Let him that is taught in the worde, make him that hath taught him, partaker of all his goods. <sup>7</sup>Be not deceiued: God is not mocked: for whatsoever a man soweth, that shall hee also reape. <sup>8</sup>For hee that soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euerlasting. <sup>9</sup>Let vs not therefore be weary of well doing: for in due season we shall reape, if we faint not. <sup>10</sup>While we haue therefore time, let vs doe good vnto all men, but specially vnto them, which are of the housholde of faith. <sup>11</sup>Ye see how large a letter I haue written vnto you with mine owne hand. <sup>12</sup>As many as desire to make a faire shewe in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the crosse of Christ. <sup>13</sup>For they themselves which are circumcised keepe not the law, but desire to haue you circumcised, that they might reioyce in your flesh. <sup>14</sup>But God forbid that I should reioyce, but in ye crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto ye world. <sup>15</sup>For in Christ Iesus neither circumcision auaieth any thing, nor vncircumcision, but a newe creature. <sup>16</sup>And as many as walke according to this rule, peace shalbe vpon them, and mercie, and vpon the Israel of God. <sup>17</sup>From henceforth let no man put me to busines: for I beare in my body the markes of the Lord Iesus. <sup>18</sup>Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.



# *Ephesians*

## *Chapter 1*

**P**avl an Apostle of Iesvs Christ by the will of God, to the Saints, which are at Ephesus, and to ye faithfull in Christ Iesus: <sup>2</sup>Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. <sup>3</sup>Blessed be God, and the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessing in heauenly things in Christ, <sup>4</sup>As hee hath chosen vs in him, before the foundation of the worlde, that we should be holy, and without blame before him in loue: <sup>5</sup>Who hath predestinate vs, to be adopted through Iesus Christ in him selfe, according to the good pleasure of his will, <sup>6</sup>To the prayse of the glory of his grace, wherewith he hath made vs freely accepted in his beloued, <sup>7</sup>By whom we haue redemption through his blood, euen the forgiuenes of sinnes, according to his rich grace: <sup>8</sup>Whereby he hath bene abundant toward vs in all wisdom and vnderstanding, <sup>9</sup>And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed in him, <sup>10</sup>That in the dispensation of the fulnesse of the times, he might gather together in one all things, both which are in heauen, and which are in earth, euen in Christ: <sup>11</sup>In whom also we are chosen when we were predestinate according to ye purpose of him, which worketh all things after the counsell of his owne will, <sup>12</sup>That we, which first trusted in Christ, should be vnto the praise of his glorie: <sup>13</sup>In whom also ye haue trusted, after that ye heard the worde of trueth, euen the Gospel of your saluation, wherein also after that ye beleueed, ye were sealed with the holy Spirite of promise, <sup>14</sup>Which is the earnest of our inheritance, for the redemption of that libertie purchased vnto the prayse of his glory. <sup>15</sup>Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints, <sup>16</sup>I cease not to giue thanks for you, making mention of you in my prayers, <sup>17</sup>That the God of

our Lord Iesus Christ, that Father of glory, might giue vnto you the Spirit of wisdom, and reuelation through the acknowledging of him, <sup>18</sup>That the eyes of your vnderstanding may be lightened, that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints, <sup>19</sup>And what is the exceeding greatnesse of his power toward vs, which beleuee, according to the working of his mightie power, <sup>20</sup>Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenly places, <sup>21</sup>Farre aboue al principallitie, and power, and might, and domination, and euery Name, that is named, not in this world only, but also in that that is to come, <sup>22</sup>And hath made all things subiect vnder his feete, and hath giuen him ouer all things to be the head to the Church, <sup>23</sup>Which is his body, euen the fulnesse of him that filleth all in all things.

## *Chapter 2*

**A**nd you hath he quickened, that were dead in trespasses and sinnes, <sup>2</sup>Wherein, in times past ye walked, according to the course of this world, and after the prince that ruleth in the aire, euen the spirite, that nowe worketh in the children of disobedience, <sup>3</sup>Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others. <sup>4</sup>But God which is rich in mercie, through his great loue wherewith he loued vs, <sup>5</sup>Euen when we were dead by sinnes, hath quickened vs together in Christ, by whose grace ye are saued, <sup>6</sup>And hath rayseed vs vp together, and made vs sit together in the heauenly places in Christ Iesus, <sup>7</sup>That he might shewe in the ages to come the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus. <sup>8</sup>For by grace are ye saued through faith, and that not of your selues: it is the gift of God, <sup>9</sup>Not of workes, least any man should boast himselfe. <sup>10</sup>For we are his workemanship

created in Christ Iesus vnto good workes, which God hath ordeined, that we should walke in them. <sup>11</sup>Wherefore remember that ye being in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the flesh, made with hands, <sup>12</sup>That ye were, I say, at that time without Christ, and were aliens 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. <sup>13</sup>But nowe in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ. <sup>14</sup>For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall, <sup>15</sup>In abrogating through his flesh the hatred, that is, the Lawe of commandements which standeth in ordinances, for to make of twaine one newe man in himselfe, so making peace, <sup>16</sup>And that he might reconcile both vnto God in one body by his crosse, and slay hatred thereby, <sup>17</sup>And came, and preached peace to you which were afarre off, and to them that were neere. <sup>18</sup>For through him we both haue an entrance vnto the Father by one Spirit. <sup>19</sup>Nowe therefore ye are no more strangers and forreiners: but citizens with the Saintes, and of the houshold of God, <sup>20</sup>And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone, <sup>21</sup>In whom all the building coupled together, groweth vnto an holy Temple in the Lord. <sup>22</sup>In whom ye also are built together to be the habitation of God by the Spirit.

### Chapter 3

**F**or this cause, I Paul am the prisoner of Iesus Christ for you Gentiles, <sup>2</sup>If ye haue heard of the dispensation of the grace of God, which is giuen me to you warde, <sup>3</sup>That is, that God by reuelation hath shewed this myserie vnto me (as I wrote aboue in fewe wordes, <sup>4</sup>Whereby when ye reade, ye may knowe mine vnderstanding in the myserie of Christ) <sup>5</sup>Which in other ages was not opened vnto the

sonnes of men, as it is nowe reueiled vnto his holy Apostles and Prophets by the Spirit, <sup>6</sup>That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel, <sup>7</sup>Whereof I am made a minister by the gift of the grace of God giuen vnto me through the effectuall working of his power. <sup>8</sup>Euen vnto me the least of all Saintes is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, <sup>9</sup>And to make cleare vnto all men what the fellowship of the myserie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ, <sup>10</sup>To the intent, that nowe vnto principalities and powers in heauenly places, might be knowne by the Church the manifolde wisdom of God, <sup>11</sup>According to the eternall purpose, which he wrought in Christ Iesus our Lord: <sup>12</sup>By whom we haue boldenes and entrance with confidence, by faith in him. <sup>13</sup>Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory. <sup>14</sup>For this cause I bowe my knees vnto the Father of our Lord Iesus Christ, <sup>15</sup>(Of whom is named the whole familie in heauen and in earth) <sup>16</sup>That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man, <sup>17</sup>That Christ may dwell in your heartes by faith: <sup>18</sup>That ye, being rooted and grounded in loue, may be able to comprehend with al Saints, what is the breadth, and length, and depth, and height: <sup>19</sup>And to knowe the loue of Christ, which passeth knowledge, that ye may be filled with all fulnesse of God. <sup>20</sup>Vnto him therefore that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, <sup>21</sup>Be praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

### Chapter 4

**I** therefore, being prisoner in the Lord, praie you that yee walke worthie of the vocation

whereunto yee are called, <sup>2</sup>With all humblenesse of minde, and meekenesse, with long suffering, supporting one an other through loue, <sup>3</sup>Endeuouring to keepe the vnitie of the Spirit in the bond of peace. <sup>4</sup>There is one body, and one Spirit, euen as yee are called in one hope of your vocation. <sup>5</sup>There is one Lord, one Faith, one Baptisme, <sup>6</sup>One God and Father of all, which is aboue all, and through all, and in you all. <sup>7</sup>But vnto euery one of vs is giuen grace, according to the measure of the gift of Christ. <sup>8</sup>Wherefore he saith, Whe he ascended vp on hie, he led captiuitie captiue, and gaue gifts vnto men. <sup>9</sup>(Nowe, in that hee ascended, what is it but that he had also descended first into the lowest partes of the earth? <sup>10</sup>Hee that descended, is euen the same that ascended, farre aboue all heauens, that hee might fill all things) <sup>11</sup>Hee therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers, <sup>12</sup>For the repairing of the Saintes, for the worke of the ministerie, and for the edification of the bodie of Christ, <sup>13</sup>Till we all meete together (in the vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, and vnto the measure of the age of the fulnesse of Christ, <sup>14</sup>That we henceforth be no more children, wauering and caried about with euery winde of doctrine, by the deceit of men, and with craftines, whereby they lay in wait to deceiue. <sup>15</sup>But let vs folowe the truth in loue, and in all things, grow vp into him, which is the head, that is, Christ. <sup>16</sup>By whome al the body being coupled and knit together by euery ioynt, for ye furniture therof (according to the effectual power, which is in the measure of euery part) receiue increase of the body, vnto the edifying of itselfe in loue. <sup>17</sup>This I say therefore and testifie in the Lord, that yee hencefoorth walke not as other Gentiles walke, in vanitie of their minde, <sup>18</sup>Hauiug their vnderstanding darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardnesse of their heart: <sup>19</sup>Which being

past feeling, haue giuen themselues vnto wantonnesse, to woork all vnclennesse, euen with griedinesse. <sup>20</sup>But yee haue not so learned Christ, <sup>21</sup>If so be yee haue heard him, and haue bene taught by him, as the trueth is in Iesus, <sup>22</sup>That is, that yee cast off, concerning the conuersation in time past, that olde man, which is corrupt through the deceiueable lustes, <sup>23</sup>And be renued in the spirit of your minde, <sup>24</sup>And put on ye new man, which after God is created vnto righteousnes, and true holines. <sup>25</sup>Wherefore cast off lying, and speake euery man truth vnto his neighbour: for we are members one of another. <sup>26</sup>Bee angrie, but sinne not: let not the sunne goe downe vpon your wrath, <sup>27</sup>Neither giue place to the deuil. <sup>28</sup>Let him that stole, steale no more: but let him rather labour, and worke with his handes the thing which is good, that hee may haue to giue vnto him that needeth. <sup>29</sup>Let no corrupt communication proceed out of your mouths: but that which is good, to ye vse of edifying, that it may minister grace vnto the hearers. <sup>30</sup>And grieve not the holy Spirit of God, by whom ye are sealed vnto ye day of redemption. <sup>31</sup>Let all bitterness, and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnesse. <sup>32</sup>Be ye courteous one to another, and tender hearted, freely forgiuing one another, euen as God for Christes sake, freely forgaue you.

## Chapter 5

**B**ee yee therefore followers of God, as deare children, <sup>2</sup>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. <sup>3</sup>But fornication, and all vnclennesse, or couetousnesse, let it not be once named among you, as it becommeth Saintes, <sup>4</sup>Neither filthinesse, neither foolish talking, neither iesting, which are things not comely, but rather giuing of thanks. <sup>5</sup>For this ye know, that no whoremonger, neither vnclane person, nor couetous person,

which is an idolater, hath any inheritance in the kingdome of Christ, and of God. <sup>6</sup>Let no man deceiue you with vaine wordes: for, for such thinges commeth the wrath of God vpon the children of disobedience. <sup>7</sup>Be not therefore companions with them. <sup>8</sup>For ye were once darknesse, but are now light in the Lord: walke as children of light, <sup>9</sup>(For the fruit of the Spirit is in al goodnes, and righteousness, and trueth) <sup>10</sup>Approuing that which is pleasing to the Lord. <sup>11</sup>And haue no fellowship with ye vnfruitfull works of darknes, but euen reprove them rather. <sup>12</sup>For it is shame euen to speake of the things which are done of them in secret. <sup>13</sup>But all thinges when they are reprobued of the light, are manifest: for it is light that maketh all things manifest. <sup>14</sup>Wherefore hee sayeth, Awake thou that sleepest, and stande vp from the deade, and Christ shall giue thee light. <sup>15</sup>Take heede therefore that yee walke circumspectly, not as fooles, but as wise, <sup>16</sup>Redeeming ye season: for ye daies are euill. <sup>17</sup>Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is. <sup>18</sup>And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit, <sup>19</sup>Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your hearts, <sup>20</sup>Giuing thanks alwaies for all thinges vnto God euen the Father, in the Name of our Lord Iesus Christ, <sup>21</sup>Submitting your selues one to another in the feare of God. <sup>22</sup>Wiues, submit your selues vnto your husbands, as vnto the Lord. <sup>23</sup>For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauour of his body. <sup>24</sup>Therefore as the Church is in subiection to Christ, euen so let the wiues be to their husbands in every thing. <sup>25</sup>Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it, <sup>26</sup>That hee might sanctifie it, and clense it by the washing of water through the worde, <sup>27</sup>That hee might make it vnto him selfe a glorious Church, not hauing spot or wrinkle, or any such thing: but that it shoulde bee holy and

without blame. <sup>28</sup>So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth him selfe. <sup>29</sup>For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church. <sup>30</sup>For we are members of his bodie, of his flesh, and of his bones. <sup>31</sup>For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shalbe one flesh. <sup>32</sup>This is a great secrete, but I speake concerning Christ, and concerning the Church. <sup>33</sup>Therefore euery one of you, doe ye so: let euery one loue his wife, euen as himselfe, and let the wife see that shee feare her husband.

## Chapter 6

**C**hildren, obey your parents in the Lord: for this is right. <sup>2</sup>Honour thy father and mother (which is the first commandment with promise) <sup>3</sup>That it may be well with thee, and that thou mayst liue long on earth. <sup>4</sup>And ye, fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord. <sup>5</sup>Seruants, be obedient vnto them that are your masters, according to the flesh, with feare and trembling in singlenesse of your hearts as vnto Christ, <sup>6</sup>Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart, <sup>7</sup>With good will, seruing the Lord, and not men. <sup>8</sup>And knowe ye that whatsoever good thing any man doeth, that same shall he receiue of the Lord, whether he be bond or free. <sup>9</sup>And ye masters, doe the same things vnto them, putting away threatning: and know that euen your master also is in heauen, neither is there respect of person with him. <sup>10</sup>Finally, my brethren, be strong in the Lord, and in the power of his might. <sup>11</sup>Put on the whole armour of God, that ye may be able to stand against the assaults of the deuil. <sup>12</sup>For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darknesse of this worlde, against spirituall wickednesses,



which are in ye hie places. <sup>13</sup>For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast. <sup>14</sup>Stand therefore, and your loynes girded about with veritie, and hauing on the brest plate of righteousness, <sup>15</sup>And your feete shod with the preparation of the Gospel of peace. <sup>16</sup>Above all, take the shilde of faith, wherewith ye may quench all the fierie darts of the wicked, <sup>17</sup>And take the helmet of saluation, and the sword of the Spirit, which is the worde of God. <sup>18</sup>And pray alwayes with all maner prayer and supplication in the Spirit: and watch thereunto with all perseuerance and supplication for al Saints, <sup>19</sup>And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel, <sup>20</sup>Whereof I am the ambassadour in bonds, that therein I may speake boldely, as I ought to speake. <sup>21</sup>But that ye may also know mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shewe you of all things, <sup>22</sup>Whom I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that he might comfort your hearts. <sup>23</sup>Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ. <sup>24</sup>Grace be with all them which loue our Lord Iesus Christ, to their immortalitie, Amen.



# Philippians

## Chapter 1

**P**aul and Timotheus the seruants of IESVS CHRIST, to all the Saintes in Christ Iesus which are at Philippi, with the Bishops, and Deacons: <sup>2</sup>Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. <sup>3</sup>I thanke my God, hauing you in perfect memorie, <sup>4</sup>(Alwayes in all my praiers for all you, praying with gladnesse) <sup>5</sup>Because of the fellowship which ye haue in the Gospel, from the first day vnto now. <sup>6</sup>And I am persuaded of this same thing, that he that hath begunne this good worke in you, wil perfourme it vntill the day of Iesus Christ, <sup>7</sup>As it becommeth me so to iudge of you all, because I haue you in remembrance that both in my bands, and in my defence, and confirmation of the Gospell you all were partakers of my grace. <sup>8</sup>For God is my recorde, howe I long after you all from the very heart roote in Iesus Christ. <sup>9</sup>And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement, <sup>10</sup>That ye may alowe those things which are best, that ye may be pure, and without offence vntill the day of Christ, <sup>11</sup>Filled with the fruites of righteousness, which are by Iesus Christ vnto the glorie and praise of God. <sup>12</sup>I would ye vnderstood, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospell, <sup>13</sup>So that my bandes in Christ are famous throughout all the iudgement hall, and in all other places, <sup>14</sup>In so much that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the word. <sup>15</sup>Some preache. Christ euen through enuie and strife, and some also of good will. <sup>16</sup>The one part preacheth Christ of contention and not purely, supposing to adde more affliction to my bandes. <sup>17</sup>But the others of loue, knowing that I am set for the defence of the Gospell. <sup>18</sup>What then? yet Christ is preached all maner wayes, whether it be vnder a pretence, or sincerely:

and I therein ioye: yea and will ioye. <sup>19</sup>For I knowe that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ, <sup>20</sup>As I feruently looke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as alwayes, so now Christ shalbe magnified in my body, whether it be by life or by death. <sup>21</sup>For Christ is to me both in life, and in death aduantage. <sup>22</sup>And whether to liue in the flesh were profitable for me, and what to chuse I knowe not. <sup>23</sup>For I am distressed betweene both, desiring to be loosed and to be with Christ, which is best of all. <sup>24</sup>Neuerthelesse, to abide in the flesh, is more needefull for you. <sup>25</sup>And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith, <sup>26</sup>That ye may more abundantly reioyce in IESVS CHRIST for me, by my comming to you againe. <sup>27</sup>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 continue in one Spirit, and in one mind, fighting together through the faith of the Gospell. <sup>28</sup>And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God. <sup>29</sup>For vnto you it is giuen for Christ, that not onely ye should beleue in him, but also suffer for his sake, <sup>30</sup>Hauing the same fight, which ye sawe in me, and now heare to be in me.

## Chapter 2

**I**f there be therfore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie, <sup>2</sup>Fulfill my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of one iudgement, <sup>3</sup>That nothing be done through contention or vaine glory, but that in meekenesse of minde euery man esteeme other better then himselfe. <sup>4</sup>Looke not euery man on his owne things, but euery man also on the things of other men. <sup>5</sup>Let the same minde be in

you that was euen in Christ Iesus, <sup>6</sup>Who being in ye forme of God, thought it no robberie to be equall with God: <sup>7</sup>But he made himself of no reputation, and tooke on him ye forme of a seruant, and was made like vnto men, and was founde in shape as a man. <sup>8</sup>He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse. <sup>9</sup>Wherefore God hath also highly exalted him, and giuen him a Name aboue euery name, <sup>10</sup>That at the Name of Iesus shoulde euery knee bowe, both of things in heauen, and things in earth, and things vnder the earth, <sup>11</sup>And that euery tongue shoulde confesse that Iesus Christ is the Lord, vnto the glory of God the Father. <sup>12</sup>Wherefore my beloued, as ye haue alwayes obeyed me, not as in my presence only, but now much more in mine absence, so make an end of your owne saluation with feare and trembling. <sup>13</sup>For it is God which worketh in you, both the will and the deede, euen of his good pleasure. <sup>14</sup>Do all things without murmuring and reasonings, <sup>15</sup>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 yee shine as lights in the world, <sup>16</sup>Holding forth the worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine. <sup>17</sup>Yea, and though I bee offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all. <sup>18</sup>For the same cause also be ye glad, and reioyce with me. <sup>19</sup>And I trust in the Lord Iesus, to sende Timotheus shortly vnto you, that I also may be of good comfort, when I knowe your state. <sup>20</sup>For I haue no man like minded, who will faithfully care for your matters. <sup>21</sup>For all seeke their owne, and not that which is Iesus Christes. <sup>22</sup>But yee knowe the prooffe of him, that as a sonne with the father, hee hath serued with me in the Gospel. <sup>23</sup>Him therefore I hope to send assoone as I knowe howe it will goe with me, <sup>24</sup>And trust in the Lord, that I also my selfe shall come shortly. <sup>25</sup>But I supposed it necessarie to sende my

brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, euen your messenger, and he that ministred vnto me such things as I wanted. <sup>26</sup>For he longed after all you, and was full of heauinesse, because yee had heard that hee had beene sicke. <sup>27</sup>And no doubt he was sicke, very neere vnto death: but God had mercie on him, and not on him onely, but on me also, least I should haue sorowe vpon sorowe. <sup>28</sup>I sent him therefore the more diligently, that when yee shoulde see him againe, yee might reioyce, and I might be the lesse sorowfull. <sup>29</sup>Receiue him therefore in the Lord with all gladnesse, and make much of such: <sup>30</sup>Because that for the woorke of Christ he was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part towarde me.

## Chapter 3

**M**oreouer, my brethren, reioyce in the Lord. It grieueth mee not to write the same things to you, and for you it is a sure thing. <sup>2</sup>Beware of dogges: beware of euil workers: beware of the concision. <sup>3</sup>For we are the circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence in the flesh: <sup>4</sup>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, <sup>5</sup>Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, an Ebrewe of the Ebrewes, by the Lawe a Pharise. <sup>6</sup>Concerning zeale, I persecuted ye Church: touching the righteousness which is in the Law, I was vnrebukeable. <sup>7</sup>But the things that were vantage vnto me, the same I counted losse for Christes sake. <sup>8</sup>Yea, doubtlesse I thinke all thinges but losse for the excellent knowledge sake of Christ Iesus my Lord, for whome I haue counted all things losse, and doe iudge them to bee dongue, that I might winne Christ, <sup>9</sup>And might bee founde in him, that is, not hauing mine owne righteousness, which is of the Lawe, but that which is

through the faith of Christ, euen the righteousness which is of God through faith, <sup>10</sup>That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death, <sup>11</sup>If by any meanes I might attaine vnto the resurrection of the dead: <sup>12</sup>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 comprehended of Christ Iesus. <sup>13</sup>Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and endeavour my selfe vnto that which is before, <sup>14</sup>And follow hard toward the marke, for the prise of the hie calling of God in Christ Iesus. <sup>15</sup>Let vs therefore as many as be perfect, be thus minded: and if yee be otherwise minded, God shall reueile euen the same vnto you. <sup>16</sup>Neuertheless, in that whereunto wee are come, let vs proceede by one rule, that wee may minde one thing. <sup>17</sup>Brethren, bee followers of mee, and looke on them, which walke so, as yee haue vs for an ensample. <sup>18</sup>For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ: <sup>19</sup>Whose ende is damnation, whose God is their bellie, and whose glorie is to their shame, which minde earthly things. <sup>20</sup>But our conuersation is in heauen, from whence also we looke for the Sauour, euen the Lord Iesus Christ, <sup>21</sup>Who shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto him selfe.

## Chapter 4

**T**herefore, my brethre, beloued and longed for, my ioy and my crowne, so continue in the Lord, yee beloued. <sup>2</sup>I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord, <sup>3</sup>Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellowe labourers,

whose names are in the booke of life. <sup>4</sup>Reioyce in the Lord alway, againe I say, reioyce. <sup>5</sup>Let your patient minde be knowen vnto all men. The Lord is at hand. <sup>6</sup>Be nothing carefull, but in all things let your requestes be shewed vnto God in praier, and supplication with giuing of thanks. <sup>7</sup>And the peace of God which passeth all vnderstanding, shall preserue your heartes and mindes in Christ Iesus. <sup>8</sup>Furthermore, brethre, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are worthie loue, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things, <sup>9</sup>Which yee haue both learned and receiued, and heard, and seene in mee: those things doe, and the God of peace shalbe with you. <sup>10</sup>Nowe I reioyce also in the Lord greatly, that nowe at the last your care for mee springeth afresh, wherein notwithstanding ye were careful, but yee lacked opportunitie. <sup>11</sup>I speake not because of want: for I haue learned in whatsoever state I am, therewith to bee content. <sup>12</sup>And I can be abased, and I can abounde: euery where in all things I am instructed, both to be full, and to be hungrie, and to abounde, and to haue want. <sup>13</sup>I am able to do al things through the helpe of Christ, which strengtheneth me. <sup>14</sup>Notwithstanding yee haue well done, that yee did communicate to mine affliction. <sup>15</sup>And yee Philippians knowe also that in the beginning of the Gospell, when I departed from Macedonia, no Church communicated with me, concerning the matter of giuing and receiuing, but yee onely. <sup>16</sup>For euen when I was in Thessalonica, yee sent once, and afterward againe for my necessitie, <sup>17</sup>Not that I desire a gift: but I desire the fruit which may further your reckoning. <sup>18</sup>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 odour that smellleth sweete, a sacrifice acceptable and pleasant to God. <sup>19</sup>And my God shall fulfill all your necessities through his riches

with glorie in Iesus Christ. <sup>20</sup>Vnto God euen  
our Father be praise for euermore, Amen.  
<sup>21</sup>Salute all the Saintes in Christ Iesus. The  
brethren, which are with me, greete you. <sup>22</sup>All  
the Saintes salute you, and most of all they  
which are of Cesars houshold. <sup>23</sup>The grace of  
our Lord Iesus Christ be with you all, Amen.



# Colossians

## Chapter 1

**P**aul an Apostle of Iesus Christ, by the will of God, and Timotheus our brother, <sup>2</sup>To them which are at Colosse, Saintes and faithfull brethren in Christ: Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ. <sup>3</sup>We giue thanks to God euen ye Father of our Lord Iesus Christ, alway praying for you: <sup>4</sup>Since wee heard of your faith in Christ Iesus, and of your loue toward all Saintes, <sup>5</sup>For the hopes sake, which is laide vp for you in heauen, whereof yee haue heard before by the word of trueth, which is the Gospel, <sup>6</sup>Which is come vnto you, eue as it is vnto al the world, and is fruitfull, as it is also amog you, from ye day that ye heard and truly knew ye grace of God, <sup>7</sup>As yee also learned of Epaphras our deare fellowe seruauant, which is for you a faithfull minister of Christ: <sup>8</sup>Who hath also declared vnto vs your loue in the Spirit. <sup>9</sup>For this cause wee also, since the day wee heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will in all wisdome, and spirituall vnderstanding, <sup>10</sup>That ye might walke worthy of the Lord, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God, <sup>11</sup>Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulnesse, <sup>12</sup>Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saintes in light, <sup>13</sup>Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare Sonne, <sup>14</sup>In whome we haue redemption through his blood, that is, the forgiuenesse of sinnes, <sup>15</sup>Who is the image of the inuisible God, the first begotten of euery creature. <sup>16</sup>For by him were all things created, which are in heauen, and which are in earth, thinges visible and inuisible: whether they be Thrones or Dominions, or Principalities, or Powers, all

things were created by him, and for him, <sup>17</sup>And hee is before all things, and in him all things consist. <sup>18</sup>And hee is the head of the body of the Church: he is the beginning, and the first begotten of the dead, that in all thinges hee might haue the preeminence. <sup>19</sup>For it pleased the Father, that in him should all fulnesse dwell, <sup>20</sup>And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, I say, all thinges, both which are in earth, and which are in heauen. <sup>21</sup>And you which were in times past strangers and enemies, because your mindes were set in euill workes, hath he now also reconciled, <sup>22</sup>In that body of his flesh through death, to make you holy, and vnblameable and without fault in his sight, <sup>23</sup>If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paul am a minister. <sup>24</sup>Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church, <sup>25</sup>Whereof I am a minister, according to the dispensation of God, which is giuen mee vnto you ward, to fulfill the word of God, <sup>26</sup>Which is the mysterie hid since the world began, and from all ages, but now is made manifest to his Saintes, <sup>27</sup>To whome God woulde make knownen what is the riches of his glorious mysterie among the Gentiles, which riches is Christ in you, the hope of glory, <sup>28</sup>Whome we preache, admonishing euery man, and teaching euery man in all wisdome, that we may present euery man perfect in Christ Iesus, <sup>29</sup>Whereunto I also labour and striue, according to his working which worketh in me mightily.

## Chapter 2

**F**or I woulde ye knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my person in the flesh, <sup>2</sup>That their heartes



might be comforted, and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mysterie of God, euen the Father, and of Christ: <sup>3</sup>In whom are hid all the treasures of wisdom and knowledge. <sup>4</sup>And this I say, lest any man should beguile you with enticing wordes: <sup>5</sup>For though I be absent in the flesh, yet am I with you in the spirit, reioycing and beholding your order, and your stedfast faith in Christ. <sup>6</sup>As ye haue therefore receiued Christ Iesus the Lord, so walke in him, <sup>7</sup>Rooted and built in him, and stablished in the faith, as ye haue bene taught, abounding therein with thankesgiuing. <sup>8</sup>Beware lest there be any man that spoile you through philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ. <sup>9</sup>For in him dwelleth all the fulnesse of the Godhead bodily. <sup>10</sup>And yee are complete in him, which is the head of all principallitie and power. <sup>11</sup>In whome also yee are circumcised with circumcision made without handes, by putting off the sinfull body of the flesh, through the circumcision of Christ, <sup>12</sup>In that yee are buried with him through baptism, in whome ye are also raised vp together through the faith of the operation of God, which raised him from the dead. <sup>13</sup>And you which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing you all your trespasses, <sup>14</sup>And putting out the 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, <sup>15</sup>And hath spoyled the Principalities, and Powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse. <sup>16</sup>Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the newe moone, or of the Sabbath dayes, <sup>17</sup>Which are but a shadowe of thinges to come: but the body is in Christ. <sup>18</sup>Let no man at his pleasure beare rule ouer you by humblenesse of minde, and worshipping of Angels, aduauncing

himselfe in those thinges which hee neuer sawe, rashly puft vp with his fleshly minde, <sup>19</sup>And holdeth not the head, whereof all the body furnished and knit together by ioyntes and bands, increaseth with the increasing of God. <sup>20</sup>Wherefore if ye be dead with Christ from the ordinances of the world, why, as though ye liued in ye world, are ye burdened with traditions? <sup>21</sup>As, Touch not, Taste not, Handle not. <sup>22</sup>Which al perish with the vsing, and are after the commandements and doctrines of men. <sup>23</sup>Which thinges haue in deede a shewe of wisdom, in voluntarie religion and humblenesse of minde, and in not sparing the body, which are thinges of no valewe, sith they pertaine to the filling of the flesh.

### Chapter 3

**I**f yee then bee risen with Christ, seeke those thinges which are aboue, where Christ sitteth at the right hand of God. <sup>2</sup>Set your affections on thinges which are aboue, and not on thinges which are on the earth. <sup>3</sup>For ye are dead, and your life is hid with Christ in God. <sup>4</sup>When Christ which is our life, shall appeare, then shall ye also appeare with him in glory. <sup>5</sup>Mortifie therefore your members which are on the earth, fornication, vncleannes, the inordinate affection, euill concupiscence, and couetousnes which is idolatrie. <sup>6</sup>For the which thinges sake ye wrath of God commeth on the children of disobedience. <sup>7</sup>Wherein ye also walked once, when ye liued in them. <sup>8</sup>But now put ye away euen all these thinges, wrath, anger, maliciousnes, cursed speaking, filthie speaking, out of your mouth. <sup>9</sup>Lie not one to another, seeing that yee haue put off the olde man with his workes, <sup>10</sup>And haue put on the newe, which is renewed in knowledge after the image of him that created him, <sup>11</sup>Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all thinges. <sup>12</sup>Now therfore as the elect of God holy and beloued, put on the bowels of mercies, kindnesse, humblenesse of

minde, meekenesse, long suffering: <sup>13</sup>Forbearing one another, and forgiuing one another, if any man haue a quarel to another: euen as Christ forgauē, euen so doe ye. <sup>14</sup>And aboue all these thinges put on loue, which is the bond of perfectnes. <sup>15</sup>And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye thankfull. <sup>16</sup>Let the worde of Christ dwell in you plenteously in all wisdome, teaching and admonishing your owne selues, in Psalmes, and hymnes, and spirituall songs, singing with a grace in your hearts to the Lord. <sup>17</sup>And whatsoever ye shall doe, in worde or deede, doe all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him. <sup>18</sup>Wiues, submit your selues vnto your husbands, as it is comely in the Lord. <sup>19</sup>Husbands, loue your wiues, and be not bitter vnto them. <sup>20</sup>Children, obey your parents in all thing for that is well pleasing vnto the Lord. <sup>21</sup>Fathers, prouoke not your children to anger, least they be discouraged. <sup>22</sup>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 singlenes of heart, fearing God. <sup>23</sup>And whatsoever ye doe, doe it heartily, as to the Lord, and not to men, <sup>24</sup>Knowing that of the Lord ye shall receiue the reward of the inheritance: for ye serue the Lord Christ. <sup>25</sup>But he that doeth wrong, shall receiue for the wrong that he hath done: and there is no respect of persons.

## Chapter 4

**Y**e masters, doe vnto your seruants, that which is iust, and equall, knowing that ye also haue a master in heauen. <sup>2</sup>Continue in prayer, and watch in the fame with thankesgiuing, <sup>3</sup>Praying also for vs, that God may open vnto vs the doore of vtterance, to speake ye myserie of Christ: wherefore I am also in bonds, <sup>4</sup>That I may vtter it, as it becommeth mee to speake. <sup>5</sup>Walke wisely towarde them that are without, and redeeme the season. <sup>6</sup>Let your speech be gracious alwayes, and powdred

with salt, that ye may know how to answere euery man. <sup>7</sup>Tychicus our beloued brother and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state: <sup>8</sup>Whom I haue sent vnto you for the same purpose that he might know your state, and might comfort your hearts, <sup>9</sup>With Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here. <sup>10</sup>Aristarchus my prison fellow saluteth you, and Marcus, Barnabas cousin (touching whom ye receiued commandements. If he come vnto you, receiue him) <sup>11</sup>And Iesus which is called Iustus, which are of the circumcision. These onely are my worke fellowes vnto the kingdom of God, which haue bene vnto my consolation. <sup>12</sup>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. <sup>13</sup>For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis. <sup>14</sup>Luke the beloued physician greeteth you, and Demas. <sup>15</sup>Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house. <sup>16</sup>And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise reade the Epistle written from Laodicea. <sup>17</sup>And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lord, that thou fulfill it. <sup>18</sup>The salutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.



# *I Thessalonians*

## *Chapter 1*

**P**avl, 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 Iesus Christ. <sup>2</sup>We giue God thanks alwayes for you all, making mention of you in our prayers <sup>3</sup>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, <sup>4</sup>Knowing, beloued brethren, that ye are elect of God. <sup>5</sup>For our Gospell was not vnto you in worde only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what maner we were among you for your sakes. <sup>6</sup>And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with ioy of the holy Ghost, <sup>7</sup>So that ye were as ensamples to all that beleeeue in Macedonia and in Achaia. <sup>8</sup>For from you sounded out the worde of the Lord, not in Macedonia and in Achaia only: but your faith also which is toward God, spread abroad in all quarters, that we neede not to speake any thing. <sup>9</sup>For they themselues shew of vs what maner of entring in we had vnto you, and how ye turned to God from idoles, to serue the liuing and true God, <sup>10</sup>And to looke for his sonne from heauen, whome he raised from the dead, euen Iesus which deliuereth vs from that wrath to come.

## *Chapter 2*

**F**or ye your selues knowe, brethren, that our entrance in vnto you was not in vaine, <sup>2</sup>But euen after that we had suffered before, and were shamefully entreated at Philippi, (as ye knowe) we were bolde in our God, to speake vnto you the Gospell of God with much struing. <sup>3</sup>For our exhortation was not by deceite, nor by vncleannes, nor by guile. <sup>4</sup>But as we were allowed of God, that the Gospel should be committed vnto vs, so we speake,

not as they that please men, but God, which approoueth our hearts. <sup>5</sup>Neither yet did we euer vse flattering wordes, as ye knowe, nor coloured couetousnes, God is recorde. <sup>6</sup>Neither sought we prayse of men, neither of you, nor of others, when we might haue bene chargeable, as the Apostles of Christ. <sup>7</sup>But we were gentle among you, euen as a nource cherisheth her children. <sup>8</sup>Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs. <sup>9</sup>For ye remember, brethren, our labour and trauaile: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God. <sup>10</sup>Ye are witnesses, and God also, how holily, and iustly, and vnblameably we behaued our selues among you that beleeeue. <sup>11</sup>As ye knowe how that we exhorted you, and comforted, and besought euery one of you (as a father his children) <sup>12</sup>That ye would walke worthy of God, who hath called you vnto his kingdome and glorie. <sup>13</sup>For this cause also thanke we God without ceasing, that when ye receiued the worde of God, which ye heard of vs, ye receiued it not as the worde of men, but as it is in deede the worde of God, which also worketh in you that beleeeue. <sup>14</sup>For brethren, ye are become folowers of the Churches of God, which in Iudea are in Christ Iesus, because ye haue also suffered the same things of your owne countrey men, euen as they haue of the Iewes, <sup>15</sup>Who both killed the Lord Iesus and their owne Prophets, and haue persecuted vs away, and God they please not, and are contrary to all men, <sup>16</sup>And forbid vs to preach vnto the Gentiles, that they might be sau'd, to fulfill their sinnes alwayes: for the wrath of God is come on them, to the vtmost. <sup>17</sup>For asmuch, brethren, as we were kept from you for a season, concerning sight, but not in the heart, we enforced the more to see your face with great desire. <sup>18</sup>Therefore we would haue come vnto you (I Paul, at least once or twice) but Satan hindered

vs. <sup>19</sup>For what is our hope or ioye, or crowne of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his comming? <sup>20</sup>Yea, ye are our glory and ioy.

## Chapter 3

**W**herefore since we could no longer forbare, wee thought it good to remaine at Athens alone, <sup>2</sup>And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith, <sup>3</sup>That no man should be moued with these afflictions: for ye your selues knowe, that we are appointed thereunto. <sup>4</sup>For verily when we were with you, we told you before that we should suffer tribulations, euen as it came to passe, and ye knowe it. <sup>5</sup>Euen for this cause, when I could no longer forbear, 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. <sup>6</sup>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 do you, <sup>7</sup>Therefore, brethren, we had consolation in you, in all our affliction and necessitie through your faith. <sup>8</sup>For nowe are wee aliue, if ye stand fast in the Lord. <sup>9</sup>For what thanks can wee recompense to God againe for you, for all the ioy wherewith we reioyce for your sakes before our God, <sup>10</sup>Night and day, praying exceedingly that wee might see your face, and might accomplish that which is lacking in your faith? <sup>11</sup>Nowe God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you, <sup>12</sup>And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as we doe toward you: <sup>13</sup>To make your hearts stable and vnblameable in holines before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

## Chapter 4

**A**nd furthermore we beseeche you, brethren, and exhort you in the Lord Iesus, that ye increase more and more, as ye haue receiued of vs, how ye ought to walke, and to please God. <sup>2</sup>For ye knowe what commandements we gaue you by the Lord Iesus. <sup>3</sup>For this is the will of God euen your sanctification, and that ye should abstaine from fornication, <sup>4</sup>That euery one of you should know, how to possesse his vessell in holines and honour, <sup>5</sup>And not in the lust of concupiscence, euen as the Gentiles which know not God: <sup>6</sup>That no man oppresse or defraude his brother in any matter: for the Lord is auenger of all such thinges, as we also haue tolde you before time, and testified. <sup>7</sup>For God hath not called vs vnto vncleanesse, but vnto holinesse. <sup>8</sup>Hee therefore that despiseth these thinges, despiseth not man, but God who hath euen giuen you his holy Spirit. <sup>9</sup>But as touching brotherly loue, ye neede not that I write vnto you: for ye are taught of God to loue one another. <sup>10</sup>Yea, and that thing verily yee doe vnto all the brethren, which are throughout all Macedonia: but we beseech you, brethren, that ye increase more and more, <sup>11</sup>And that ye studie to be quiet, and to meddle with your owne busines, and to worke with your owne handes, as we commanded you, <sup>12</sup>That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you. <sup>13</sup>I would not, brethren, haue you ignorant concerning them which are a sleepe, that ye sorow not euen as other which haue no hope. <sup>14</sup>For if we beleuee that Iesus is dead, and is risen, euen so them which sleepe in Iesus, will God bring with him. <sup>15</sup>For this say we vnto you by the worde of the Lord, that we which liue, and are remayning in the comming of the Lord, shall not preuent them which sleepe. <sup>16</sup>For the Lord himselfe shall descende from heauen with a shoute, and with the voyce of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first: <sup>17</sup>Then shall

we which liue and remaine, be caught vp with them also in the clouds, to meete the Lord in the ayre: and so shall we euer be with the Lord. <sup>18</sup>Wherefore, comfort your selues one another with these wordes.

## *Chapter 5*

**B**v<sup>t</sup> of the times and seasons, brethren, yee haue no neede that I write vnto you. <sup>2</sup>For ye your selues knowe perfectly, that the day of the Lord shall come, euen as a thiefe in the night. <sup>3</sup>For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the trauaile vpon a woman with childe, and they shall not escape, <sup>4</sup>But ye, brethren, are not in darkenes, that that day shall come on you, as it were a thiefe. <sup>5</sup>Yee are all the children of light, and the children of the day: we are not of the night, neither of darke-nesse. <sup>6</sup>Therefore let vs not sleepe as do other, but let vs watch and be sober. <sup>7</sup>For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night. <sup>8</sup>But let vs which are of the day, be sober, putting on the brest plate of faith and loue, and of the hope of saluation for an helmet. <sup>9</sup>For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ, <sup>10</sup>Which died for vs, that whether we wake or sleepe, we should liue together with him. <sup>11</sup>Wherefore exhort one another, and edifie one another, euen as ye doe. <sup>12</sup>Nowe we beseeche you, brethren, that ye acknowledge them, which labour among you, and are ouer you in the Lord, and admonish you, <sup>13</sup>That yee haue them in singular loue for their workes sake. Bee at peace among your selues. <sup>14</sup>We desire you, brethren, admonish them that are out of order: comfort ye feeble minded: beare with the weake: be pacient toward all men. <sup>15</sup>See that none recompense euil for euil vnto any man: but euer follow that which is good, both toward your selues, and toward all men. <sup>16</sup>Reioyce euermore. <sup>17</sup>Pray continually. <sup>18</sup>In all thinges giue thanks: for this is the will of God

in Christ Iesus toward you. <sup>19</sup>Quench not the Spirit. <sup>20</sup>Despise not prophecying. <sup>21</sup>Try all things, and keepe that which is good. <sup>22</sup>Absteine from all appearance of euill. <sup>23</sup>Nowe the very God of peace sanctifie you through-out: and I pray God that your whole spirite and soule and body, may be kept blamelesse vnto the comming of our Lord Iesus Christ. <sup>24</sup>Faithfull is hee which calleth you, which will also doe it. <sup>25</sup>Brethren, pray for vs. <sup>26</sup>Greete all the brethren with an holy kisse. <sup>27</sup>I charge you in the Lord, that this Epistle be read vnto all the brethren the Saintes. <sup>28</sup>The grace of our Lord Iesus Christ be with you, Amen.



# *II Thessalonians*

## *Chapter 1*

**P**aul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ: <sup>2</sup>Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. <sup>3</sup>We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another, aboundeth, <sup>4</sup>So that we our selues reioyce of you in the Churches of God, because of your patience and faith in al your persecutions and tribulatioes that ye suffer, <sup>5</sup>Which is a manifest token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer. <sup>6</sup>For it is a righteous thing with God, to recompense tribulation to them that trouble you, <sup>7</sup>And to you which are troubled, rest with vs, when the Lord Iesus shall shewe himselfe from heauen with his mightie Angels, <sup>8</sup>In flaming fire, rendring vengeance vnto them, that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ, <sup>9</sup>Which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power, <sup>10</sup>When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleuee (because our testimonie toward you was beleueed) in that day. <sup>11</sup>Wherefore, we also pray alwayes for you, that our God may make you worthy of this calling, and fulfill all the good pleasure of his goodnes, and the worke of faith with power, <sup>12</sup>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.

## *Chapter 2*

**N**ow we beseech you, brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him, <sup>2</sup>That ye be not

suddenly moued from your minde, nor troubled neither by spirit, nor by worde, nor by letter, as it were from vs, as though the day of Christ were at hand. <sup>3</sup>Let no man deceiue you by any meanes: for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition, <sup>4</sup>Which is an aduersarie, and exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him selfe that he is God. <sup>5</sup>Remember ye not, that when I was yet with you, I tolde you these things? <sup>6</sup>And now ye knowe what withholdeth that he might be reueiled in his time. <sup>7</sup>For the mysterie of iniquitie doeth already worke: onely he which now withholdeth, shall let till he be taken out of the way. <sup>8</sup>And then shall that wicked man be reueiled, whome the Lord shall consume with the Spirit of his mouth, and shall abolish with the brightnes of his comming, <sup>9</sup>Euen him whose comming is by the effectuall working of Satan, with all power, and signes, and lying wonders, <sup>10</sup>And in al deceiuablenes of vnrighteousnes, among them that perish, because they receiued not the loue of the trueth, that they might be saued. <sup>11</sup>And therefore God shall send them strong delusion, that they should beleue lies, <sup>12</sup>That all they might be damned which beleueed not the trueth, but had pleasure in vnrighteousnes. <sup>13</sup>But we ought to giue thanks alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of trueth, <sup>14</sup>Whereunto he called you by our Gospel, to obtaine the glory of our Lord Iesus Christ. <sup>15</sup>Therefore, brethren, stand fast and keepe the instructions, which ye haue bene taught, either by worde, or by our Epistle. <sup>16</sup>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, <sup>17</sup>Comfort your hearts, and stablish you in euery word and good worke.



### Chapter 3

**F**urthermore, brethren, pray for vs, that the worde of the Lord may haue free passage and be glorified, euen as it is with you, <sup>2</sup>And that we may be deliuered from vnreasonable and euill men: for all men haue not fayth. <sup>3</sup>But the Lord is faithfull, which wil stablish you, and keepe you from euill. <sup>4</sup>And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we warne you of. <sup>5</sup>And the Lord guide your hearts to the loue of God, and the waiting for of Christ. <sup>6</sup>We warne you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, and not after the instruction, which hee receiued of vs. <sup>7</sup>For ye your selues know, how ye ought to follow vs: for we behaued not our selues inordinately among you, <sup>8</sup>Neither tooke we bread of any man for nought: but we wrought with labour and trauaile night and day, because we would not be chargeable to any of you. <sup>9</sup>Not because we haue not authoritie, but that we might make our selues an ensample vnto you to follow vs. <sup>10</sup>For euen when we were with you, this we warned you of, that if there were any, which would not worke, that he should not eate. <sup>11</sup>For we heare, that there are some which walke among you inordinately, and worke not at all, but are busie bodies. <sup>12</sup>Therefore them that are such, we warne and exhort by our Lord Iesus Christ, that they worke with quietnes, and eate their owne bread. <sup>13</sup>And ye, brethren, be not weary in well doing. <sup>14</sup>If any man obey not this our saying in this letter, note him, and haue no company with him, that he may be ashamed: <sup>15</sup>Yet count him not as an enemy, but admonish him as a brother. <sup>16</sup>Now the Lord himselfe of peace giue you peace alwayes by all meanes. The Lord be with you all. <sup>17</sup>The salutation of me Paul, with mine owne hand, which is ye token in euery Epistle: so I write, <sup>18</sup>The grace of our Lord Iesus Christ be with you all, Amen.



# *I Timothy*

## *Chapter 1*

**P**av<sup>l</sup> an Apostle of Iesvs Christ, by the commandment of God our Sauour, and of our Lord Iesus Christ our hope, <sup>2</sup>Vnto Timotheus my naturall sonne in the faith: Grace, mercy, and peace from God our Father, and from Christ Iesus our Lord. <sup>3</sup>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, <sup>4</sup>Neither that they giue heede to fables and genealogies which are endles, which breede questions rather then godly edifying which is by fayth. <sup>5</sup>For the end of the commandment is loue out of a pure heart, and of a good conscience, and of faith vnfeined. <sup>6</sup>From the which things some haue erred, and haue turned vnto vaine iangling. <sup>7</sup>They would be doctours of the Law, and yet vnderstande not what they speake, neither whereof they affirme. <sup>8</sup>And we knowe, that the Law is good, if a man vse it lawfully, <sup>9</sup>Knowing this, that the Lawe is not giuen vnto a righteous man, but vnto the lawles and disobedient, to the vngodly, and to sinners, to the vnholly, and to the prophane, to murderers of fathers and mothers, to manslayers, <sup>10</sup>To whoremongers, to buggers, to men-stealers, to lyers, to the periured, and if there be any other thing, that is contrary to wholesome doctrine, <sup>11</sup>Which is according to the glorious Gospel of the blessed God, which is committed vnto me. <sup>12</sup>Therefore I thanke him, which hath made me strong, that is, Christ Iesus our Lord: for he counted me faithfull, and put me in his seruice: <sup>13</sup>When before I was a blasphem<sup>er</sup>, and a persecuter, and an oppressor: but I was receiued to mercie: for I did it ignorantly through vnbeliefe. <sup>14</sup>But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus. <sup>15</sup>This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the worlde to saue sinners, of whom I am

chiefe. <sup>16</sup>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. <sup>17</sup>Nowe vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie, for euer, and euer, Amen. <sup>18</sup>This commandement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou by them shouldest fight a good fight, <sup>19</sup>Hauing faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke. <sup>20</sup>Of whom is Hymeneus, and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

## *Chapter 2*

**I** Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men, <sup>2</sup>For Kings, and for all that are in authoritie, that we may leade a quiet and a peaceable life, in all godlinesse and honestie. <sup>3</sup>For this is good and acceptable in the sight of God our Sauour, <sup>4</sup>Who will that all men shalbe saued, and come vnto the acknowledging of the trueth. <sup>5</sup>For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus, <sup>6</sup>Who gaue himselfe a ransome for all men, to be that testimonie in due time, <sup>7</sup>Whereunto I am ordeined a preacher and an Apostle (I speake the trueth in Christ, and lie not) euen a teacher of the Gentiles in faith and veritie. <sup>8</sup>I will therefore that the men pray, euery where lifting vp pure hands without wrath, or doubting. <sup>9</sup>Likewise also the women, that they aray themselues in comely apparell, with shamefastnes and modestie, not with broyded heare, or gold, or pearles, or costly apparell, <sup>10</sup>But (as becommeth women that professe the feare of God) with good workes. <sup>11</sup>Let the woman learne in silence with all subiection. <sup>12</sup>I permit not a woman to teache, neither to vsurpe

authoritie ouer the man, but to be in silence. <sup>13</sup>For Adam was first formed, then Eue. <sup>14</sup>And Adam was not deceiued, but the woman was deceiued, and was in the transgression. <sup>15</sup>Notwithstanding, through bearing of children she shalbe sau'd if they continue in faith, and loue, and holines with modestie.

## Chapter 3

**T**his is a true saying, If any man desire the office of a Bishop, he desireth a worthe worke. <sup>2</sup>A Bishop therefore must be vnreprovable, the husband of one wife, watching, temperate, modest, harberous, apt to teache, <sup>3</sup>Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous, <sup>4</sup>One that can rule his owne house honestly, hauing children vnder obedience with all honestie. <sup>5</sup>For if any cannot rule his owne house, how shall he care for the Church of God? <sup>6</sup>He may not be a yong scholer, lest he being puffed vp fall into the condemnation of the deuill. <sup>7</sup>He must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuill. <sup>8</sup>Likewise must Deacons be graue, not double tongued, not giuen vnto much wine, neither to filthy lucre, <sup>9</sup>Hauing the mysterie of the faith in pure conscience. <sup>10</sup>And let them first be proued: then let them minister, if they be found blameles. <sup>11</sup>Likewise their wiues must be honest, not euill speakers, but sober, and faithfull in all things. <sup>12</sup>Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne houtholdes. <sup>13</sup>For they that haue ministred well, get them selues a good degree, and great libertie in the faith, which is in Christ Iesus. <sup>14</sup>These things write I vnto thee, trusting to come very shortly vnto thee. <sup>15</sup>But if I tary long, that thou maist yet know, how thou oughtest to behaue thy self in ye house of God, which is the Church of the liuing God, the pillar and ground of trueth. <sup>16</sup>And without controuersie, great is the mysterie of godlinesse, which is, God is manifested in the flesh,

iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleueed on in the world, and receiued vp in glorie.

## Chapter 4

**N**ow the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heede vnto spirits of errour, and doctrines of deuils, <sup>2</sup>Which speake lies through hypocrisie, and haue their consciences burned with an hote yron, <sup>3</sup>Forbidding to marrie, and commanding to abstaine from meates which God hath created to be receiued with giuing thanks of them which beleuee and knowe the trueth. <sup>4</sup>For euery creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiuing. <sup>5</sup>For it is sanctified by the worde of God, and prayer. <sup>6</sup>If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed. <sup>7</sup>But cast away prophane, and olde wiues fables, and exercise thy selfe vnto godlinesse. <sup>8</sup>For bodily exercise profiteth litle: but godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come. <sup>9</sup>This is a true saying, and by all meanes worthie to be receiued. <sup>10</sup>For therefore we labour and are rebuked, because we trust in the liuing God, which is the Sauour of all men, specially of those that beleuee. <sup>11</sup>These things warne and teache. <sup>12</sup>Let no man despise thy youth, but be vnto them that beleuee, an ensample, in worde, in conuersation, in loue, in spirit, in faith, and in purenesse. <sup>13</sup>Till I come, giue attendance to reading, to exhortation, and to doctrine. <sup>14</sup>Despise not the gift that is in thee, which was giuen thee by prophecie with the laying on of the hands of the companie of the Eldership. <sup>15</sup>These things exercise, and giue thy selfe vnto them, that it may be seene howe thou profitest among all men. <sup>16</sup>Take heede vnto thy selfe, and vnto learning: continue

therein: for in doing this thou shalt both saue thy selfe, and them that heare thee.

## Chapter 5

**R**e buke not an Elder, but exhort him as a father, and the yonger men as brethren, <sup>2</sup>The elder women as mothers, the yonger as sisters, with all purenesse. <sup>3</sup>Honour widowes, which are widowes in deede. <sup>4</sup>But if any widowe haue children or nephewes, let them learne first to shewe godlinesse towarde their owne house, and to recompense their kinred: for that is an honest thing and acceptable before God. <sup>5</sup>And shee that is a widowe in deede and left alone, trusteth in God, and continueth in supplications and praiers night and day. <sup>6</sup>But shee that liueth in pleasure, is dead, while shee liueth. <sup>7</sup>These things therefore warne them of, that they may be blamelesse. <sup>8</sup>If there bee any that prouideth not for his owne, and namely for them of his housholde, hee denieth the faith, and is worse then an infidell. <sup>9</sup>Let not a widow be taken into the number vnder three score yeere olde, that hath beene the wife of one husband, <sup>10</sup>And well reported of for good woorkes: if shee haue nourished her children, if shee haue lodged the strangers, if shee haue washed the Saintes feete, if shee haue ministred vnto them which were in aduersitie, if shee were continually giuen vnto euery good worke. <sup>11</sup>But refuse the yonger widowes: for when they haue begun to waxe wanton against Christ, they will marrie, <sup>12</sup>Hauiug damnation, because they haue broken the first faith. <sup>13</sup>And likewise also being idle they learne to goe about from house to house: yea, they are not onely ydle, but also prattlers and busbod-ies, speaking things which are not comely. <sup>14</sup>I will therefore that the yonger women marie, and beare children, and gouerne the house, and giue none occasion to the aduersary to speake euill. <sup>15</sup>For certaine are alreadie turned backe after Satan. <sup>16</sup>If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that

there may bee sufficient for them that are widowes in deede. <sup>17</sup>The Elders that rule well, let them be had in double honour, specially they which labour in the worde and doctrine, <sup>18</sup>For the Scripture sayeth, Thou shalt not mousell the mouth of the oxe that treadeth out the corne: and, The labourer is worthie of his wages. <sup>19</sup>Against an Elder receiue none accusation, but vnder two or three witnesses. <sup>20</sup>Them that sinne, rebuke openly, that the rest also may feare. <sup>21</sup>I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to an other, and doe nothing partially. <sup>22</sup>Lay handes suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure. <sup>23</sup>Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities. <sup>24</sup>Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens folowe after. <sup>25</sup>Likewise also the good woorkes are manifest before hande, and they that are otherwise, cannot be hid.

## Chapter 6

**L**et as many seruauents as are vnder the yoke, count their masters worthie of all honour, that the Name of God, and his doctrine be not euill spoken of. <sup>2</sup>And they which haue beleueing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and partakers of the benefite. These things teach and exhort. <sup>3</sup>If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, and to the doctrine, which is according to godlinesse, <sup>4</sup>He is puft vp and knoweth nothing, but doteth about questions and strife of words, whereof commeth enuie, strife, railings, euill surmisings, <sup>5</sup>Frowarde disputations of men of corrupt mindes and destitute of ye trueth, which thinke that gaine is godlines: from such separate thy selfe. <sup>6</sup>But godlinesse is great gaine, if a man be content with that he hath. <sup>7</sup>For we brought

nothing into the world, and it is certaine, that we can carie nothing out. <sup>8</sup>Therefore when wee haue fooode and raiment, let vs therewith be content. <sup>9</sup>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. <sup>10</sup>For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pearced themselues through with many sorowes. <sup>11</sup>But thou, O man of God, flee these things, and follow after righteousness, godlines, faith, loue, patience, and meekenes. <sup>12</sup>Fight the good fight of faith: lay holde of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. <sup>13</sup>I charge thee in the sight of God, who quickeneth all thinges, and before Iesus Christ, which vnder Pontius Pilate witnessed a good confession, <sup>14</sup>That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ, <sup>15</sup>Which in due time hee shall shewe, that is blessed and Prince onely, the King of Kings and Lord of Lordes, <sup>16</sup>Who onely hath immortallitie, and dwelleth in the light that none can attaine vnto, whom neuer man sawe, neither can see, vnto whome bee honour and power euerlasting, Amen. <sup>17</sup>Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly, all things to enioy) <sup>18</sup>That they doe good, and be riche in good woorkes, and readie to distribute, and communicate, <sup>19</sup>Laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life. <sup>20</sup>O Timotheus, keepe that which is committed vnto thee, and auoide prophane and vaine babblings, and oppositios of science falsely so called, <sup>21</sup>Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.



# II Timothy

## Chapter 1

**P**aul an Apostle of Iesus Christ, by the will of God, according to the promise of life which is in Christ Iesus, <sup>2</sup>To Timotheus my beloued sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord. <sup>3</sup>I thanke God, whom I serue from mine elders with pure conscience, that without ceasing I haue remembrance of thee in my praiers night and day, <sup>4</sup>Desiring to see thee, mindefull of thy teares, that I may be filled with ioy: <sup>5</sup>When I call to remembrance the vnfaigned 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. <sup>6</sup>Wherefore, I put thee in remembrance that thou stirre vp the gift of God which is in thee, by the putting on of mine hands. <sup>7</sup>For God hath not giuen to vs the Spirite of feare, but of power, and of loue, and of a sound minde. <sup>8</sup>Be not therefore ashamed of the testimonie of our Lord, neither of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God, <sup>9</sup>Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the world was, <sup>10</sup>But is now made manifest by that appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel. <sup>11</sup>Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles. <sup>12</sup>For the which cause I also suffer these things, but I am not ashamed: for I knowe whom I haue beleueed, and I am persuaded that he is able to keepe that which I haue committed to him against that day. <sup>13</sup>Keepe the true paterne of the wholesome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus. <sup>14</sup>That worthie thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

<sup>15</sup>This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes. <sup>16</sup>The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine, <sup>17</sup>But when he was at Rome, he sought me out very diligently, and found me. <sup>18</sup>The Lord graunt vnto him, that he may finde mercie with the Lord at that day, and in how many things he hath ministred vnto me at Ephesus, thou knowest very well.

## Chapter 2

**T**hou therefore, my sonne, be strong in the grace that is in Christ Iesus. <sup>2</sup>And what things thou hast heard of me, by many witnesses, ye same deliuer to faithfull men, which shalbe able to teache other also. <sup>3</sup>Thou therefore suffer affliction as a good souldier of Iesus Christ. <sup>4</sup>No man that warreth, entangleth himselfe with the affaires of this life, because he woulde please him that hath chosen him to be a souldier. <sup>5</sup>And if any man also striue for a Masterie, he is not crowned, except he striue as he ought to doe. <sup>6</sup>The husbandman must labour before he receiue the fruites. <sup>7</sup>Consider what I say: and the Lord giue thee vnderstanding in all things: <sup>8</sup>Remember that Iesus Christ, made of the seede of Dauid, was raysed againe from the dead according to my Gospel, <sup>9</sup>Wherein I suffer trouble as an euill doer, euen vnto bonds: but the worde of God is not bounde. <sup>10</sup>Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glorie. <sup>11</sup>It is a true saying, For if we be dead together with him, we also shall liue together with him. <sup>12</sup>If we suffer, we shall also reigne together with him: if we denie him, he also will denie vs. <sup>13</sup>If we beleue not, yet abideth he faithfull: he cannot denie himselfe. <sup>14</sup>Of these things put them in remembrance, and protest before the Lord, that they striue not about wordes, which is to no profit, but to the peruerting of the hearers. <sup>15</sup>Studie to shewe thy selfe approued vnto



God, a workeman that needeth not to be ashamed, diuiding the worde of trueth aright. <sup>16</sup>Stay prophane, and vaine babblings: for they shall encrease vnto more vngodlinesse. <sup>17</sup>And their worde shall fret as a canker: of which sort is Hymeneus and Philetus, <sup>18</sup>Which as concerning ye trueth haue erred from the marke, saying that the resurrection is past alreadie, and do destroy the faith of certaine. <sup>19</sup>But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let euery one that calleth on the Name of Christ, depart from iniquitie. <sup>20</sup>Notwithstanding in a great house are not onely vessels of gold and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour. <sup>21</sup>If any man therefore purge him selfe from these, he shalbe a vessell vnto honour, sanctified, and meete for the Lord, and prepared vnto euery good worke. <sup>22</sup>Flee also from the lustes of youth, and follow after righteousness, faith, loue, and peace, with them that call on the Lord with pure heart, <sup>23</sup>And put away foolish and vnlearned questions, knowing that they ingender strife. <sup>24</sup>But the seruant of ye Lord must not strue, but must be gentle toward all men, apt to teache, suffering the euill, <sup>25</sup>Instructing them with meeknesse that are contrary minded, prouing if God at any time will giue them repentance, that they may acknowledge the trueth, <sup>26</sup>And come to amendment out of that snare of the deuil, of whom they are taken prisoners, to doe his will.

## Chapter 3

**T**his knowe also, that in the last dayes shall come perilous times. <sup>2</sup>For men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, vnholie, <sup>3</sup>Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good, <sup>4</sup>Traitours, headie, high minded, louers of pleasures more then louers of God, <sup>5</sup>Hauing a shewe of godlinesse, but haue denied the

power thereof: turne away therefore from such. <sup>6</sup>For of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes, <sup>7</sup>Which women are euer learning, and are neuer able to come to the acknowledging of the trueth. <sup>8</sup>And as Iannes and Iambres withstoode Moses, so doe these also resist the trueth, men of corrupt mindes, reprobate concerning the faith. <sup>9</sup>But they shall preuaile no longer: for their madnesse shalbe euident vnto all men, as theirs also was. <sup>10</sup>But thou hast fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience, <sup>11</sup>Persecutions, and afflictions which came vnto me at Antiochia, at Iconium, and at Lystris, which persecutions I suffered: but from them all the Lord deliuered me. <sup>12</sup>Yea, and all that will liue godly in Christ Iesus, shall suffer persecution. <sup>13</sup>But the euill men and deceiuers, shall waxe worse and worse, deceiuing, and being deceived. <sup>14</sup>But continue thou in the thinges which thou hast learned, and which are committed vnto thee, knowing of who thou hast learned them: <sup>15</sup>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. <sup>16</sup>For the whole Scripture is giuen by inspiration of God, and is profitable to teache, to conuince, to correct, and to instruct in righteousness, <sup>17</sup>That the man of God may be absolute, being made perfect vnto all good workes.

## Chapter 4

**I** 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, <sup>2</sup>Preach the worde: be instant, in season and out of season: improue, rebuke, exhort with all long suffering and doctrine. <sup>3</sup>For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

<sup>4</sup>And shall turne their eares from the trueth, and shalbe giuen vnto fables. <sup>5</sup>But watch thou in all thinges: suffer aduersitie: doe the worke of an Euangelist: cause thy ministerie to be thoroughly liked of. <sup>6</sup>For I am now ready to be offered, and the time of my departing is at hand. <sup>7</sup>I haue fought a good fight, and haue finished my course: I haue kept the faith. <sup>8</sup>For hence forth is laide vp for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also that loue that his appearing. <sup>9</sup>Make speede to come vnto me at once: <sup>10</sup>For Demas hath forsaken me, and hath embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia. <sup>11</sup>Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister. <sup>12</sup>And Tychicus haue I sent to Ephesus. <sup>13</sup>The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments. <sup>14</sup>Alexander the coppersmith hath done me much euill: the Lord rewarde him according to his workes. <sup>15</sup>Of whome be thou ware also: for he withstoode our preaching sore. <sup>16</sup>At my first answering no man assisted me, but all forsooke me: I pray God, that it may not be laide to their charge. <sup>17</sup>Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleueed, and that al the Gentiles should heare: and I was deliuered out of the mouth of the lion. <sup>18</sup>And the Lord will deliuer me from euery euil worke, and will preserue me vnto his heauenly kingdome: to whome be praise for euer and euer, Amen. <sup>19</sup>Salute Prisca and Aquila, and the householde of Onesiphorus. <sup>20</sup>Erastus abode at Corinthus: Trophimus I left at Miletum sicke. <sup>21</sup>Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup>The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.



# Titus

## Chapter 1

**P**aule a seruauſt of God, and an Apoſtle of Ieſus Chriſt, according to the faith of Gods elect, and the acknowledging of the trueth, which is according vnto godlines, <sup>2</sup>Vnto the hope of eternall life, which God that cannot lie, hath promiſed before the world began: <sup>3</sup>But hath made his worde manifeſt in due time through the preaching, which is committed vnto me, according to the commandement of God our Sauour: <sup>4</sup>To Titus my naturall ſonne according to the common faith, Grace, mercie and peace from God the Father, and from the Lord Ieſus Chriſt our Sauour. <sup>5</sup>For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe the thinges that remaine, and ſhouldeſt ordeine Elders in euery citie, as I appointed thee, <sup>6</sup>If any be vnreprouable, the huſband of one wife, hauing faithfull children, which are not ſlandered of riot, neither are diſobedient. <sup>7</sup>For a Biſhop muſt be vnreprouable, as Gods ſteward, not froward, not angrie, not giuen to wine, no ſtriker, not giuen to filthie lucre, <sup>8</sup>But harberous, one that loueth goodneſſe, wiſe, righteous, holy, temperate, <sup>9</sup>Holding faſt that faithfull worde according to doctrine, that he alſo may bee able to exhort with wholesome doctrine, and conuince them that ſay againſt it. <sup>10</sup>For there are many diſobedient and vaine talkers and deceiuers of mindes, chiefly they of the Circumciſion, <sup>11</sup>Whose mouthes muſt bee ſtopped, which ſubuert whole houſes, teaching thinges, which they ought not, for filthie lucre ſake. <sup>12</sup>One of themſelues, euen one of their owne prophets ſaid, The Cretians are alwaies liars, euill beaſtes, ſlowe bellies. <sup>13</sup>This witneſſe is true: wherefore conuince them ſharply, that they may be ſound in ye faith, <sup>14</sup>And not taking heede to Iewiſh fables and commandements of men, that turne away from the trueth. <sup>15</sup>Vnto the pure are all things pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure,

but euen their mindes and conſciences are defiled. <sup>16</sup>They profeſſe that they know God, but by works they deny him, and are abominable and diſobedient, and vnto euery good worke reprobate.

## Chapter 2

**B**v ſpeake thou the thinges which become wholesome doctrine, <sup>2</sup>That the elder men be watchful, graue, teperate, ſounde in the faith, in loue, and in patience: <sup>3</sup>The elder women likewise, that they be in ſuch behauiour as becommeth holinneſſe, not false accuſers, not ſubiect to much wine, but teachers of honeſt thinges, <sup>4</sup>That they may instruct the yong women to be ſober minded, that they loue their huſbands, that they loue their children, <sup>5</sup>That they be temperate, chaste, keeping at home, good and ſubiect vnto their huſbands, that the word of God be not euill ſpoken of. <sup>6</sup>Exhort yong men likewise, that they bee ſober minded. <sup>7</sup>In all thinges ſhewe thy ſelfe an enſample of good woorkes with vncorrupt doctrine, with grauitie, integritie, <sup>8</sup>And with the wholesome woorde, which can not be condemned, that hee which withſtandeth, may be aſhamed, hauing nothing concerning you to ſpeake euill of. <sup>9</sup>Let ſeruants be ſubiect to their maſters, and pleaſe them in al thinges, not answering again, <sup>10</sup>Neither pickers, but that they ſhew al good faithfulneſſe, that they may adorne the doctrine of God our Sauour in all thinges. <sup>11</sup>For that grace of God, that bringeth ſaluation vnto all men, hath appeared, <sup>12</sup>And teacheth vs that we ſhould denie vngodlinneſſe and worldly luſts, and that we ſhould liue ſoberly and righteouſly, and godly in this preſent world, <sup>13</sup>Looking for that bleſſed hope, and appearing of that glorie of that mightie God, and of our Sauour Ieſus Chriſt, <sup>14</sup>Who gaue him ſelfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to bee a peculiar people vnto himſelfe, zealous of good woorkes. <sup>15</sup>Theſe things ſpeake, and exhort, and conuince with all authoritie. See that no

man despise thee.

### Chapter 3

**P**vt them in remembrance that they bee subiect to the Principalities and powers, and that they bee obedient, and ready to euery good worke, <sup>2</sup>That they speake euill of no man, that they be no fighters, but soft, shewing all meekenesse vnto all men. <sup>3</sup>For wee our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, living in maliciousnes and enuie, hatefull, and hating one another: <sup>4</sup>But when that bountifulnesse and that loue of God our Sauour toward man appeared, <sup>5</sup>Not by the woorkes of righteousness, which we had done, but according to his mercie he saued vs, by the washing of the newe birth, and the renewing of the holy Ghost, <sup>6</sup>Which he shed on vs abundantly, through Iesus Christ our Sauour, <sup>7</sup>That we, being iustified by his grace, should be made heires according to the hope of eternall life. <sup>8</sup>This is a true saying, and these thinges I will thou shouldest affirme, that they which haue beleeued God, might be carefull to shewe foorth good woorkes. These things are good and profitable vnto men. <sup>9</sup>But stay foolish questions, and genealogies, and contentions, and brawlings about the Lawe: for they are vnprofitable and vaine. <sup>10</sup>Reiect him that is an heretike, after once or twise admonition, <sup>11</sup>Knowing that hee that is such, is peruered, and sinneth, being damned of his owne selfe. <sup>12</sup>When I shall send Artemas vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter. <sup>13</sup>Bring Zenas the expounder of the Lawe, and Apollos on their iourney diligently, that they lacke nothing. <sup>14</sup>And let ours also learne to shewe foorth good woorkes for necessary vses, that they be not vnfruitfull. <sup>15</sup>All that are with mee, salute thee. Greeete them that loue vs in the faith. Grace bee with you all, Amen.



# Philemon

## Chapter 1

**P**aul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friende, and fellowe helper, <sup>2</sup>And to our deare sister Apphia, and to Archippus our fellowe souldier, and to the Church that is in thine house: <sup>3</sup>Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. <sup>4</sup>I giue thanks to my God, making mention alwaies of thee in my praiers, <sup>5</sup>(When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saintes) <sup>6</sup>That the fellowship of thy faith may bee made effectuell, and that whatsoever good thing is in you through Christ Iesus, may be knowen. <sup>7</sup>For we haue great ioy and consolation in thy loue, because by thee, brother, the Saintes bowels are comforted. <sup>8</sup>Wherefore, though I bee very bolde in Christ to commaund thee that which is conuenient, <sup>9</sup>Yet for lous sake I rather beseeche thee, though I be as I am, euen Paul aged, and euen nowe a prisoner for Iesus Christ. <sup>10</sup>I beseeche thee for my sonne Onesimus, whome I haue begotten in my bondes, <sup>11</sup>Which in times past was to thee vnprofitable, but nowe profitable both to thee and to me, <sup>12</sup>Whome I haue sent againe: thou therefore receiue him, that is mine owne bowels, <sup>13</sup>Whom I woulde haue reteined with mee, that in thy steade he might haue ministred vnto me in the bondes of the Gospel. <sup>14</sup>But without thy minde woulde I doe nothing, that thy benefite should not be as it were of necessitie, but willingly. <sup>15</sup>It may be that he therefore departed for a season, that thou shouldest receiue him for euer, <sup>16</sup>Not now as a seruant, but aboue a seruant, euen as a brother beloued, specially to me: howe much more then vnto thee, both in the flesh and in the Lord? <sup>17</sup>If therefore thou count our thinges common, receiue him as my selfe. <sup>18</sup>If he hath hurt thee, or oweth thee ought, that put on mine accounts. <sup>19</sup>I Paul haue written this with mine owne hande: I will recompense it,

albeit I doe not say to thee, that thou owest moreouer vnto me euen thine owne selfe. <sup>20</sup>Yea, brother, let mee obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord. <sup>21</sup>Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do eue more then I say. <sup>22</sup>Moreouer also prepare mee lodging: for I trust through your prayers I shall be freely giuen vnto you. <sup>23</sup>There salute thee Epaphras my fellowe prisoner in Christ Iesus, <sup>24</sup>Marcus, Aristarchus, Demas and Luke, my fellowe helpers. <sup>25</sup>The grace of our Lord Iesus Christ be with your spirit, Amen.





# Hebrews

## Chapter 1

**A**t sundry times and in diuers maners God spake in the olde time to our fathers by the Prophetes: in these last dayes hee hath spoken vnto vs by his Sonne, <sup>2</sup>Whom he hath made heire of al things, by whome also he made the worldes, <sup>3</sup>Who being the brightnes of the glory, and the ingraued forme of his person, and bearing vp all things by his mightie worde, hath by himselfe purged our sinnes, and sitteth at the right hand of the Maiestie in the highest places, <sup>4</sup>And is made so much more excellent then the Angels, in as much as hee hath obtained a more excellent Name then they. <sup>5</sup>For vnto which of the Angels saide he at any time, Thou art my Sonne, this day begate I thee? and againe, I will be his Father, and he shalbe my Sonne? <sup>6</sup>And againe, when he bringeth in his first begotten Sonne into the worlde, hee saith, And let all the Angels of God worship him. <sup>7</sup>And of the Angels he saith, He maketh the spirites his messengers, and his ministers a flame of fire. <sup>8</sup>But vnto the Sonne he saith, O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness. <sup>9</sup>Thou hast loued righteousness and hated iniquitie. Wherefore God, eue thy God, hath anointed thee with the oyle of gladnes aboute thy fellowes. <sup>10</sup>And, Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine handes. <sup>11</sup>They shall perish, but thou doest remaine: and they all shall waxe olde as doeth a garment. <sup>12</sup>And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile. <sup>13</sup>Vnto which also of the Angels saide he at any time, Sit at my right hand, til I make thine enemies thy footestool? <sup>14</sup>Are they not al ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

## Chapter 2

**W**herefore wee ought diligently to giue heede to the thinges which wee haue heard, lest at any time we runne out. <sup>2</sup>For if the worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward, <sup>3</sup>How shall we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him, <sup>4</sup>God bearing witnes thereto, both with signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will? <sup>5</sup>For he hath not put in subiection vnto the Angels the world to come, whereof we speake. <sup>6</sup>But one in a certaine place witnessed, saying, What is man, that thou shouldest bee mindefull of him? or the sonne of man, that thou wouldest consider him? <sup>7</sup>Thou madest him a litle inferiour to ye Angels: thou crownedst him with glory and honour, and hast set him aboute the workes of thine hands. <sup>8</sup>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. But we yet see not all things subdued vnto him, <sup>9</sup>But we see Iesus crowned with glory and honour, which was made litle inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men. <sup>10</sup>For it became him, for whome are all these thinges, and by whome are all these things, seeing that hee brought many children vnto glory, that he should consecrate the Prince of their saluation through afflictions. <sup>11</sup>For he that sanctifieth, and they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren, <sup>12</sup>Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee. <sup>13</sup>And againe, I will put my trust in him. And againe, Beholde, here am I, and the children which God hath giuen me. <sup>14</sup>Forasmuch then as the children are partakers of flesh and blood, he

also himselfe likewise tooke part with them, that hee might destroye through death, him that had the power of death, that is the deuil, <sup>15</sup>And that he might deliuer all them, which for feare of death were all their life time subiect to bondage. <sup>16</sup>For he in no sort tooke on him the Angels nature, but hee tooke on him the seede of Abraham. <sup>17</sup>Wherefore in all things it behoued him to be made like vnto his brethren, that hee might be mercifull, and a faithfull hie Priest in things concerning God, that he might make reconciliation for the sinnes of the people. <sup>18</sup>For in that he suffered, and was tempted, he is able to succour them that are tempted.

### Chapter 3

**T**herefore, holy brethren, partakers of the heauenly vocation, consider the Apostle and high Priest of our profession Christ Iesus: <sup>2</sup>Who was faithfull to him that hath appointed him, euen as Moses was in al his house. <sup>3</sup>For this man is counted worthy of more glory then Moses, inasmuch as he which hath builded the house, hath more honour then the house. <sup>4</sup>For euery house is builded of some man, and he that hath built all things, is God. <sup>5</sup>Now Moses verely was faithfull in all his house, as a seru-ant, for a witnesse of the thinges which should be spoken after. <sup>6</sup>But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast that confidence and that reioyc-ing of that hope vnto the ende. <sup>7</sup>Wherefore, as the holy Ghost sayth, To day if ye shall heare his voyce, <sup>8</sup>Harden not your hearts, as in the prouocation, according to the day of the tenta-tion in the wildernes, <sup>9</sup>Where your fathers tempted me, proued me, and sawe my workes fourtie yeeres long. <sup>10</sup>Wherefore I was grieved with that generation, and sayde, They erre euer in their heart, neither haue they knowen my wayes. <sup>11</sup>Therefore I sware in my wrath, If they shall enter into my rest. <sup>12</sup>Take heede, brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God. <sup>13</sup>But exhort one another daily,

while it is called to day, lest any of you be hardened through the deceitfulnes of sinne. <sup>14</sup>For we are made partakers of Christ, if we keepe sure vnto the ende that beginning, wherewith we are vpholden, <sup>15</sup>So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the prouocation. <sup>16</sup>For some when they heard, prouoked him to anger: how-beit, not all that came out of Egypt by Moses. <sup>17</sup>But with whome was he displeased fourtie yeeres? Was hee not displeased with them that sinned, whose carkeises fell in the wildernes? <sup>18</sup>And to whom sware he that they should not enter into his rest, but vnto them that obeyed not? <sup>19</sup>So we see that they could not enter in, because of vnbeliefe.

### Chapter 4

**L**et vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be deprived. <sup>2</sup>For vnto vs was the Gospel preached as also vnto them: but the worde that they heard, prof-ited not them, because it was not mixed with faith in those that heard it. <sup>3</sup>For we which haue beleueed, doe enter into rest, as he said to the other, As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world. <sup>4</sup>For he spake in a certaine place of the seuenth day on this wise, And God did rest the seuenth day from all his workes. <sup>5</sup>And in this place againe, If they shall enter into my rest. <sup>6</sup>Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entred not therein for vnbeliefes sake: <sup>7</sup>Againe he appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is sayd, This day, if ye heare his voyce, harden not your hearts. <sup>8</sup>For if Iesus had giuen them rest, then would he not after this haue spoke of an other day. <sup>9</sup>There remaineth there-fore a rest to the people of God. <sup>10</sup>For he that is entred into his rest, hath also ceased from his owne works, as God did from his. <sup>11</sup>Let vs

studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience. <sup>12</sup>For the worde of God is liuely, and mightie in operation, and sharper then any two edged sword, and entreth through, euen vnto the diuiding asunder of the soule and the spirit, and of the ioints, and the marow, and is a discerner of the thoughtes, and the intents of the heart. <sup>13</sup>Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whome we haue to doe. <sup>14</sup>Seeing then that wee haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession. <sup>15</sup>For we haue not an hie Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne. <sup>16</sup>Let vs therefore goe boldly vnto ye throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

## Chapter 5

**F**or euery hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, that he may offer both giftes and sacrifices for sinnes, <sup>2</sup>Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the way, because that hee also is compassed with infirmitie, <sup>3</sup>And for the sames sake he is bound to offer for sinnes, as well for his own part, as for ye peoples. <sup>4</sup>And no man taketh this honor vnto him selfe, but he that is called of God, as was Aaron. <sup>5</sup>So likewise Christ tooke not to him selfe this honour, to be made the hie Priest, but hee that sayd vnto him, Thou art my Sonne, this day begate I thee, gaue it him. <sup>6</sup>As he also in another place speaketh, Thou art a Priest for euer, after ye order of Melchi-sedec. <sup>7</sup>Who in the dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared. <sup>8</sup>And though he were ye Sonne, yet

learned he obedience, by the things which he suffered. <sup>9</sup>And being consecrate, was made the authour of eternall saluation vnto all them that obey him: <sup>10</sup>And is called of God an hie Priest after the order of Melchi-sedec. <sup>11</sup>Of whome we haue many things to say, which are hard to be vttered, because ye are dull of hearing. <sup>12</sup>For when as concerning ye time ye ought to be teachers, yet haue ye neede againe that we teach you what are the first principles of the worde of God: and are become such as haue neede of milke, and not of strong meate. <sup>13</sup>For euery one that vseth milke, is inexpert in the worde of righteousnes: for he is a babe. <sup>14</sup>But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne both good and euill.

## Chapter 6

**T**herefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe ye foundation of repentance from dead workes, and of faith toward God, <sup>2</sup>Of the doctrine of baptisment, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement. <sup>3</sup>And this will we doe if God permit. <sup>4</sup>For it is impossible that they which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, <sup>5</sup>And haue tasted of the good word of God, and of the powers of the world to come, <sup>6</sup>If they fal away, should be renued againe by repentance: seeing they crucifie againe to themselues the Sonne of God, and make a mocke of him. <sup>7</sup>For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbes meete for them by whome it is dressed, receiueith blessing of God. <sup>8</sup>But that which beareth thornes and briars, is reprobued, and is neere vnto cursing, whose end is to be burned. <sup>9</sup>But beloued, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake. <sup>10</sup>For God is not vnrighteous, that hee

should forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saints, and yet minister. <sup>11</sup>And we desire that euery one of you shew the same diligence, to the full assurance of hope vnto the ende, <sup>12</sup>That ye be not slouthfull, but followers of them, which through faith and patience, inherite the promises. <sup>13</sup>For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe, <sup>14</sup>Saying, Surely I wil abundantly blesse thee and multiplie thee marueilously. <sup>15</sup>And so after that he had taried patiently, he enioyed the promise. <sup>16</sup>For men verely sweare by him that is greater then themselves, and an othe for confirmation is among them an ende of all strife. <sup>17</sup>So God, willing more abundantly to shew vnto the heires of promise the stablenes of his counsell, bound himselfe by an othe, <sup>18</sup>That by two immutable things, wherein it is vnpossible that God should lye, we might haue strong consolation, which haue our refuge to lay holde vpon that hope that is set before vs, <sup>19</sup>Which hope we haue, as an ancre of the soule, both sure and stedfast, and it entreth into that which is within the vaile, <sup>20</sup>Whither the forerunner is for vs entred in, euen Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

## Chapter 7

**F**or this Melchi-sedec was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him: <sup>2</sup>To whom also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace, <sup>3</sup>Without father, without mother, without kinred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer. <sup>4</sup>Nowe consider how great this man was, vnto whome euen the Patriarke Abraham gaue the tithe of the spoyle. <sup>5</sup>For verely they which

are the childe of Leui, which receiue the office of the Priesthode, haue a commandement to take, according to the Law, tithes of the people (that is, of their bethren) though they came out of ye loynes of Abraham. <sup>6</sup>But he whose kindred is not couted among them, receiued tithes of Abraham, and blessed him that had the promises. <sup>7</sup>And without all contradiction the lesse is blessed of the greater. <sup>8</sup>And here men that die, receiue tithes: but there he receiueth them, of whome it is witnessed, that he liueth. <sup>9</sup>And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham. <sup>10</sup>For hee was yet in the loynes of his father Abraham, when Melchi-sedec met him. <sup>11</sup>If therefore perfection had bene by the Priesthode 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 Melchi-sedec, and not to be called after the order of Aaron? <sup>12</sup>For if the Priesthood be changed, then of necessitie must there be a change of the Lawe. <sup>13</sup>For hee of whome these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar. <sup>14</sup>For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood. <sup>15</sup>And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest, <sup>16</sup>Which is not made Priest after the Law of the carnal commandement, but after the power of the endlesse life. <sup>17</sup>For hee testifieth thus, Thou art a Priest for euer, after the order of Melchi-sedec. <sup>18</sup>For the commandement that went afore, is disannulled, because of the weakenes thereof, and vnprofitableness. <sup>19</sup>For the Law made nothing perfite, but the bringing in of a better hope made perfite, whereby we drawe neere vnto God. <sup>20</sup>And for as much as it is not without an othe (for these are made Priestes without an othe: <sup>21</sup>But this is made with an othe by him that said vnto him, The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of

Melchi-sedec) <sup>22</sup>By so much is Iesus made a suretie of a better Testament. <sup>23</sup>And among them many were made Priests, because they were not suffered to endure, by the reason of death. <sup>24</sup>But this man, because hee endureth euer, hath a Priesthood, which cannot passe from one to another. <sup>25</sup>Wherefore, hee is able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them. <sup>26</sup>For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made hier then the heauens: <sup>27</sup>Which needeth not daily as those hie Priests to offer vp sacrifice, first for his owne sinnes, and then for the peoples: for that did he once, when he offered vp himselfe. <sup>28</sup>For the Law maketh men hie Priestes, which haue infirmitie: but the word of the othe that was since the Lawe, maketh the Sonne, who is consecrated for euermore.

## Chapter 8

**N**owe of the things which we haue spoken, this is the summe, that wee haue such an hie Priest, that sitteth at the right hand of the throne of the Maiestie in heauens, <sup>2</sup>And is a minister of the Sanctuarie, and of that true Tabernacle which the Lord pight, and not man. <sup>3</sup>For euery high Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessity, that this man shoulde haue somewhat also to offer. <sup>4</sup>For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Lawe offer giftes, <sup>5</sup>Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, whe he was about to finish the Tabernacle. See, saide hee, that thou make all things according to the paterne, shewed to thee in the mount. <sup>6</sup>But nowe 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. <sup>7</sup>For if that first Testament had bene vnblameable, no place should haue bene sought for the second. <sup>8</sup>For in rebuking them

he saith, Beholde, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda a newe Testament: <sup>9</sup>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. <sup>10</sup>For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I wil be their God, and they shalbe my people, <sup>11</sup>And they shall not teache euery man his neighbour and euery man his brother, saying, Know the Lord: for all shall knowe me, from the least of them to the greatest of them. <sup>12</sup>For I will bee mercifull to their vnrighteousnes, and I wil remember their sinnes and their iniquities no more. <sup>13</sup>In that he saith a new Testament, he hath abrogate the olde: nowe that which is disannulled and waxed olde, is ready to vanish away.

## Chapter 9

**T**hen the first Testament had also Ordinances of religion, and a worldly Sanctuarie. <sup>2</sup>For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the Holy places. <sup>3</sup>And after the seconde vaile was the Tabernacle, which is called the Holiest of all, <sup>4</sup>Which had the golden censer, and the Arke of the Testament ouerlayde rounde about with golde, wherein the golden pot, which had Manna, was, and Aarons rod that had budded, and the tables of the Testament. <sup>5</sup>And ouer the Arke were the glorious Cherubims, shadowing the mercie seat: of which things we will not nowe speake particularly. <sup>6</sup>Nowe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice. <sup>7</sup>But into the second went the hie Priest alone, once euery yere, not without blood which hee offered for himselfe, and

for the ignorances of the people. <sup>8</sup>Whereby the holy Ghost this signified, that the way into ye Holiest of all was not yet opened, while as yet the first tabernacle was standing, <sup>9</sup>Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice, <sup>10</sup>Which only stood in meates and drinkes, and diuers washings, and carnal rites, which were inioyned, vntill the time of reformation. <sup>11</sup>But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with handes, that is, not of this building, <sup>12</sup>Neither by the blood of goates and calues: but by his owne blood entred he in once vnto the holy place, and obtained eternall redemption for vs. <sup>13</sup>For if the blood of bulles and of goates, and the ashes of an heifer, sprinkling them that are vnclane, sanctifieth as touching the purifying of the flesh, <sup>14</sup>How much more shall the blood of Christ which through the eternall Spirit offered himselfe without fault to God, purge your conscience from dead workes, to serue the liuing God? <sup>15</sup>And for this cause is he the Mediatour of 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. <sup>16</sup>For where a Testament is, there must be the death of him that made the Testament. <sup>17</sup>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. <sup>18</sup>Wherefore neither was the first ordeined without blood. <sup>19</sup>For when Moses had spoken euery precept to the people, according to the Law, he tooke the blood of calues and of goates, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people, <sup>20</sup>Saying, This is the blood of the Testament, which God hath appointed vnto you. <sup>21</sup>Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels. <sup>22</sup>And almost all things are by

the Law purged with blood, and without sheading of blood is no remission. <sup>23</sup>It was then necessary, that the similitudes of heauenly things should be purified with such things: but the heauenly things them selues are purified with better sacrifices then are these. <sup>24</sup>For Christ is not entred into ye holy places that are made with handes, which are similitudes of ye true Sanctuarie: but is entred into very heauen, to appeare now in ye sight of God for vs, <sup>25</sup>Not that he should offer himselfe often, as the hie Priest entred into the Holy place euery yeere with other blood, <sup>26</sup>(For then must he haue often suffred since the foundation of the world) but now in the end of the world hath he bene made manifest, once to put away sinne by the sacrifice of him selfe. <sup>27</sup>And as it is appointed vnto men that they shall once die, and after that commeth the iudgement: <sup>28</sup>So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare the second time without sinne vnto saluation.

## Chapter 10

**F**or the Law hauing the shadowe of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers thereunto. <sup>2</sup>For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? <sup>3</sup>But in those sacrifices there is a remembrance againe of sinnes euery yeere. <sup>4</sup>For it is vnpossible that the blood of bulles and goates should take away sinnes. <sup>5</sup>Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not: but a body hast thou ordeined me. <sup>6</sup>In burnt offerings, and sinne offrings thou hast had no pleasure. <sup>7</sup>Then I sayd, Lo, I come (In the beginning of the booke it is written of me) that I should doe thy will, O God. <sup>8</sup>Aboue, when he sayd, Sacrifice and offering, and burnt offerings, and sinne offrings thou wouldest not haue, neither hadst

pleasure therein (which are offered by the Lawe) <sup>9</sup>Then sayd he, Lo, I come to doe thy wil, O God, he taketh away the first, that he may stablish the second. <sup>10</sup>By the which wil we are sanctified, euen by the offering of the body of Iesus Christ once made. <sup>11</sup>And euery Priest standeth dayly ministring, and oft times offreth one maner of offering, which can neuer take away sinnes: <sup>12</sup>But this man after he had offered one sacrifice for sinnes, sitteth for euer at the right hand of God, <sup>13</sup>And from hencefoorth tarieth, till his enemies be made his footestoole. <sup>14</sup>For with one offering hath he consecrated for euer them that are sanctified. <sup>15</sup>For the holy Ghost also beareth vs record: for after that he had sayd before, <sup>16</sup>This is the Testament that I will make vnto them after those dayes, sayth the Lord, I wil put my Lawes in their heart, and in their mindes I will write them. <sup>17</sup>And their sinnes and iniquities will I remember no more. <sup>18</sup>Nowe where remission of these things is, there is no more offering for sinne. <sup>19</sup>Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place, <sup>20</sup>By the newe and liuing way, which hee hath prepared for vs, through the vaile, that is, his flesh: <sup>21</sup>And seeing we haue an hie Priest, which is ouer the house of God, <sup>22</sup>Let vs drawe neere with a true heart in assurance of faith, our hearts being pure from an euill conscience, <sup>23</sup>And washed in our bodies with pure water, let vs keepe the profession of our hope, without wauering, (for he is faithfull that promised) <sup>24</sup>And let vs consider one another, to prouoke vnto loue, and to good workes, <sup>25</sup>Not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth neere. <sup>26</sup>For if we sinne willingly after that we haue receiued and acknowledged that trueth, there remaineth no more sacrifice for sinnes, <sup>27</sup>But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries. <sup>28</sup>He that despiseth Moses Law,

dieth without mercy vnder two, or three witnesses: <sup>29</sup>Of howe much sorer punishment suppose ye shall hee be worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholly thing, wherewith he was sanctified, and doeth despite the Spirit of grace? <sup>30</sup>For we know him that hath sayd, Vengeance belongeth vnto mee: I will recompense, saith the Lord. And againe, The Lord shall iudge his people. <sup>31</sup>It is a fearefull thing to fall into the hands of the liuing God. <sup>32</sup>Nowe call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions, <sup>33</sup>Partly while yee were made a gazing stocke both by reproches and afflictions, and partly while ye became companions of them which were so tossed to and from. <sup>34</sup>For both ye sorowed with mee for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues howe that ye haue in heauen a better, and an enduring substance. <sup>35</sup>Cast not away therefore your confidence which hath great recompense of reward. <sup>36</sup>For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise. <sup>37</sup>For yet a very litle while, and hee that shall come, will come, and will not tary. <sup>38</sup>Nowe the iust shall liue by faith: but if any withdrawe himselfe, my soule shall haue no pleasure in him. <sup>39</sup>But we are not they which withdrawe our selues vnto perdition, but follow faith vnto the conseruation of the soule.

## Chapter 11

**N**ow faith is the grounds of things, which are hoped for, and the euidence of things which are not seene. <sup>2</sup>For by it our elders were well reported of. <sup>3</sup>Through faith we vnderstand that the world was ordeined by the worde of God, so that the things which we see, are not made of things which did appeare. <sup>4</sup>By faith Abel offered vnto God a greater sacrifice then Cain, by the which he obtained witnes that he was righteous, God testifying of his gifts: by

the which faith also he being dead, yet speaketh. <sup>5</sup>By faith was Enoch translated, that he should not 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. <sup>6</sup>But without faith it is vnpossible to please him: for he that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke him. <sup>7</sup>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 hee condemned the world, and was made heire of the righteousnes, which is by faith. <sup>8</sup>By faith Abraham, when he was called, obeyed God, to goe out into a place, which hee should afterward receiue for inheritance, and he went out, not knowing whither he went. <sup>9</sup>By faith he abode 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. <sup>10</sup>For he looked for a citie hauing a foundation, whose builder and maker is God. <sup>11</sup>Through faith Sara also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because she iudged him faithfull which had promised. <sup>12</sup>And therefore sprang there of one, euen of one which was dead, so many as the starres of the skie in multitude, and as the land of the sea shore which is innumerable. <sup>13</sup>All these died in faith, and receiued not the promises, but sawe them a farre off, and beleueed them, and receiued them thankfully, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup>For they that say such things, declare plainely, that they seeke a countrey. <sup>15</sup>And if they had bene mindfull of that countrey, from whence they came out, they had leasure to haue returned. <sup>16</sup>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. <sup>17</sup>By faith Abraham offered vp Isaac, when he was tryed, and he that had receiued the promises, offered

his onely begotten sonne. <sup>18</sup>(To whom it was said, In Isaac shall thy seede be called.) <sup>19</sup>For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sort. <sup>20</sup>By faith Isaac blessed Iacob and Esau, concerning things to come. <sup>21</sup>By faith Iacob when he was a dying, blessed both the sonnes of Ioseph, and leaning on the ende of his staffe, worshipped God. <sup>22</sup>By faith Ioseph when he died, made mention of the departing of the children of Israel, and gaue commandement of his bones. <sup>23</sup>By faith Moses when he was borne, was hid three moneths of his parents, because they sawe he was a proper childe, neither feared they the kings commandement. <sup>24</sup>By faith Moses when he was come to age, refused to be called the sonne of Pharaohs daughter, <sup>25</sup>And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season, <sup>26</sup>Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward. <sup>27</sup>By faith he forsooke Egypt, and feared not the fiercenes of the king: for he endured, as he that sawe him which is inuisible. <sup>28</sup>Through faith he ordeined the Passeouer and the effusion of blood, least he that destroyed the first borne, should touche them. <sup>29</sup>By faith they passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed vp. <sup>30</sup>By faith the walles of Iericho fell downe after they were copassed about seue dayes. <sup>31</sup>By faith the harlot Rahab perished not with them which obeyed not, when she had receiued the spies peaceably. <sup>32</sup>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: <sup>33</sup>Which through faith subdued kingdomes, wrought righteousnesse, obtained the promises, stopped the mouthes of lions, <sup>34</sup>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. <sup>35</sup>The women receiued their dead raised to life: other also were racked, and woulde not be deliuered, that they might receiue a better resurrection. <sup>36</sup>And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment. <sup>37</sup>They were stoned, they were hewen asunder, they were tempted, they were slaine with the sworde, they wandred vp and downe in sheepes skinnnes, and in goates skinnnes, being destitute, afflicted, and tormented: <sup>38</sup>Whom the world was not worthie of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth. <sup>39</sup>And these all through faith obtained good report, and receiued not the promise, <sup>40</sup>God prouiding a better thing for vs, that they without vs should not be made perfite.

## Chapter 12

**W**herefore, let vs also, seeing that we are compassed with so great a cloude of witnesses, cast away euery thing that presseth downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs, <sup>2</sup>Looking vnto Iesus the authour and finisher of our faith, who for the 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. <sup>3</sup>Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your mindes. <sup>4</sup>Ye haue not yet resisted vnto blood, striuing against sinne. <sup>5</sup>And ye 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. <sup>6</sup>For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth: <sup>7</sup>If ye endure chastening, God offereth him selfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not? <sup>8</sup>If therefore ye be without correction, whereof al are partakers, then are ye bastards,

and not sonnes. <sup>9</sup>Moreouer we 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 spirites, that we might liue? <sup>10</sup>For they verely for a few dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that we might be partakers of his holinesse. <sup>11</sup>Now no chastising for the present seemeth to be ioyous, but, grieuous: but afterwarde, it bringeth the quiet fruite of righteousness, vnto them which are thereby exercised. <sup>12</sup>Wherefore lift vp your hands which hang downe, and your weake knees, <sup>13</sup>And make straight steppes vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed. <sup>14</sup>Followe peace with all men, and holinesse, without the which no man shall see ye Lord. <sup>15</sup>Take heede, that no man fall away from the grace of God: let no roote of bitternes spring vp and trouble you, lest thereby many be defiled. <sup>16</sup>Let there be no fornicator, or prophane person as Esau, which for one portion of meate solde his birthright. <sup>17</sup>For ye knowe howe that afterwarde also when he woulde haue inherited the blessing, he was reiected: for he founde no place to repentance, though he sought that blessing with teares. <sup>18</sup>For ye are not come vnto the mount that might be touched, nor vnto burning fire, nor to blacknes and darkenes, and tempest, <sup>19</sup>Neither vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused themselues, that the word should not be spoken to them any more, <sup>20</sup>(For they were not able to abide that which was commanded, yea, though a beast touche the mountaine, it shalbe stoned, or thrust through with a dart: <sup>21</sup>And so terrible was the sight which appeared, that Moses said, I feare and quake.) <sup>22</sup>But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestiall Hierusalem, and to ye company of innumerable Angels, <sup>23</sup>And to the assemblie 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 perfite men, <sup>24</sup>And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel. <sup>25</sup>See that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall we not escape, if we turne away from him, that speaketh from heauen. <sup>26</sup>Whose voyce then shooke the earth and nowe hath declared, saying, Yet once more will I shake, not the earth onely, but also heauen. <sup>27</sup>And this worde, Yet once more, signifieth the remouing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine. <sup>28</sup>Wherefore seeing we receiue a kingdome, which cannot be shaken, let vs haue grace whereby we may so serue God, that we may please him with reuerence and feare. <sup>29</sup>For euen our God is a consuming fire.

## Chapter 13

**L**et brotherly loue continue. <sup>2</sup>Be not forgetfull to intertaine strangers: for thereby some haue receiued Angels into their houses vnwares. <sup>3</sup>Remember them that are in bondes, as though ye were bounde with them: and them that are in affliction, as if ye were also afflicted in the body. <sup>4</sup>Mariage is honorable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge. <sup>5</sup>Let your conuersation be without couetousnesse, and be content with those things that ye haue, for he hath said, <sup>6</sup>I will not faile thee, neither forsake thee: <sup>7</sup>So that we may boldly say, The Lord is mine helper, neither will I feare what man can doe vnto me. <sup>8</sup>Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the ende of their conuersation. Iesus Christ yesterday, and to day, the same also is for euer. <sup>9</sup>Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with meates,

which haue not profited them that haue bene occupied therein. <sup>10</sup>We haue an altar, whereof they haue no authoritie to eate, which serue in the tabernacle. <sup>11</sup>For the bodies of those beastes whose blood is brought into the Holy place by the high Priest for sinne, are burnt without the campe. <sup>12</sup>Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate. <sup>13</sup>Let vs goe forth to him therefore out of the campe, bearing his reproch. <sup>14</sup>For here haue we no continuing citie: but we seeke one to come. <sup>15</sup>Let vs therefore by him offer the sacrifice of prayse alwaies to God, that is, the fruite of the lippes, which confesse his Name. <sup>16</sup>To doe good, and to distribute forget not: for with such sacrifices God is pleased. <sup>17</sup>Obey them that haue the ouersight of you, and submit your selues: for they watche for your soules, as they that must giue accountes, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you. <sup>18</sup>Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly. <sup>19</sup>And I desire you somewhat the more earnestly, that yee so doe, that I may be restored to you more quickly. <sup>20</sup>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, <sup>21</sup>Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer, Amen. <sup>22</sup>I beseeche you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes. <sup>23</sup>Knowe that our brother Timotheus is deliuered, with whome (if hee come shortly) I will see you. <sup>24</sup>Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you. <sup>25</sup>Grace be with you all, Amen.



# James

## Chapter 1

**I**ames a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes, which are scattered abroade, salutation. <sup>2</sup>My brethren, count it exceeding ioy, when ye fall into diuers tentations, <sup>3</sup>Knowing that ye trying of your faith bringeth forth patience, <sup>4</sup>And let patience haue her perfect worke, that ye may be perfect and entier, lacking nothing. <sup>5</sup>If any of you lacke wisdom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shalbe giuen him. <sup>6</sup>But let him aske in faith, and wauer not: for hee that wauereth, is like a waue of the sea, tost of the winde, and caried away. <sup>7</sup>Neither let that man thinke that hee shall receiue any thing of the Lord. <sup>8</sup>A double minded man is vnstable in all his waies. <sup>9</sup>Let the brother of lowe degree reioyce in that he is exalted: <sup>10</sup>Againe hee that is rich, in that hee is made lowe: for as the flower of the grasse, shall he vanish away. <sup>11</sup>For as when the sunne riseth with heate, then the grasse withereth, and his flower falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in all his waies. <sup>12</sup>Blessed is ye man, that endureth tentation: for when he is tried, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him. <sup>13</sup>Let no man say when hee is tempted, I am tempted of God: for God can not bee tempted with euill, neither tempteth he any man. <sup>14</sup>But euery man is tempted, when hee is drawn away by his owne concupiscence, and is entised. <sup>15</sup>Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death. <sup>16</sup>Erre not, my deare brethren. <sup>17</sup>Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whome is no variableness, neither shadow of turning. <sup>18</sup>Of his owne will begate hee vs with the worde of trueth, that we shoulde be as the first fruites of his creatures. <sup>19</sup>Wherefore my deare brethren,

let euery man be swift to heare, slowe to speake, and slowe to wrath. <sup>20</sup>For the wrath of man doeth not accomplish the righteousness of God. <sup>21</sup>Wherefore lay apart all filthinesse, and superfluitie of maliciounesse, and receiue with meekenes the word that is graffed in you, which is able to saue your soules. <sup>22</sup>And be ye doers of the word, and not hearers onely, deceiuing your owne selues. <sup>23</sup>For if any heare the worde, and doe it not, he is like vnto a man, that beholdeth his naturall face in a glasse. <sup>24</sup>For when he hath considered himselfe, hee goeth his way, and forgetteth immediately what maner of one he was. <sup>25</sup>But who so looketh in the perfect Lawe of libertie, and continueth therein, hee not being a forgetful hearer, but a doer of the worke, shalbe blessed in his deede. <sup>26</sup>If any man among you seeme religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine. <sup>27</sup>Pure religion and vndefiled before God, euen the Father, is this, to visite the fatherlesse, and widdowes in their aduersitie, and to keepe himselfe vnspotted of the world.

## Chapter 2

**M**y brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons. <sup>2</sup>For if there come into your company a man with a golde ring, and in goodly apparel, and there come in also a poore man in vile raiment, <sup>3</sup>And ye haue a respect to him that weareth the gaie clothing; and say vnto him, Sit thou here in a goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole, <sup>4</sup>Are yee not partiall in your selues, and are become iudges of euill thoughts? <sup>5</sup>Hearken my beloued brethren, hath not God chosen the poore of this worlde, that they should be rich in faith, and heires of the kingdome which he promised to them that loue him? <sup>6</sup>But ye haue despised the poore. Doe not the riche oppresse you by tyrannie, and doe not they drawe you before the iudgement seates? <sup>7</sup>Doe nor they blaspheme the worthie Name

after which yee be named? <sup>8</sup>But if yee fulfill the royall Lawe according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, yee doe well. <sup>9</sup>But if yee regarde the persons, yee commit sinne, and are rebuked of the Lawe, as transgressours. <sup>10</sup>For whosoever shall keepe the whole Lawe, and yet faileth in one poynt, hee is guiltie of all. <sup>11</sup>For he that saide, Thou shalt not commit adulterie, saide also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressor of the Lawe. <sup>12</sup>So speake ye, and so doe, as they that shall be iudged by the Lawe of libertie. <sup>13</sup>For there shalbe condemnation merciles to him that sheweth not mercie, and mercie reioyceth against condemnation. <sup>14</sup>What auaieth it, my brethren, though a man saith he hath faith, when he hath no workes? can that faith saue him? <sup>15</sup>For if a brother or a sister bee naked and destitute of daily foode, <sup>16</sup>And one of you say vnto them, Depart in peace: warme your selues, and fil your bellies, notwithstanding ye giue them not those things which are needefull to the body, what helpeth it? <sup>17</sup>Euen so the faith, if it haue no woorkes, is dead in it selfe. <sup>18</sup>But some man might say, Thou hast the faith, and I haue woorkes: shewe me thy faith out of thy woorkes, and I will shewe thee my faith by my woorkes. <sup>19</sup>Thou beleueest that there is one God: thou doest well: the deuils also beleue it, and tremble. <sup>20</sup>But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead? <sup>21</sup>Was not Abraham our father iustified through workes, when he offred Isaac his sonne vpon the altar? <sup>22</sup>Seest thou not that the faith wrought with his workes? and through the workes was the faith made perfect. <sup>23</sup>And the Scripture was fulfilled which sayeth, Abraham beleued God, and it was imputed vnto him for righteousness: and hee was called the friende of God. <sup>24</sup>Ye see then howe that of workes a man is iustified, and not of faith onely. <sup>25</sup>Like-wise also was not Rahab the harlot iustified through workes, when she had receiued ye

messengers, and sent them out another way? <sup>26</sup>For as the body without ye spirit is dead, euen so the faith without workes is dead.

## Chapter 3

**M**y brethren, be not many masters, knowing that we shall receiue the greater condemnation. <sup>2</sup>For in many things we sinne all. If any man sinne not in word, he is a perfect man, and able to bridle all the body. <sup>3</sup>Beholde, we put bittes into the horses mouthes, that they should obey vs, and we turne about all their bodie. <sup>4</sup>Behold also the shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whither soeuer the gouernour listeth. <sup>5</sup>Euen so the tongue is a litle member, and boasteth of great things: beholde, howe great a thing a litle fire kindleth. <sup>6</sup>And the tongue is fire, yea, a worlde of wickednesse: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. <sup>7</sup>For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man. <sup>8</sup>But the tongue can no man tame. It is an vnruely euill, full of deadly poyson. <sup>9</sup>Therewith blesse we God euen the Father, and therewith curse we men, which are made after the similitude of God. <sup>10</sup>Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be. <sup>11</sup>Doeth a fountaine send forth at one place sweete water and bitter? <sup>12</sup>Can ye figge tree, my brethren, bring forth oliues, either a vine figges? so can no fountaine make both salt water and sweete. <sup>13</sup>Who is a wise man and endued with knowledge among you? let him shew by good conuersation his workes in meekenesse of wisdom. <sup>14</sup>But if ye haue bitter enuyng and strife in your hearts, reioyce not, neither be liars against the trueth. <sup>15</sup>This wisdom descendeth not from aboue, but is earthly, sensuall, and deuilish. <sup>16</sup>For where

enuyng and strife is, there is sedition, and all maner of euill workes. <sup>17</sup>But the wisdom that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruites, without iudging, and without hipocrisie. <sup>18</sup>And the fruite of righteousness is sown in peace, of them that make peace.

## Chapter 4

**F**rom whence are warres and contentions among you? are they not hence, euen of your pleasures, that fight in your members? <sup>2</sup>Ye lust, and haue not: ye enuie, and desire immoderately, and cannot obtaine: ye fight and warre, and get nothing, because ye aske not. <sup>3</sup>Ye aske, and receiue not, because ye aske amisse, that ye might lay the same out on your pleasures. <sup>4</sup>Ye adulterers and adulteresses, knowe ye not that the amitie of the world is the enimitie of God? Whosoeuer therefore will be a friend of the world, maketh himselfe the enemy of God. <sup>5</sup>Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in vs, lusteth after enuie? <sup>6</sup>But the Scripture offereth more grace, and therefore sayth, God resisteth the proude, and giueth grace to the humble. <sup>7</sup>Submit your selues to God: resist the deuill, and he will flee from you. <sup>8</sup>Drawe neere to God, and he will drawe neere to you. Clense your handes, ye sinners, and purge your hearts, ye double minded. <sup>9</sup>Suffer afflictions, and sorrowe ye, and weepe: let your laughter be turned into mourning, and your ioy into heauinesse. <sup>10</sup>Cast downe your selues before the Lord, and he will lift you vp. <sup>11</sup>Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of ye Law, and condemneth the Lawe: and if thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge. <sup>12</sup>There is one Lawgiuer, which is able to saue, and to destroy. Who art thou that iudgeth another man? <sup>13</sup>Goe to now ye that say, To day or to morowe we will goe into such a citie, and continue there a yeere, and bye and sell, and get

gaine, <sup>14</sup>(And yet ye cannot tell what shalbe to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away) <sup>15</sup>For that ye ought to say, If the Lord will, and, if we liue, we will doe this or that. <sup>16</sup>But now ye reioyce in your boastings: all such reioycing is euill. <sup>17</sup>Therefore, to him that knoweth how to doe well, and doeth it not, to him it is sinne.

## Chapter 5

**G**oe to now, ye rich men: weepe, and howle for your miseries that shall come vpon you. <sup>2</sup>Your riches are corrupt, and your garments are moth eaten. <sup>3</sup>Your gold and siluer is cankered, and the rust of them shalbe a witness against you, and shall eate your flesh, as it were fire. Ye haue heaped vp treasure for the last dayes. <sup>4</sup>Behold, the hire of ye labourers, which haue reaped your fieldes (which is of you kept backe by fraude) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hostes. <sup>5</sup>Ye haue liued in pleasure on the earth, and in wantonnes. Ye haue nourished your heartes, as in a day of slaughter. <sup>6</sup>Ye haue condemned and haue killed the iust, and he hath not resisted you. <sup>7</sup>Be patient therefore, brethren, vnto the coming of the Lord. Behold, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill he receiue the former, and the latter rayne. <sup>8</sup>Be ye also patient therefore and settle your heartes: for ye coming of the Lord draweth neere. <sup>9</sup>Grudge not one against another, brethren, least ye be condemned: behold, the iudge standeth before the doore. <sup>10</sup>Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord. <sup>11</sup>Beholde, we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull. <sup>12</sup>But before all thinges, my brethren, sweare not, neither by heauen, nor by earth,

nor by any other othe: but let your yea, be yea, and your nay, nay, lest ye fall into condemnation. <sup>13</sup>Is any among you afflicted? Let him pray. Is any merie? Let him sing. <sup>14</sup>Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoynt him with oyle in the Name of the Lord. <sup>15</sup>And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinnes, they shalbe forgiuen him. <sup>16</sup>Acknowledge your faultes one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man auaieth much, if it be feruent. <sup>17</sup>Heliass was a man subiect to like passions as we are, and he prayed earnestly that it might not rayne, and it rayned not on the earth for three yeeres and sixe moneths. <sup>18</sup>And he prayed againe, and the heauen gaue rayne, and the earth brought forth her fruite. <sup>19</sup>Brethren, if any of you hath erred from the trueth, and some man hath conuerted him, <sup>20</sup>Let him know that he 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.





# *I Peter*

## *Chapter 1*

**P**ETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, <sup>2</sup>Elect according to the foreknowledge of God ye Father vnto sanctification of ye Spirit, through obedience and sprinkeling of the blood of Iesus Christ: Grace and peace bee multiplied vnto you. <sup>3</sup>Blessed bee God, euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuely hope by the resurrection of Iesus Christ from the dead, <sup>4</sup>To an inheritance immortall and vndefiled, and that withereth not, reserued in heauen for vs, <sup>5</sup>Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time. <sup>6</sup>Wherein yee reioyce, though nowe for a season (if neede require) yee are in heauinesse, through manifold tentations, <sup>7</sup>That the triall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might bee founde vnto your praise, and honour and glorie at the appearing of Iesus Christ: <sup>8</sup>Whome yee haue not seene, and yet loue him, in whome nowe, though yee see him not, yet doe you beleue, and reioyce with ioy vnspeakeable and glorious, <sup>9</sup>Receiuing the ende of your faith, euen the saluation of your soules. <sup>10</sup>Of the which saluation ye Prophets haue inquired and searched, which prophced of the grace that should come vnto you, <sup>11</sup>Searching when or what time the Spirite which testified before of Christ which was in them, shoulde declare the sufferings that should come vnto Christ, and the glorie that shoulde follow. <sup>12</sup>Vnto whome it was reueiled, that not vnto themselues, but vnto vs they shoulde minister the things, which are nowe shewed vnto you by them which haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the

Angels desire to beholde. <sup>13</sup>Wherefore, girde vp the Ioyes of your minde: bee sober, and trust perfectly on that grace that is brought vnto you, in the reuelation of Iesus Christ, <sup>14</sup>As obedient children, not fashioning your selues vnto the former lustes of your ignorance: <sup>15</sup>But as hee which hath called you, is holie, so be yee holie in all maner of conuersation; <sup>16</sup>Because it is written, Be yee holie, for I am holie. <sup>17</sup>And if ye call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare, <sup>18</sup>Knowing that yee were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the fathers, <sup>19</sup>But with the precious blood of Christ, as of a Lambe vndefiled, and without spot. <sup>20</sup>Which was ordeined before the foundation of the world, but was declared in the last times for your sakes, <sup>21</sup>Which by his meanes doe beleue in God that raised him from the dead, and gaue him glorie, that your faith and hope might bee in God, <sup>22</sup>Hauing purified your soules in obeying the trueth through the spirite, to loue brotherly without faining, loue one another with a pure heart feruently, <sup>23</sup>Being borne anewe, not of mortall seede, but of immortall, by the worde of God, who liueth and endureth for euer. <sup>24</sup>For all flesh is as grasse, and all the glorie of man is as the flower of grasse. The grasse withereth, and the flower falleth away. <sup>25</sup>But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

## *Chapter 2*

**W**herefore, laying aside all maliciousnes, and all guile, and dissimulation, and enuie, and all euill speaking, <sup>2</sup>As newe borne babes desire that sincere milke of the worde, that yee may growe thereby, <sup>3</sup>Because yee haue tasted that the Lord is bountifull. <sup>4</sup>To whome comming as vnto a liuing stone disallowed of men, but chosen of God and precious, <sup>5</sup>Yee

also as liuely stones, bee made a spirituall house, an holy Priestthoode to offer vp spirituall sacrifices acceptable to God by Iesus Christ. <sup>6</sup>Wherefore also it is conteyned in the Scripture, Beholde, I put in Sion a chiefe corner stone, elect and precious: and hee that beleueueth therein, shall not be ashamed. <sup>7</sup>Vnto you therefore which beleuee, it is precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup>And a stone to stumble at, and a rocke of offence, euen to them which stumble at the woorde, being disobedient, vnto the which thing they were euen ordeined. <sup>9</sup>But yee are a chosen generation, a royall Priestthoode, an holy nation, a people set at libertie, that yee shoulde shewe forth the vertues of him that hath called you out of darknesse into his marueilous light, <sup>10</sup>Which in time past were not a people, yet are nowe the people of God: which in time past were not vnder mercie, but nowe haue obtained mercie. <sup>11</sup>Dearely beloued, I beseeche you, as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, <sup>12</sup>And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good woorkes which they shall see, glorifie God in the day of visitation. <sup>13</sup>Therefore submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the King, as vnto the superiour, <sup>14</sup>Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the praise of them that doe well. <sup>15</sup>For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men, <sup>16</sup>As free, and not as hauing the libertie for a cloke of maliciousnesse, but as the seruauntes of God. <sup>17</sup>Honour all men: loue brotherly fellowship: feare God: honour the King. <sup>18</sup>Seruaunts, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward. <sup>19</sup>For this is thanke worthie, if a man for conscience toward God endure grieve,

suffering wrongfully. <sup>20</sup>For what praise is it, if when ye be buffeted for your faultes, yee take it patiently? but and if when ye doe well, ye suffer wrong and take it patiently, this is acceptable to God. <sup>21</sup>For hereunto ye are called: for Christ also suffred for you, leauing you an ensample that ye should follow his steppes. <sup>22</sup>Who did no sinne, neither was there guile found in his mouth. <sup>23</sup>Who when hee was reuiled, reuiled not againe: when hee suffered, hee threatned not, but comitted it to him that iudgeth righteously. <sup>24</sup>Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteousness: by whose stripes ye were healed. <sup>25</sup>For ye were as sheepe going astray: but are nowe returned vnto the shepheard and Bishop of your soules.

### Chapter 3

**L**ikewise let the wiues bee subiect to their husbands, that euen they which obey not the worde, may without the worde be wonne by the conuersation of the wiues, <sup>2</sup>While they beholde your pure conuersation, which is with feare. <sup>3</sup>Whose apparelling, let it not be that outward, with broyded heare, and golde put about, or in putting on of apparell: <sup>4</sup>But let it bee the hidde man of the heart, which consisteth in the incorruption of a meeke and quiet spirite, which is before God a thing much set by. <sup>5</sup>For euen after this maner in time past did the holy women, which trusted in God, tire them selues, and were subiect to their husbands. <sup>6</sup>As Sara obeyed Abraham, and called him Sir: whose daughters ye are, whiles yee doe well, not being afraide of any terror. <sup>7</sup>Likewise ye husbands, dwel with them as men of knowledge, giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are heires together of the grace of life, that your prayers be not interrupted. <sup>8</sup>Finally, be ye all of one minde: one suffer with another: loue as brethren: bee pitifull: bee courteous, <sup>9</sup>Not rendring euil for euill, neither rebuke for

rebuke: but contrarywise blesse, knowing that ye are thereunto called, that ye should be heires of blessing. <sup>10</sup>For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile. <sup>11</sup>Let him eschew euil, and do good: let him seeke peace, and follow after it. <sup>12</sup>For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is against them that do euil. <sup>13</sup>And who is it that will harme you, if ye follow that which is good? <sup>14</sup>Notwithstanding blessed are ye, if ye suffer for righteousnes sake. Yea, feare not their feare, neither be troubled. <sup>15</sup>But sanctifie the Lord God in your hearts: 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, <sup>16</sup>Hauing a good coscience, that whe they speake euill of you as of euill doers, they may be ashamed, which slander your good conuersation in Christ. <sup>17</sup>For it is better (if the will of God be so) that ye suffer for well doing, then for euil doing. <sup>18</sup>For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened by the spirit. <sup>19</sup>By the which hee also went, and preached vnto the spirits that are in prison. <sup>20</sup>Which were in time passed disobedient, when once the long suffering of God abode in the dayes of Noe, while the Arke was preparing, wherein fewe, that is, eight soules were saued in the water. <sup>21</sup>Whereof the baptisme that now is, answering that figure, (which is not a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to God) saueth vs also by the resurrection of Iesus Christ, <sup>22</sup>Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

## Chapter 4

**F**orasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise

with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne, <sup>2</sup>That he hence forward should liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God. <sup>3</sup>For it is sufficient for vs that we haue spet the time past of ye life, after the lust of the Gentiles, walking in wantonnes, lustes, drunkennes, in gluttonie, drinkings, and in abominable idolatries. <sup>4</sup>Wherein it seemeth to them strange, that yee runne not with them vnto the same excesse of riot: therefore speake they euill of you, <sup>5</sup>Which shall giue accounts to him, that is readie to iudge quicke and dead. <sup>6</sup>For vnto this purpose was the Gospell preached also vnto the dead, that they might bee condemned, according to men in the flesh, but might liue according to God in the spirit. <sup>7</sup>Now the ende of all things is at hand. Be ye therefore sober, and watching in prayer. <sup>8</sup>But aboue all thinges haue feruent loue among you: for loue shall couer the multitude of sinnes. <sup>9</sup>Be ye harberous one to another, without grudging. <sup>10</sup>Let euery man as hee hath receiued the gift, minister the same one to another, as good disposers of the manifolde grace of God. <sup>11</sup>If any man speake, let him speake as the wordes of God. If any man minister, let him do it as of the abilitie which God ministreth, that God in al things may be glorified through Iesus Christ, to whome is prayse and dominion for euer, and euer, Amen. <sup>12</sup>Dearely beloued, thinke it not strange concerning the fire trial, which is among you to proue you, as though some strange thing were come vnto you: <sup>13</sup>But reioyce, in asmuch as ye are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce. <sup>14</sup>If yee be railed vpon for the Name of Christ, blessed are ye: for the spirit of glory, and of God resteth vpon you: which on their part is euill spoken of: but on your part is glorified. <sup>15</sup>But let none of you suffer as a murtherer, or as a thiefe, or an euil doer, or as a busibodie in other mens matters. <sup>16</sup>But if any man suffer as

a Christian, let him not bee ashamed: but let him glorifie God in this behalfe. <sup>17</sup>For the time is come, that iudgement must beginne at the house of God. If it first beginne at vs, what shall the ende be of them which obey not the Gospel of God? <sup>18</sup>And if the righteous scarcely bee sau'd, where shall the vngodly and the sinner appeare? <sup>19</sup>Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

## Chapter 5

**T**he elders which are among you, I beseech which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shalbe reueiled, <sup>2</sup>Feede the flocke of God, which dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde: <sup>3</sup>Not as though ye were lords ouer Gods heritage, but that yee may bee ensamples to the flocke. <sup>4</sup>And when that chiefe shepheard shall appeare, ye shall receiue an incorruptible crowne of glory. <sup>5</sup>Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man, one to another: decke your selues inwardly in lowlinesse of minde: for God resisteth the proude, and giueth grace to the humble. <sup>6</sup>Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time. <sup>7</sup>Cast all your care on him: for he careth for you. <sup>8</sup>Be sober, and watch: for your aduersarie the deuil as a roaring lyon walketh about, seeking whom he may deuoure: <sup>9</sup>Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world. <sup>10</sup>And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a litle, make you perfite, confirme, strengthen and stablish you. <sup>11</sup>To him be glory and dominion for euer and euer, Amen. <sup>12</sup>By Syluanus 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. <sup>13</sup>The Church that is at Babylon elected together with you, saluteth you, and Marcus my sonne. <sup>14</sup>Greete yee one another with the kisse of loue. Peace be with you all which are in Christ Iesus, Amen.



# II Peter

## Chapter 1

**S**imon Peter a seruant and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the righteousness of our God and Sauour Iesus Christ: <sup>2</sup>Grace and peace be multiplied to you, through the acknowledging of God, and of Iesus our Lord, <sup>3</sup>According as his diuine power hath giuen vnto vs all things that pertain vnto life and godlinesse, through the acknowledging of him that hath called vs vnto glory and vertue. <sup>4</sup>Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of the diuine nature, in that ye flee the corruption, which is in the worlde through lust. <sup>5</sup>Therefore giue euen all diligence thereunto: ioyne moreouer vertue with your faith: and with vertue, knowledge: <sup>6</sup>And with knowledge, temperance: and with temperance, patience: and with patience, godlines: <sup>7</sup>And with godlines, brotherly kindnes: and with brotherly kindnes, loue. <sup>8</sup>For if these things be among you, and abound, they will make you that ye neither shalbe idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ: <sup>9</sup>For he that hath not these things, is blinde, and can not see farre off, and hath forgotten that he was purged from his olde sinnes. <sup>10</sup>Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye doe these things, ye shall neuer fall. <sup>11</sup>For by this meanes an entering shalbe ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauour Iesus Christ. <sup>12</sup>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. <sup>13</sup>For I thinke it meete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance, <sup>14</sup>Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me. <sup>15</sup>I will endeavour

therefore alwayes, that ye also may be able to haue remembrance of these things after my departing. <sup>16</sup>For we followed not deceivable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie: <sup>17</sup>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. <sup>18</sup>And this voyce we heard when it came from heauen, being with him in the Holy mount. <sup>19</sup>We haue also a most sure worde of the Prophets, to the which ye doe well that yee take heede, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your hearts. <sup>20</sup>So that yee first knowe this, that no prophecie of the Scripture is of any priuate interpretation. <sup>21</sup>For the prophecie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

## Chapter 2

**B**ut there were false prophets also among the people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord, that hath bought them, and bring vpon themselves swift damnation. <sup>2</sup>And many shall follow their destructions, by whom the way of trueth shalbe euil spoken of, <sup>3</sup>And through couetousnes shall they with fained words make marchandise of you, whose condemnation long since resteth not, and their destruction slumbereth not. <sup>4</sup>For if God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darkenes, to be kept vnto damnation: <sup>5</sup>Neither hath spared the olde worlde, but saued Noe the eight person a preacher of righteousness, and brought in the flood vpon the world of the vngodly, <sup>6</sup>And turned the cities of Sodom and Gomorrhé into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly, <sup>7</sup>And deliuered

iust Loth vexed with the vncleanly conuersation of the wicked: <sup>8</sup>(For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.) <sup>9</sup>The Lord knoweth to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement vnder punishment. <sup>10</sup>And chiefly them that walke after the flesh, in the lust of vnclennesse, and despise gouernement, which are bolde, and stand in their owne conceite, and feare not to speake euill of them that are in dignitie. <sup>11</sup>Where as the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord. <sup>12</sup>But these, as naturall brute beasts, led with sensualitie and made to be taken, and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption, <sup>13</sup>And shall receiue the wages of vnrighteousnes, as they which count it pleasure dayly to liue deliciously. Spottes they are and blotches, deliting them selues in their deceiuings, in feasting with you, <sup>14</sup>Hauiing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue heartes exercised with couetousnesse, they are the children of curse: <sup>15</sup>Which forsaking the right way, haue gone astray, folowing the way of Balaam, the sonne of Bosor, which loued the wages of vnrighteousnes. <sup>16</sup>But he was rebuked for his iniquitie: for the dumme beast speaking with mans voyce, forbade the foolishnesse of the Prophet. <sup>17</sup>These are welles without water, and cloudes caried about with a tempest, to whome the blacke darkenes is reserued for euer. <sup>18</sup>For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lusts of the flesh them that were cleane escaped from them which are wrapped in error, <sup>19</sup>Promising vnto them libertie, and are themselues the seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage. <sup>20</sup>For if they, after they haue escaped

from the filthinesse of the world, through the acknowledging of the Lord, and of the Sauour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning. <sup>21</sup>For it had bene better for them, not to haue acknowledged the way of righteousness, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them. <sup>22</sup>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 myre.

### Chapter 3

**T**his seconde Epistle I nowe write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes, <sup>2</sup>To call to remembrance the wordes, which were tolde before of the holy Prophetes, and also the commandement of vs the Apostles of the Lord and Sauour. <sup>3</sup>This first vnderstande, that there shall come in the last dayes, mockers, which wil walke after their lustes, <sup>4</sup>And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation. <sup>5</sup>For this they willingly know not, that the heauens were of olde, and the earth that was of the water and by the water, by the word of God. <sup>6</sup>Wherefore the worlde that then was, perished, ouerflowed with the water. <sup>7</sup>But the heauens and earth, which are nowe, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men. <sup>8</sup>Dearely beloued, be not ignorant of this one thing, that one day is with the Lord, as a thousande yeeres, and a thousande yeeres as one day. <sup>9</sup>The Lord of that promise is not slacke (as some men count slackenesse) but is pacient toward vs, and would haue no man to perish, but would all men to come to repentance. <sup>10</sup>But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a noyse, and the elements shall melt with heate,

and the earth with the workes that are therein, shalbe burnt vp. <sup>11</sup>Seeing therefore that all these thinges must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse, <sup>12</sup>Looking for, and 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? <sup>13</sup>But wee looke for newe heauens, and a newe earth, according to his promise, wherein dwelleth righteousnesse. <sup>14</sup>Wherefore, beloued, seeing that yee looke for such thinges, be diligent that ye may be found of him in peace, without spot and blamelesse. <sup>15</sup>And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wise-dome giuen vnto him wrote to you, <sup>16</sup>As one, that in all his Epistles speaketh of these thinges: among the which some thinges are hard to be vnderstand, which they that are vnlearned and vnstable, wrest, as they do also other Scriptures vnto their owne destruction. <sup>17</sup>Ye therefore beloued, seeing ye know these thinges before, beware, lest ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse. <sup>18</sup>But grow in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glory both now and for euermore. Amen.





# *I John*

## *Chapter 1*

**T**hat which was from the beginning, which wee haue heard, which wee haue seene with these our eyes, which wee haue looked vpon, and these handes of ours haue handled of that Word of life, <sup>2</sup>(For that life was made manifest, and wee haue seene it, and beare witnes, and shewe vnto you that eternall life, which was with the Father, and was made manifest vnto vs) <sup>3</sup>That, I say, which wee haue seene and heard, declare wee vnto you, that yee may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesvs Christ. <sup>4</sup>And these thinges write we vnto you, that that your ioy may be full. <sup>5</sup>This then is the message which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkenes. <sup>6</sup>If wee say that wee haue fellowship with him, and walke in darkenesse, we lie, and doe not truely: <sup>7</sup>But if we walke in the light as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne clenseth vs from all sinne. <sup>8</sup>If we say that we haue no sinne, we deceiue our selues, and trueth is not in vs. <sup>9</sup>If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to clense vs from all vnrighteousnes. <sup>10</sup>If wee say we haue not sinned, wee make him a liar, and his word is not in vs.

## *Chapter 2*

**M**y little children, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an Aduocate with the Father, Iesus Christ, the Iust. <sup>2</sup>And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world. <sup>3</sup>And hereby we are sure that we knowe him, if we keepe his commandements. <sup>4</sup>Hee that saith, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him. <sup>5</sup>But hee that keepeth his worde, in him

is the loue of God perfect in deede: hereby wee knowe that ye are in him. <sup>6</sup>He that saith he remaineth in him, ought euen so to walke, as he hath walked. <sup>7</sup>Brethren, I write no newe commandement vnto you: but an olde commandement, which ye haue had from the beginning: this olde commandement is that worde, which yee haue heard from the beginning. <sup>8</sup>Againe, a new commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and that true light now shineth. <sup>9</sup>He that saith that hee is in that light, and hateth his brother, is in darkenes, vntill this time. <sup>10</sup>Hee that loueth his brother, abideth in that light, and there is none occasion of euil in him. <sup>11</sup>But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes. <sup>12</sup>Litle children, I write vnto you, because your sinnes are forgiuen you for his Names sake. <sup>13</sup>I write vnto you, fathers, because yee haue knowen him that is from the beginning. I write vnto you, yong men, because ye haue ouercome that wicked one. I write vnto you, litle children, because ye haue knowen ye Father. <sup>14</sup>I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue ouercome that wicked one. <sup>15</sup>Loue not this world, neither the things that are in this world. If any man loue this world, the loue of the Father is not in him. <sup>16</sup>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. <sup>17</sup>And this world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer. <sup>18</sup>Litle children, it is the last time, and as ye haue heard that Antichrist shall come, euen now are there many Antichrists: whereby we know that it is the last time. <sup>19</sup>They went out from vs, but they were not of vs: for if they had bene of vs, they should haue continued with vs. But this

cometh to passe, that it might appeare, that they are not all of vs. <sup>20</sup>But ye haue an ointment from that Holy one, and know all things. <sup>21</sup>I haue not written vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lie is of the trueth. <sup>22</sup>Who is a liar, but he that denyeth that Iesus is that Christ? the same is that Antichrist that denyeth the Father and the Sonne. <sup>23</sup>Whosoever denyeth the Sonne, the same hath not the Father. <sup>24</sup>Let therefore 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 also shall continue in the Sonne, and in the Father. <sup>25</sup>And this is the promise that he hath promised vs, euen that eternall life. <sup>26</sup>These things haue I written vnto you, concerning them that deceiue you. <sup>27</sup>But that anointing which ye receiued of him, dwelleth in you: and ye neede not that any man teach you: but as the same Anoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him. <sup>28</sup>And now, litle children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming. <sup>29</sup>If ye know that he is righteous, know ye that he which doeth righteously, is borne of him.

## Chapter 3

**B**ehold, what loue the Father hath giuen to vs, that we should be called the sonnes of God: for this cause this world knoweth you not, because it knoweth not him. <sup>2</sup>Dearely beloued, now are we the sonnes of God, but yet it is not made manifest what we shall be: and we know that when he shalbe made manifest, we shalbe like him: for we shall see him as he is. <sup>3</sup>And euery man that hath this hope in him, purgeth himselfe, euen as he is pure. <sup>4</sup>Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Lawe. <sup>5</sup>And ye knowe that hee was made manifest, that he might take away our sinnes, and in him is no sinne. <sup>6</sup>Whosoever abideth in

him, sinneth not: whosoever sinneth, hath not seene him, neither hath knowen him. <sup>7</sup>Litle children, let no man deceiue you: he that doeth righteousnes, is righteous, as hee is righteous. <sup>8</sup>He that committeth sinne, is of the deuil: for the deuill sinneth from the beginning: for this purpose was made manifest that Sonne of God, that he might loose the workes of the deuil. <sup>9</sup>Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can hee sinne, because he is borne of God. <sup>10</sup>In this are the children of God knowen, and the children of the deuil: whosoever doeth not righteousness, is not of God, neither he that loueth not his brother. <sup>11</sup>For this is the message, that ye heard from the beginning, that we should loue one another, <sup>12</sup>Not as Cain which was of that wicked one, and slewe his brother: and wherefore slewe he him? because his owne workes were euill, and his brothers good. <sup>13</sup>Marueile not, my brethren, though this world hate you. <sup>14</sup>We know that we are translated from death vnto life, because we loue the brethren: he that loueth not his brother, abideth in death. <sup>15</sup>Whosoever hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him. <sup>16</sup>Hereby haue we perceiued loue, that he layde downe his life for vs: therefore we ought also to lay downe our liues for the brethren. <sup>17</sup>And whosoever hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? <sup>18</sup>My litle children, let vs not loue in worde, neither in tongue onely, but in deede and in trueth. <sup>19</sup>For thereby we know that we are of the trueth, and shall before him assure our hearts. <sup>20</sup>For if our heart condemne vs, God is greater then our heart, and knoweth all things. <sup>21</sup>Beloued, if our heart condemne vs not, then haue we boldnes toward God. <sup>22</sup>And whatsoever we aske we receiue of him, because we keepe his commandements, and do those things which are pleasing in his sight. <sup>23</sup>This is then his commandement, That we beleuee in

the Name of his Sonne Iesus Christ, and loue one another as hee gaue commandement. <sup>24</sup>For hee that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that hee abideth in vs, euen by that Spirit which he hath giuen vs.

## Chapter 4

**D**earely beloued, beleue not euery spirit, but trie the spirits whether they are of God: for many false prophets are gone out into this worlde. <sup>2</sup>Hereby shall ye know the Spirit of God, Euery spirit which confesseth that Iesus Christ is come in the flesh, is of God. <sup>3</sup>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 whome ye haue heard, how that he should come, and nowe already he is in this world. <sup>4</sup>Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in this world. <sup>5</sup>They are of this worlde, therefore speake they of this world, and this world heareth them. <sup>6</sup>We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Heereby knowe wee the spirit of trueth, and the spirit of errour. <sup>7</sup>Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. <sup>8</sup>Hee that loueth not, knoweth not God: for God is loue. <sup>9</sup>Herein was that loue of God made manifest amongst vs, because God sent that his onely begotten sonne into this world, that we might liue through him. <sup>10</sup>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. <sup>11</sup>Beloued, if God so loued vs, we ought also to loue one another. <sup>12</sup>No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. <sup>13</sup>Hereby know we, that we dwell in him, and he in vs: because he hath giuen vs of his Spirit. <sup>14</sup>And we haue seene, and doe testifie, that the Father sent that Sonne to be ye Sauour of the world. <sup>15</sup>Whosoeuer

confesseth that Iesus is the Sone of God, in him dwelleth God, and he in God. <sup>16</sup>And we haue knowen, and beleueed ye loue that God hath in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. <sup>17</sup>Herein is that loue perfect in vs, that we should haue boldnes in the day of iudgement: for as he is, euen so are we in this world. <sup>18</sup>There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse: and he that feareth, is not perfect in loue. <sup>19</sup>We loue him, because he loued vs first. <sup>20</sup>If any man say, I loue God, and hate his brother, he is a liar: for how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? <sup>21</sup>And this commandement haue we of him, that he that loueth God, should loue his brother also.

## Chapter 5

**W**hosoeuer beleueeth that Iesus is that Christ, is borne of God: and euery one that loueth him, which begate, loueth him also which is begotten of him. <sup>2</sup>In this we know that we loue the children of God, when we loue God, and keepe his commandements. <sup>3</sup>For this is the loue of God, that we keepe his commandements: and his commandements are not burdensome. <sup>4</sup>For all that is borne of God, ouercommeth this world: and this is that victorie that hath ouercome this world, euen our faith. <sup>5</sup>Who is it that ouercommeth this world, but he which beleueeth that Iesus is that Sonne of God? <sup>6</sup>This is that Iesus Christ that came by water and blood: not by water onely, but by water and blood: and it is that Spirit, that beareth witnesse: for that Spirit is trueth. <sup>7</sup>For there are three, which beare recorde in heauen, the Father, the Worde, and the holy Ghost: and these three are one. <sup>8</sup>And there are three, which beare record in the earth, the spirit, and the water and the blood: and these three agree in one. <sup>9</sup>If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne.

<sup>10</sup>He that beleueeth in that Sonne of God, hath the witnes in himselfe: he that beleueeth not God, hath made him a lyar, because he beleueed not ye record, that God witnessed of that his Sonne. <sup>11</sup>And this is that record, to wit, that God hath giuen vnto vs eternall life, and this life is in that his Sonne. <sup>12</sup>He that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life. <sup>13</sup>These things haue I written vnto you, that beleuee in the Name of that Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleuee in the Name of that Sonne of God. <sup>14</sup>And this is that assurance, that we haue in him, that if we aske any thing according to his will, he heareth vs. <sup>15</sup>And if we know that he heareth vs, whatsoever we aske, we know that we haue the petitions, that we haue desired of him. <sup>16</sup>If any man see his brother sinne a sinne that is not vnto death, let him 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. <sup>17</sup>All vnrighteousnesse is sinne, but there is a sinne not vnto death. <sup>18</sup>We know that whosoever is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not. <sup>19</sup>We knowe that we are of God, and this whole world lieth in wickednesse. <sup>20</sup>But we know that that Sone of God is come, and hath giue vs a mind to know him, which is true: and we are in him that is true, that is, in that his Sone Iesus Christ: this same is that very God, and that eternal life. <sup>21</sup>Little children, keepe your selues from idoles, Amen.



## *II John*

### *Chapter 1*

**T**HE ELDER to the elect Lady, and her children, whom I loue in the trueth: and not I onely, but also all that haue knowen the trueth, <sup>2</sup>For the truths sake which dwelleth in vs, and shalbe with vs for euer: <sup>3</sup>Grace be with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with trueth and loue. <sup>4</sup>I reioyced greatly, that I founde of thy children walking in trueth, as we haue receiued a commandement of the Father. <sup>5</sup>And nowe beseeche I thee, Lady, (not as writing a newe commandement vnto thee, but that same which we had from the beginning) that we loue one another. <sup>6</sup>And this is that loue, that we should walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye should walke in it. <sup>7</sup>For many deceiuers are entred into this worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist. <sup>8</sup>Looke to your selues, that we lose not the things which we haue done, but that we may receiue full reward. <sup>9</sup>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. <sup>10</sup>If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him, God speede: <sup>11</sup>For he that biddeth him, God speede, is partaker of his euill deedes. <sup>12</sup>Although I had many things to write vnto you, yet I woulde not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full. <sup>13</sup>The sonnes of thine elect sister greete thee, Amen.





# III John

## Chapter 1

**T**he Elder vnto the beloued Gaius, whom I loue in the trueth. <sup>2</sup>Beloued, I wish chiefly that thou prosperedst and faredst well as thy soule prospereth. <sup>3</sup>For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth. <sup>4</sup>I haue no greater ioy then these, that is, to heare that my sonnes walke in veritie. <sup>5</sup>Beloued, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers, <sup>6</sup>Which bare witnesse of thy loue before the Churches. Whom if thou bringest on their iourney as it beseemeth according to God, thou shalt doe well, <sup>7</sup>Because that for his Names sake they went forth, and tooke nothing of the Gentiles. <sup>8</sup>We therefore ought to receiue such, that we might be helpers to the trueth. <sup>9</sup>I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not. <sup>10</sup>Wherefore if I come, I will call to your remembrance his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither he himselfe receiueth the brethren, but forbiddeth them that woulde, and thrusteth them out of the Church. <sup>11</sup>Beloued, follow not that which is euill, but that which is good: he that doeth well, is of God: but he that doeth euill, hath not seene God. <sup>12</sup>Demetrius hath good report of al men, and of the trueth it selfe: yea, and wee our selues beare recorde, and ye know that our record is true. <sup>13</sup>I haue many things to write: but I will not with yncke and pen write vnto thee: <sup>14</sup>For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be with thee. The friends salute thee. Greete the friends by name.



# Jude

## Chapter 1

**I**Vde a seruaunt of Iesus Christ, and brother of Iames, to them which are called and sanctified of God the Father, and returned to Iesus Christ: <sup>2</sup>Mercie vnto you, and peace and loue be multiplied. <sup>3</sup>Beloued, when I gaue al diligece to write vnto you of the common saluation, it was needful for me to write vnto you to exhort you, that yee should earnestly contend for the maintenace of ye faith, which was once giuen vnto the Saintes. <sup>4</sup>For there are certaine men crept in, which were before of olde ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonnesse, and denie God the onely Lord, and our Lord Iesus Christ. <sup>5</sup>I wil therfore put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had deliuered the people out of Egypt, destroyed them afterward which beleued not. <sup>6</sup>The Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse vnto the iudgement of the great day. <sup>7</sup>As Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed fornication, and followed strange flesh, are set foorth for an ensample, and suffer the vengeance of eternall fire. <sup>8</sup>Likewise notwithstanding these sleepers also defile the flesh, and despise gouernment, and speake euill of them that are in authoritie. <sup>9</sup>Yet Michael the Archangell, when hee stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but sayd, The Lord rebuke thee. <sup>10</sup>But these speake euill of those thinges, which they know not: and whatsoever things they know naturally, as beasts, which are without reason, in those things they corrupt them selues. <sup>11</sup>Wo 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 gainsaying of Core. <sup>12</sup>These are rockes in your

feasts of charitie when they feast with you, without al feare, feeding themselues: cloudes they are without water, caried about of windes, corrupt trees and without fruit, twise dead, and plucked vp by ye rootes. <sup>13</sup>They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whome is reserued the blackenesse of darkenesse for euer. <sup>14</sup>And Enoch also the seuenth from Adam, prophecied of such, saying, Beholde, the Lord commeth with thousands of his Saints, <sup>15</sup>To giue iudgement against al men, and to rebuke all the vngodly among them of all their wicked deeds, which they haue vngodly committed, and of all their cruel speakings, which wicked sinners haue spoken against him. <sup>16</sup>These are murmurers, complainers, walking after their owne lustes: Whose mouthes speake proud things, hauing mens persons in admiration, because of aduantage. <sup>17</sup>But, yee beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ, <sup>18</sup>How that they told you that there should be mockers in ye last time, which should walke after their owne vngodly lustes. <sup>19</sup>These are they that separate them selues from other, naturall, hauing not the Spirit. <sup>20</sup>But, yee beloued, edifie your selues in your most holy faith, praying in the holy Ghost, <sup>21</sup>And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternall life. <sup>22</sup>And haue compassion of some, in putting difference: <sup>23</sup>And other saue with feare, pulling them out of the fire, and hate euen that garment which is spotted by the flesh. <sup>24</sup>Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glorie with ioy, <sup>25</sup>That is, to God only wise, our Sauour, be glorie, and maiestie, and dominion, and power, both nowe and for euer, Amen.



# *Revelation of John*

## *Chapter 1*

**T**he Reuelation of Iesus Christ, which God gaue vnto him, to shewe vnto his seruants things which must shortly be done: which he sent, and shewed by his Angel vnto his seruant Iohn, <sup>2</sup>Who bare record of ye word of God, and of the testimonie of Iesus Christ, and of all things that he saw. <sup>3</sup>Blessed is he that readeth, and they that heare the wordes of this prophecie, and keepe those things which are written therein: for the time is at hand. <sup>4</sup>Iohn, to the seuen Churches which are in Asia, Grace be with you, and peace from him, Which is, and Which was, and Which is to come, and from the seuen Spirits which are before his Throne, <sup>5</sup>And from Iesus Christ, which is that faithful witnes, 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, <sup>6</sup>And made vs Kings and Priests vnto God euen his Father, to him I say be glory, and dominion for euermore, Amen. <sup>7</sup>Beholde, he commeth with cloudes, and euery eye shall see him: yea, euen they which pearced him thorowe: and all kinreds of the earth shall waile before him, Euen so, Amen. <sup>8</sup>I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almightye. <sup>9</sup>I Iohn, euen your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the yle called Patmos, for the worde of God, and for the witnessing of Iesus Christ. <sup>10</sup>And I was rauished in spirit on the Lordes day, and heard behinde me a great voyce, as it had bene of a trumpet, <sup>11</sup>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, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelpha, and vnto Laodicea. <sup>12</sup>Then I turned backe

to see the voyce, that spake with me: and when I was turned, I sawe seuen golden candlestickes, <sup>13</sup>And in the middes of the seuen candlestickes, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle. <sup>14</sup>His head, and heares were white as white wooll, and as snowe, and his eyes were as a flame of fire, <sup>15</sup>And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sounde of many waters. <sup>16</sup>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 sunne shineth in his strength. <sup>17</sup>And when I saw him, I fell at his feete as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am that first and that last, <sup>18</sup>And am aliuie, but I was dead: and beholde, I am aliuie for euermore, Amen: and I haue the keyes of hell and of death. <sup>19</sup>Write the things which thou hast seene, and the things which are, and the things which shall come hereafter. <sup>20</sup>The misterie of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes, is this, The seuen starres are the Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

## *Chapter 2*

**V**Nto the Angel of the Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlestickes. <sup>2</sup>I knowe thy workes, and thy labour, and thy patience, and howe thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found the liars. <sup>3</sup>And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted. <sup>4</sup>Neuertheles, I haue somewhat against thee, because thou hast left thy first loue. <sup>5</sup>Remember therefore from whence thou art fallen, and repent, and doe the first workes: or

els I will come against thee shortly, and will remooue thy candlesticke out of his place, except thou amend. <sup>6</sup>But this thou hast, that thou hatest the workes of the Nicolaitanes, which I also hate. <sup>7</sup>Let him that hath an eare, heare, what the Spirite saith vnto the Churches, To him that ouercommeth, will I giue to eate of the tree of life which is in the middes of the Paradise of God. <sup>8</sup>And vnto the Angel of the Church of the Smyrnians write, These things saith he that is first, and last, which was dead and is aliue. <sup>9</sup>I knowe thy workes and tribulation, and pouertie (but thou art riche) and I knowe the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan. <sup>10</sup>Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the deuill shall cast some of you into prison, that ye may be tryed, and ye shall haue tribulation tenne dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life. <sup>11</sup>Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercommeth, shall not be hurt of the second death. <sup>12</sup>And to the Angel of the Church, which is at Pergamus write, This saith he which hath that sharpe sworde with two edges. <sup>13</sup>I knowe thy workes and where thou dwellest, euen where Satans throne is, and thou keepest my Name, and hast not denied my faith, euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth. <sup>14</sup>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 ye children of Israel, that they should eate of things sacrificed vnto Idoles, and commit fornication. <sup>15</sup>Euen so hast thou them, that maintaine the doctrine of the Nicolaitanes, which thing I hate. <sup>16</sup>Repent thy selfe, or els I will come vnto thee shortly, and will fight against them with the sworde of my mouth. <sup>17</sup>Let him that hath an eare, heare what the Spirite saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna

that is hid, and will giue him a white stone, and in the stone a newe name written, which no man knoweth sauing he that receiueith it. <sup>18</sup>And vnto ye 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. <sup>19</sup>I knowe thy workes and thy loue, and seruice, and faith, and thy patience, and thy workes, and that they are more at the last, then at the first. <sup>20</sup>Notwithstanding, I haue a few things against thee, that thou sufferest the woman Iezabel, which calleth her selfe a prophetesse, to teache and to deceiue my seruants to make them commit fornication, and to eate meates sacrificed vnto idoles. <sup>21</sup>And I gaue her space to repent of her fornication, and she repented not. <sup>22</sup>Beholde, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes. <sup>23</sup>And I will kill her children with death: and all the Churches shall know that I am he which seache the reines and heartes: and I will giue vnto euery one of you according vnto your workes. <sup>24</sup>And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the deepenes of Satan (as they speake) I will put vpon you none other burden. <sup>25</sup>But that which ye haue alreadie, hold fast till I come. <sup>26</sup>For he that ouercommeth and keepeth my workes vnto the end, to him will I giue power ouer nations, <sup>27</sup>And he shall rule them with a rodde of yron: and as the vessels of a potter, shall they be broken. <sup>28</sup>Euen as I receiued of my Father, so will I giue him the morning starre. <sup>29</sup>Let him that hath an eare, heare what the Spirite saith to the Churches.

### Chapter 3

**A**Nd write vnto the Angel of the Church which is at Sardis, These things saith he that hath the seuen Spirits of God, and the seuen starres, I knowe thy workes: for thou hast a name that thou liuest, but thou art dead. <sup>2</sup>Be awake, and strengthen the things which

remaiue, that are readie to die: for I haue not found thy workes perfite before God. <sup>3</sup>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 wil come vpon thee. <sup>4</sup>Notwithstanding thou hast a few names yet in Sardis, which haue not defiled their garments: and they shall walke with me in white: for they are worthy. <sup>5</sup>He that ouercommeth, shalbe clothed in white araye, 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. <sup>6</sup>Let him that hath an eare, heare, what the Spirite saith vnto the Churches. <sup>7</sup>And write vnto ye Angel of ye Church which is of Philadelphia, These things saith he that is Holy, and True, which hath ye keye of Dauid, which openeth and no man shutteth, and shutteth and no man openeth, <sup>8</sup>I knowe thy workes: beholde, I haue set before thee an open doore, and no man can shut it: for thou hast a litle strength and hast kept my worde, and hast not denied my Name. <sup>9</sup>Behold, I will make them of the Synagogue of Satan, which call themselues Iewes, and are not, but doe lye: beholde, I say, I will make them, that they shall come and worship before thy feete, and shall knowe that I haue loued thee. <sup>10</sup>Because thou hast kept the woorde of my patience, therefore I wil deliuer thee from the houre of tentation, which will come vpon all the world, to trie them that dwell vpon the earth. <sup>11</sup>Beholde, I come shortly: holde that which thou hast, that no man take thy crowne. <sup>12</sup>Him that ouercommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the name of the citie of my God, which is the newe Hierusalem, which commeth downe out of heauen from my God, and I will write vpon him my newe Name. <sup>13</sup>Let him that hath an eare, heare what ye Spirit saith vnto the Churches. <sup>14</sup>And vnto the Angell of the Church of the Laodiceans write,

These things saith Amen, the faithfull and true wnesse, that beginning of the creatures of God. <sup>15</sup>I knowe thy woorkes, that thou art neither colde nor hote: I woulde thou werest colde or hote. <sup>16</sup>Therefore, because thou art luke warme, and neither colde nor hote, it will come to passe, that I shall spewe thee out of my mouth. <sup>17</sup>For thou saiest, I am rich and increased with goods, and haue neede of nothing, and knowest not howe thou art wretched and miserable, and poore, and blinde, and naked. <sup>18</sup>I counsell thee to bye of me gold tried by the fire, that thou maiest bee made rich: and white raiment, that thou maiest be clothed, and that thy filthie nakednesse doe not appeare: and anoynt thine eyes with eye salue, that thou maiest see. <sup>19</sup>As many as I loue, I rebuke and chasten: be zealous therefore and amend. <sup>20</sup>Behold, I stand at the doore, and knocke. If any man heare my voice and open ye doore, I wil come in vnto him, and will suppe with him, and he with me. <sup>21</sup>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. <sup>22</sup>Let him that hath an eare, heare what the Spirit saith vnto the Churches.

## Chapter 4

**A**fter this I looked, and beholde, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with mee, saying, Come vp hither, and I will shewe thee things which must be done hereafter. <sup>2</sup>And immediatly I was rauished in the spirit, and behold, a throne was set in heauen, and one sate vpon the throne. <sup>3</sup>And he that sate, was to looke vpon, like vnto a iasper stone, and a sardine, and there was a rainbowe rounde about the throne, in sight like to an emeraude. <sup>4</sup>And round about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of golde. <sup>5</sup>And out of the throne proceeded lightnings, and thundrings, and voyces,

and there were seuen lampes of fire burning before the throne, which are the seuen spirites of God. <sup>6</sup>And before the throne there was a sea of glasse like vnto chrysell: and in the middes of the throne, and round about the throne were foure beasts full of eyes before and behinde. <sup>7</sup>And the first beast was like a lion, and the second beast like a calfe, and the thirde beast had a face as a man, and the fourth beast was like a flying Eagle. <sup>8</sup>And the foure beasts had eche one of them sixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy Lord God almighty, Which Was, and Which Is, and Which Is to come. <sup>9</sup>And when those beasts gaue glorie, and honour, and thanks to him that sate on the throne, which liueth for euer and euer, <sup>10</sup>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, <sup>11</sup>Thou art worthy, O Lord, to receiue glory and honour, and power: for thou hast created all things, and for thy wils sake they are, and haue bene created.

## Chapter 5

**A**nd I saw in the right hand of him that sate vpon the throne, a Booke written within, and on the backside, sealed with seuen seales. <sup>2</sup>And I sawe a strong Angell which preached with a loud voice, Who is worthy to open ye booke, and to loose the seales thereof? <sup>3</sup>And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to looke thereon. <sup>4</sup>Then I wept much, because no man was foud worthy to open, and to reade the Booke, neither to looke thereon. <sup>5</sup>And one of the Elders saide vnto me, Weepe not: beholde, that 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. <sup>6</sup>Then I behelde, and loe, in the middes of the throne, and of the foure beasts, and in the mids of the Elders, stode a Labe as though he had

bene killed, which had seuen hornes, and seuen eyes, which are the seuen spirites of God, sent into all the world. <sup>7</sup>And hee came, and tooke the Booke out of the right hand of him that sate vpon the throne. <sup>8</sup>And when he had taken ye Booke, ye foure beasts and the foure and twenty Elders fel downe before the Lambe, hauing euery one harps and golden vials full of odours, which are the praiers of the Saintes, <sup>9</sup>And they sung a new song, saying, Thou art worthie 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 kinred, and tongue, and people, and nation, <sup>10</sup>And hast made vs vnto our God Kings and Priests, and we shall reigne on the earth. <sup>11</sup>Then I behelde, and I heard the voice of many Angels round about the throne, and about the beastes and the Elders, and there were ten thousand times ten thousand, and thousand thousands, <sup>12</sup>Saying with a loude voice, Worthie is the Lambe that was killed to receiue power, and riches, and wisdom, and strength, and honour, and glory, and praise. <sup>13</sup>And al the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and al 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. <sup>14</sup>And the foure beasts said, Amen, and the foure and twentie Elders fell downe and worshipped him that liueth for euermore.

## Chapter 6

**A**fter, I beheld whe 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. <sup>2</sup>Therefore I behelde, and loe, there was a white horse, and hee that sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome. <sup>3</sup>And when he had opened the seconde seale, I heard the second beast say, Come and see. <sup>4</sup>And there went out an other



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. <sup>5</sup>And when hee had opened the thirde seale, I heard the thirde beast say, Come and see: Then I behelde, and loe, a blacke horse, and he that sate on him, had balances in his hand. <sup>6</sup>And I heard a voice in the mids of the foure beastes say, A measure of wheate for a penie, and three measures of barly for a peny, and oyle, and wine hurt thou not. <sup>7</sup>And when he had opened the fourth seale, I heard the voice of the fourth beast say, Come and see. <sup>8</sup>And I looked, and beholde, a pale horse, and his name that sate on him was Death, and Hell folowed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sworde, and with hunger, and with death, and with beasts of the earth. <sup>9</sup>And when hee had opened the fifth seale, I sawe vnder the altar the soules of them, that were killed for the worde of God, and for the testimonie which they maintained. <sup>10</sup>And they cried with a loud voice, saying, How long, Lord, which art holie and true! doest not thou iudge and auenge our blood on them that dwell on the earth? <sup>11</sup>And long white robes were giuen vnto euery one, and it was saide vnto them, that they shoulde rest for a litle season vntill their fellow seruants, and their brethren that shoulde bee killed euen as they were, were fulfilled. <sup>12</sup>And I behelde when hee had opened the sixt seale, and loe, there was a great earthquake, and the sunne was as blacke as sackcloth of heare, and the moone was like blood. <sup>13</sup>And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figges when it is shaken of a mightie winde. <sup>14</sup>And heauen departed away, as a scroule, when it is rolled, and euery mountaine and yle were mooued out of their places. <sup>15</sup>And the Kinges of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and euery bondman, and euery free man, hid themselves in dennes, and among the rockes of the

mountaines, <sup>16</sup>And said to the mountaines and rocks, Fal on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe. <sup>17</sup>For the great day of his wrath is come, and who can stand?

## Chapter 7

**A**nd after that, I sawe foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the winds should not blow on the earth, neither on the sea, neither on any tree. <sup>2</sup>And I sawe another Angel come vp from the East, which had the seale of the liuing God, and hee cried with a loud voice to the foure Angels to who power was giuen to hurt the earth, and the sea, saying, <sup>3</sup>Hurt ye not the earth, neither the sea, neither the trees, til we haue sealed the seruants of our God in their foreheads. <sup>4</sup>And I heard the number of them, which were sealed, and there were sealed an hundreth and foure and fourtie thousand of all the tribes of the children of Israel. <sup>5</sup>Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande. <sup>6</sup>Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. <sup>7</sup>Of the tribe of Simeon were sealed twelue thousande. Of the tribe of Leui were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand. <sup>8</sup>Of the tribe of Ioseph were sealed twelue thousande. Of the tribe of Beniamin were sealed twelue thousand. <sup>9</sup>After these thinges I behelde, and loe a great multitude, which no man coulde number, of all nations and kindreds, and people, and tongues, stooode before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands. <sup>10</sup>And they cried with a loud voice, saying, Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe. <sup>11</sup>And all

the Angels stooode rounde about the throne, and about the Elders, and the foure beastes, and they fell before the throne on their faces, and worshipped God, <sup>12</sup>Saying, Amen. Praise, and glorie, and wisdom, and thanks, and honour, and power, and might bee vnto our God for euermore, Amen. <sup>13</sup>And one of the Elders spake, saying vnto me, What are these which are araied in log white robes? and whence came they? <sup>14</sup>And I saide vnto him, Lord, thou knowest. And he saide to 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. <sup>15</sup>Therefore are they in the presence of the throne of God, and serue him day and night in his Temple, and he that sitteth on the throne, wil dwell among them. <sup>16</sup>They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate. <sup>17</sup>For the Lambe, which is in the middes of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes.

## Chapter 8

**A**nd when he had opened the seuenth seale, there was silence in heauen about halfe an houre. <sup>2</sup>And I sawe the seuen Angels, which stooode before God, and to them were giuen seuen trumpets. <sup>3</sup>Then another Angel came and stooode before the altar hauing a golden censer, and much odours was giuen vnto him, that hee shoulde offer with the prayers of all Saintes vpon the golden altar, which is before the throne. <sup>4</sup>And the smoke of the odours with the prayers of the Saintes, went vp before God, out of the Angels hand. <sup>5</sup>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. <sup>6</sup>Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets. <sup>7</sup>So the first Angell blew the trumpet, and there was haile and fire, mingled with

blood, and they were cast into the earth, and the thirde part of trees was burnt, and all greene grasse was burnt. <sup>8</sup>And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the thirde part of the sea became blood. <sup>9</sup>And the thirde part of the creatures, which were in the sea, and had life, died, and the thirde part of shippes were destroyed. <sup>10</sup>Then the thirde Angel blew the trumpet, and there fell a great starre from heauen, burning like a torche, and it fell into the thirde part of the riuers, and into the fountaines of waters. <sup>11</sup>And the name of the starre is called wormewood: therefore the thirde part of the waters became wormewood, and many men died of the waters, because they were made bitter. <sup>12</sup>And the fourth Angel blew the trumpet, and the thirde part of the sunne was smitten, and the thirde part of the moone, and the thirde part of the starres, so that the thirde part of them was darkened: and the day was smitten, that the thirde part of it could not shine, and likewise the night. <sup>13</sup>And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loude 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.

## Chapter 9

**A**nd the fifth Angel blew the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was giuen the key of the bottomlesse pit. <sup>2</sup>And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit. <sup>3</sup>And there came out of the smoke Locustes vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power. <sup>4</sup>And it was comanded 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. <sup>5</sup>And to them was comanded that they should not kill them, but that they should be vexed fīue moneths, and that their paine should be as the paine that commeth of a scorpion, when he hath stung a man. <sup>6</sup>Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them. <sup>7</sup>And the forme of the locustes was like vnto horses prepared vnto battel, and on their heads were as it were crownes, like vnto golde, and their faces were like the faces of men. <sup>8</sup>And they had heare as the heare of women, and their teeth were as the teeth of lyons. <sup>9</sup>And they had habbergions, like to habbergions of yron: and the soud of their wings was like the sound of charets whe many horses runne vnto battel. <sup>10</sup>And they had tailles like vnto scorpions, and there were stings in their tailles, and their power was to hurt men fīue moneths. <sup>11</sup>And they haue a King ouer them, which is the Angel of the bottomlesse pit, whose name in Hebrewe is Abaddon, and in Greeke he is named Apollyon, that is, destroying. <sup>12</sup>One woe is past, and beholde, yet two woes come after this. <sup>13</sup>Then the sixt Angel blew the trumpet, and I heard a voyce from the foure hornes of the golden altar, which is before God, <sup>14</sup>Saying to the sixt Angel, which had the trumpet, Loose the foure Angels, which are bound in the great riuer Euphrates. <sup>15</sup>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 thirde part of men. <sup>16</sup>And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them. <sup>17</sup>And thus I saw the horses in a vision, and them that sate on them, hauing fīrie habbergions, and of Iacynth, and of brimstone, and the heads of the horses were as the heades of lyons: and out of their mouthes went forth fire and smoke and brimstone. <sup>18</sup>Of these three was the thirde part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes. <sup>19</sup>For their power is

in their mouths, and in their tailles: for their tailles were like vnto serpents, and had heades, wherewith they hurt. <sup>20</sup>And the remnant of the men which were not killed by these plagues, repented not of the works of their handes that they should not worship deuils, and idoles of golde and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare nor goe. <sup>21</sup>Also they repented not of their murder, and of their sorcerie, neither of their fornication, nor of their theft.

## Chapter 10

**A**nd I sawe another mightie Angel come downe from heauen, clothed with a cloude, and the raine bowe vpon his head, and his face was as the sunne, and his feete as pillars of fire. <sup>2</sup>And hee had in his hande a little booke open, and he put his right foote vpon the sea, and his left on the earth, <sup>3</sup>And cried with a loude voyce, as when a lyon roareth: and when he had cried, seuen thunders vttered their voyces. <sup>4</sup>And whe the seuen thunders had vttered their voyces, I was about to write: but I heard a voice from heauen saying vnto me, Seale vp those things which the seuen thunders haue spoken, and write them not. <sup>5</sup>And the Angel which I sawe stand vpon the sea, and vpon the earth, lift vp his hand to heauen, <sup>6</sup>And sware by him that liueth for euermore, which created heauen, and the thinges that therein are, and the earth, and the things that therein are, and the sea, and the thinges that therein are, that time should be no more. <sup>7</sup>But in the dayes of the voyce of the seuenth Angel, when he shall beginne to blow the trumpet, euen the mysterie of God shalbe finished, as he hath declared to his seruants the Prophets. <sup>8</sup>And the voyce which I heard from heauen, spake vnto me againe, and said, Go and take the litle booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth. <sup>9</sup>So I went vnto the Angel, and saide to him, Giue me the litle booke. And he said vnto me, Take it, and eate it vp, and it shall make

thy belly bitter, but it shalbe in thy mouth as sweete as honie. <sup>10</sup>Then I tooke the litle booke out of ye Angels hand, and ate it vp, and it was in my mouth as sweete as hony: but whe I had eaten it my belly was bitter. <sup>11</sup>And he said vnto me, Thou must prophecie againe among the people and nations, and tongues, and to many Kings.

## Chapter 11

**T**hen was giuen me a reede, like vnto a rod, and the Angel stode by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein. <sup>2</sup>But the court which is without the temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy citie shall they treade vnder foote, two and fourtie moneths. <sup>3</sup>But I wil giue power vnto my two witnesses, and they shall prophecie a thousande two hundreth and threescore dayes, clothed in sackcloth. <sup>4</sup>These are two oliue trees, and two candlestickes, standing before the God of the earth. <sup>5</sup>And if any man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt the, thus must he be killed. <sup>6</sup>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. <sup>7</sup>And when they haue finished their testimonie, the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall ouercome them, and kill them. <sup>8</sup>And their corpses shall lie in the streetes of the great citie, which spirituallie is called Sodom and Egypt, where our Lord also was crucified. <sup>9</sup>And they of the people and kinreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carkeises to be put in graues. <sup>10</sup>And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall sende giftes one to an other: for these two Prophets vexed them that dwelt on the earth. <sup>11</sup>But after three

dayes and an halfe, the spirit of life comming from God, shall enter into them, and they shall stande vp vpon their feete: and great feare shall come vpon them which sawe them. <sup>12</sup>And they shall heare a great voyce from heauen, saying vnto them, Come vp hither. And they shall ascend vp to heauen in a cloude, and their enemies shall see them. <sup>13</sup>And the same houre shall there bee a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shalbe slaine in nomber seuen thousande: and the remnant were sore feared, and gaue glorie to the God of heauen. <sup>14</sup>The second woe is past, and beholde, the third woe will come anon. <sup>15</sup>And the seuenth Angell blewe the trumpet, and there were great voyces in heauen, saying, The kingdomes of this worlde are our Lordes, and his Christes, and he shall reigne for euermore. <sup>16</sup>Then the foure and twentie Elders, which sate before God on their seates, fell vpon their faces, and worshipped God, <sup>17</sup>Saying, We giue thee thanks, Lord God almightie, Which art, and Which wast, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdom. <sup>18</sup>And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shoulde be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth. <sup>19</sup>Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

## Chapter 12

**A**nd there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone was vnder her feete, and vpon her head a crowne of twelue starres. <sup>2</sup>And she was with childe, and cried traueiling in birth, and was pained readie to be deliuered. <sup>3</sup>And

there appeared another wonder in heave: for beholde, a great red dragon hauing seuen heads, and ten hornes, and seuen crownes vpon his heads: <sup>4</sup>And his taile drew the thirde part of the starres of heauen, and cast them to the earth. And the dragon stood before the woman, which was ready to be deliuered, to deuoure her childe, when shee had brought it forth. <sup>5</sup>So shee brought foorth a man childe, which should rule all nations with a rod of yron: and that her childe was taken vp vnto God and to his throne. <sup>6</sup>And the woman fled into wildernes where she hath a place prepared of God, that they should feede her there a thousande, two hundredth and three score dayes. <sup>7</sup>And there was a battell in heauen, Michael and his Angels fought against the dragon, and the dragon fought and his angels. <sup>8</sup>But they preuailed not, neither was their place found any more in heauen. <sup>9</sup>And the great dragon, that olde serpent, called the deuill and Satan, was cast out, which deceiueth all the world: he was euen cast into the earth, and his angels were cast out with him. <sup>10</sup>Then I heard a loude voyce in heauen, saying, 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. <sup>11</sup>But they ouercame him by that blood of that Lambe, and by that worde of their testimonie, and they loued not their liues vnto the death. <sup>12</sup>Therefore reioyce, ye heauens, and ye that dwell in them. Wo 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. <sup>13</sup>And when the dragon sawe that hee was cast vnto the earth, he persecuted the woman which had brought forth the man childe. <sup>14</sup>But to the woman were giuen two wings of a great eagle, that she might flie into the wildernes, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent. <sup>15</sup>And the serpent cast out of his mouth water after the woman, like a

flood, that he might cause her to be caried away of the flood. <sup>16</sup>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. <sup>17</sup>Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the comaundements of God, and haue the testimonie of Iesus Christ. <sup>18</sup>And I stood on the sea sand.

## Chapter 13

**A**nd I saw a beast rise out of the sea, hauing seuen heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie. <sup>2</sup>And the beast which I sawe, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie. <sup>3</sup>And I sawe one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondred and folowed the beast. <sup>4</sup>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! <sup>5</sup>And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe two and fourtie moneths. <sup>6</sup>And he opened his mouth vnto blasphemie against God, to blaspheme his Name, and his tabernacle, and them that dwell in heauen. <sup>7</sup>And it was giuen vnto him to make warre with the Saints, and to overcome them, and power was giuen him ouer euery kinred, and tongue, and nation. <sup>8</sup>Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world. <sup>9</sup>If any man haue an eare, let him heare. <sup>10</sup>If any leade into captiuitie, hee shall go 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. <sup>11</sup>And I beheld another beast

comming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon. <sup>12</sup>And he did all that the first beast could doe before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. <sup>13</sup>And he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men, <sup>14</sup>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 image of the beast, which had the wound of a sword, and did liue. <sup>15</sup>And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed. <sup>16</sup>And he made all, both small and great, rich and poore, free and bond, to receiue a marke in their right hand or in their foreheads, <sup>17</sup>And that no man might buy or sell, saue hee that had the marke, or the name of the beast, or the number of his name. <sup>18</sup>Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundreth threescore and sixe.

## Chapter 14

**T**hen I looked, and lo, a Lambe stood on mount Sion, and with him an hundreth, fourtie and foure thousand, hauing his Fathers Name written in their foreheads. <sup>2</sup>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. <sup>3</sup>And they sung as it were a newe song before the throne, and before the foure beasts, and the Elders: and no man could learne that song, but the hundreth, fourtie and foure thousand, which were bought from the earth. <sup>4</sup>These are they, which are not defiled with women: for they are virgins: these follow the Lambe whithersoever he goeth: these are

bought from men, being the first fruites vnto God, and to the Lambe. <sup>5</sup>And in their mouthes was found no guile: for they are without spot before the throne of God. <sup>6</sup>Then I sawe another Angel flie in the 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, <sup>7</sup>Saying with a loude voyce, Feare God, and giue glory to him: for the houre of his iugement is come: and woriship him that made heauen and earth, and the sea, and the fountaines of waters. <sup>8</sup>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 wrath of her fornication. <sup>9</sup>And the third Angel followed them, saying with a loude voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand, <sup>10</sup>The same shall drinke of the wine of ye wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he shalbe tormented in fire and brimstone before the holy Angels, and before the Lambe. <sup>11</sup>And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name. <sup>12</sup>Here is the patience of Saints: here are they that keepe the commandements of God, and the fayth of Iesus. <sup>13</sup>Then I heard a voyce from heauen, saying vnto me, Write, The dead which die in the Lord, are fully blessed. Euen so sayth the Spirit: for they rest from their labours, and their workes follow them. <sup>14</sup>And I looked, and behold, a white cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle. <sup>15</sup>And another Angel came out of the Temple, crying with a loude 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. <sup>16</sup>And he that sate on the cloude, thrust in his sickle on the earth, and the earth was

reaped. <sup>17</sup>Then an other Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle. <sup>18</sup>And another Angel came out from the altar, which had power ouer fire, and cryed with a loude crie to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe. <sup>19</sup>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 wine presse of the wrath of God. <sup>20</sup>And the wine presse was troden without the citie, and blood came out of the wine presse, vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

## Chapter 15

**A**nd I sawe another signe in heauen, great and marueilous, seuen Angels, hauing the seuen last plagues: for by them is fulfilled the wrath of God. <sup>2</sup>And I sawe as it were a glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God, <sup>3</sup>And they sung the song of Moses the seruant of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lord God almightie: iust and true are thy wayes, King of Saints. <sup>4</sup>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. <sup>5</sup>And after that, I looked, and beholde, the Temple of the tabernacle of testimonie was open in heauen. <sup>6</sup>And the seuen Angels came out of the Temple, which had the seuen plagues, clothed in pure and bright linnen, and hauing their breasts girded with golden girdles. <sup>7</sup>And one of the foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore. <sup>8</sup>And the Temple was full of the smoke of the glory of God and of his power, and no

man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

## Chapter 16

**A**nd I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the seuen vials of the wrath of God vpon the earth. <sup>2</sup>And the first went and powred out his viall vpon the earth: and there fell a noysome, and a grieuous sore vpon the men, which had the marke of ye beast, and vpon them which worshipped his image. <sup>3</sup>And the second Angel powred out his viall vpon the sea, and it became as the blood of a dead man: and euery liuing thing dyed in the sea. <sup>4</sup>And the third Angel powred out his viall vpon the riuers and fountaines of waters, and they became blood. <sup>5</sup>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. <sup>6</sup>For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy. <sup>7</sup>And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, true and righteous are thy iudgements. <sup>8</sup>And the fourth Angel powred out his viall on the sunne, and it was giuen vnto him to torment men with heate of fire, <sup>9</sup>And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glorie. <sup>10</sup>And the fifth Angel powred out his viall vpon the throne of the beast, and his kingdom waxed darke, and they gnawed their tongues for sorowe, <sup>11</sup>And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes. <sup>12</sup>And the sixth Angel powred out his viall vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared. <sup>13</sup>And I sawe three vnclane spirits like frogs come out of the mouth of that dragon, and out of the mouth of that beast, and

out of the mouth of that false prophet. <sup>14</sup>For they are the spirits of deuils, working miracles, to go vnto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightye. <sup>15</sup>(Beholde, I come as a theefe. Blessed is he that watcheth and keepeth his garments, least hee walke naked, and men see his filthines) <sup>16</sup>And they gathered them together into a place called in Hebrew *Arma-gedon*. <sup>17</sup>And the seuenth Angel powred out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, It is done. <sup>18</sup>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 mightie an earthquake. <sup>19</sup>And the great citie was deuided into three partes, and the cities of the nations fell: and that great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath. <sup>20</sup>And euery yle fled away, and the mountaines were not found. <sup>21</sup>And there fell a great haile, like 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.

## Chapter 17

**T**hen there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come: I will shewe thee the damnation of the great whore that sitteth vpon many waters, <sup>2</sup>With whom haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication. <sup>3</sup>So he caried me away into the wilderness in the Spirit, and I sawe a woman sit vpon a skarlet coloured beast, full of names of blasphemie, which had seuen heads, and tenne hornes. <sup>4</sup>And the woman was arrayed in purple and skarlet, and gilded with golde, and precious stones, and pearles, and had a cup of gold in her hand, full of abominations, and filthines of her fornication. <sup>5</sup>And in

her forehead was a name written, A mysterie, that great Babylon, that mother of whoredomes, and abominations of the earth. <sup>6</sup>And I sawe ye woman drunken with the blood of Saintes, and with the blood of the Martyrs of IESVS: and when I sawe her, I wondred with great marueile. <sup>7</sup>Then the Angel saide vnto me, Wherefore marueilest thou? I will shewe thee the misterie of that woman, and of that beast, that beareth her, which hath seuen heads, and tenne hornes. <sup>8</sup>The beast that thou hast seene, was, and is not, and shall ascend out of the bottomles pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the booke of life from the foundation of ye world) when they behold the beast that was, and is not, and yet is. <sup>9</sup>Here is the mind that hath wisdom. The seuen heads, are seuen mountaines, whereon the woman sitteth: they are also seuen Kings. <sup>10</sup>Fiue are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space. <sup>11</sup>And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into destruction. <sup>12</sup>And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a kingdome, but shall receiue power, as Kings at one houre with the beast. <sup>13</sup>These haue one minde, and shall giue their power, and authoritie vnto the beast. <sup>14</sup>These shall fight with the Lambe, and the Lambe shall ouercome them: for he is Lord of Lordes, and King of Kings: and they that are on his side, called, and chosen, and faithfull. <sup>15</sup>And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues. <sup>16</sup>And the tenne 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. <sup>17</sup>For God hath put in their heartes to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.



<sup>18</sup>And that woman which thou sawest, is that great citie, which reigneth ouer the kings of ye earth.

## Chapter 18

**A**nd after these thinges, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie, <sup>2</sup>And he cryed out mightily with a loud voyce, saying, It is fallen, it is fallen, Babylon that great citie, and is become the habitation of deuils, and the holde of all foule spirits, and a cage of euery vnclane and hatefull birde. <sup>3</sup>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 marchants of the earth are waxed rich of the abundance of her pleasures. <sup>4</sup>And I heard another voyce from heauen say, Goe out of her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues. <sup>5</sup>For her sinnes are come vp into heauen, and God hath remembered her iniquities. <sup>6</sup>Rewarde her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that she hath filled to you, fill her ye double. <sup>7</sup>In as much as she glorified her selfe, and liued in pleasure, so much giue ye to her torment and sorow: for she saith in her heart, I sit being a queene, and am no widowe, and shall see no mourning. <sup>8</sup>Therefore shall her plagues come at one day, death, and sorowe, and famine, and she shalbe burnt with fire: for that God which condemneth her, is a strong Lord. <sup>9</sup>And the kings of the earth shall bewayle 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, <sup>10</sup>And shall stand a farre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come. <sup>11</sup>And the marchants of the earth shall weepe and wayle ouer her: for no man byeth their ware any more. <sup>12</sup>The ware of golde, 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 Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble, <sup>13</sup>And of cinamon, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beastes, and sheepe, and horses, and charets, and seruants, and soules of men. <sup>14</sup>(And the apples that thy soule lusted after, are departed from thee, and all things which were fatte and excellent, are departed from thee, and thou shalt finde them no more) <sup>15</sup>The marchants of these thinges which were waxed riche, shall stand a farre off from her, for feare of her torment, weeping and wayling, <sup>16</sup>And saying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearles. <sup>17</sup>For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie shippes, and shipmen, and whosoouer traffike on the sea, shall stand a farre off, <sup>18</sup>And crie, when they see that smoke of that her burning, saying, What citie was like vnto this great citie? <sup>19</sup>And they shall cast dust on their heads, and crie, weeping, and wayling, and say, Alas, alas, that great citie, wherein were made rich all that had ships on the sea by her costliness: for in one houre she is made desolate. <sup>20</sup>O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her to be reuenged on her for your sakes. <sup>21</sup>Then a mightie Angell tooke vp a stone like a great milstone, and cast it into the sea, saying, With such violence shall that great citie Babylon be cast, and shalbe found no more. <sup>22</sup>And the voyce of harpers, and musicians, and of pipers, and trumpetters shalbe heard no more in thee, and no craftsman, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a milstone shalbe heard no more in thee. <sup>23</sup>And the light of a candle shall shine no more in thee: and the voyce of the bridegrome and of

the bride shalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine enchantments were deceiued all nations. <sup>24</sup>And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

## Chapter 19

**A**nd after these things I heard a great voyce of a great multitude in heauen, saying, Hallelu-iah, saluation, and glorie, and honour, and power be to the Lord our God. <sup>2</sup>For true and righteous are his iudgements: for he hath condemned that great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand. <sup>3</sup>And againe they saide, Hallelu-iah: and that her smoke rose vp for euermore. <sup>4</sup>And the foure and twentie Elders, and the foure beastes fell downe, and worshipped God that sate on the throne, saying, Amen, Hallelu-iah. <sup>5</sup>Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great. <sup>6</sup>And I heard 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 almightie God hath reigned. <sup>7</sup>Let vs be glad and reioyce, and giue glory to him: for the marriage of that Lambe is come, and his wife hath made her selfe ready. <sup>8</sup>And to her was granted, that she should be arrayed with pure fine linnen and shining, for the fine linnen is the righteousness of Saintes. <sup>9</sup>Then he said vnto me, Write, Blessed are they which are called vnto the Lambes supper. And he said vnto me, These wordes of God are true. <sup>10</sup>And I fell before his feete, to worship him: but he said vnto me, See thou doe it not: I am thy fellowe seruant, and one of thy brethren, which haue the testimonie of Iesus. Worship God: for the testimonie of Iesus is the Spirit of prophcie. <sup>11</sup>And I sawe heauen open, and behold, a white horse, and he that sate vpon him, was called, Faithfull and true, and he iudgeth and

fighteth righteously. <sup>12</sup>And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knewe but himselfe. <sup>13</sup>And he was clothed with a garment dipt in blood, and his name is called THE WORD OF GOD. <sup>14</sup>And the hostes which werein heauen, followed him vpon white horses, clothed with fine linnen white and pure. <sup>15</sup>And out of his mouth went out a sharpe sworde, 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 fiercenesse and wrath of almightie God. <sup>16</sup>And he hath vpon his garment, and vpon his thigh a name written, THE KINGS OF KINGS, AND LORD OF LORDS. <sup>17</sup>And I sawe an Angel stand in the sunne, who cryed with a loude voyce, saying to all the foules that did flie by the middes of heauen, Come, and gather your selues together vnto the supper of ye great God, <sup>18</sup>That ye may eate the flesh of Kings, and the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great. <sup>19</sup>And I sawe the beast, and the Kings of the earth, and their hostes gathered together to make battell against him that sate on the horse, and against his armie. <sup>20</sup>But ye beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceiued them that receiued ye beastes marke, and them that worshipped his image. These both were alieue cast into a lake of fire, burning with brimstone. <sup>21</sup>And the remnant were slayne with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

## Chapter 20

**A**nd I saw an Angel come downe from heauen, hauing the keye of the bottomles pit, and a great chaine in his hand. <sup>2</sup>And he tooke the dragon that olde serpent, which is the deuill and Satan, and he bounde him a

thousand yeeres: <sup>3</sup>And cast him into the bottomles pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeeres were fulfilled: for after that he must be loosed for a litle season. <sup>4</sup>And I sawe seates: and they sate vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were beheaded for the witnes of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a thousand yeere. <sup>5</sup>But the rest of the dead men shall not liue againe, vntill the thousand yeres be finished: this is the first resurrection. <sup>6</sup>Blessed and holy is hee, that hath part in the first resurrection: for on such the second death hath no power: but they shalbe the Priests of God and of Christ, and shall reigne with him a thousand yeere. <sup>7</sup>And when the thousand yeres are expired, Satan shalbe loosed out of his prison, <sup>8</sup>And shall go 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. <sup>9</sup>And they went vp into the plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them. <sup>10</sup>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 be tormented euen day and night for euermore. <sup>11</sup>And I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found. <sup>12</sup>And I saw the dead, both great and small stand before God: and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those thinges, which were written in the bookes, according to their woorkes. <sup>13</sup>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 woorkes. <sup>14</sup>And death and hell were cast into the lake of fire: this is the second death. <sup>15</sup>And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

## Chapter 21

**A**nd I sawe a newe heauen, and a newe earth: for the first heauen, and the first earth were passed away, and there was no more sea. <sup>2</sup>And I Iohn sawe the holie citie newe Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband. <sup>3</sup>And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shalbe his people, and God himselfe shalbe their God with them. <sup>4</sup>And God shall wipe away all teares from their eyes: and there shalbe no more death, neither sorow, neither crying, neither shall there be any more paine: for the first things are passed. <sup>5</sup>And he that sate vpon the throne, sayd, Behold, I make all things newe: and he sayde vnto me, Write: for these wordes are faithfull and true. <sup>6</sup>And he said vnto me, It is done, I am Alpha and Omega, the beginning and the ende. I wil giue to him that is a thirst, of the well of the water of life freely. <sup>7</sup>He that ouercommeth, shall inherit all things, and I will be his God, and he shall be my sonne. <sup>8</sup>But the fearful and vnbeleeuing, and the abominable and murthers, and whoremogers, and sorcerers, and idolaters, and all liars shall haue their part in the lake, which burneth with fire and brimstone, which is the second death. <sup>9</sup>And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with mee, saying, Come: I will shewe thee the bride, the Lambes wife. <sup>10</sup>And he caried me away in the spirit to a great: and an hie mountaine, and he shewed me that great citie, that holie Hierusalem, descending out of heauen from God, <sup>11</sup>Hauing the glorie of God:

and her shining was like vnto a stone most precious, as a Iasper stone cleare as crystall,<sup>12</sup> And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.<sup>13</sup> On the East part there were three gates, and on the Northside three gates, on the Southside three gates, and on the Westside three gates.<sup>14</sup> And the wall of the citie had twelue foundations, and in them the Names of the Lambes twelue Apostles.<sup>15</sup> And hee that talked with mee, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.<sup>16</sup> And the citie laie foure square, and the length is as large as the bredth of it, and he measured the citie with the reede, twelue thousande furlongs: and the length, and the bredth, and the height of it are equall.<sup>17</sup> And hee measured the wall thereof, an hundreth fourtie and foure cubites, by the measure of man, that is, of the Angell.<sup>18</sup> And ye building of the wall of it was of Iasper: and the citie was pure golde, like vnto cleare glasse.<sup>19</sup> And the foundations of the wall of ye city 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 Emeraude: <sup>20</sup>The fift of a Sardonix: the sixt of a Sardius: the seueth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelfth an Amethyst.<sup>21</sup> And the twelue gates were twelue pearles, and euery gate is of one pearle, and the streete of the citie is pure golde, as shining glasse.<sup>22</sup> And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.<sup>23</sup> And this citie hath no neede of the sunne, neither of the moone to shine in it: for the glorie of God did light it: and the Lambe is the light of it.<sup>24</sup> And the people which are saued, shall walke in the light of it: and the Kings of the earth shall bring their glorie and honour vnto it.<sup>25</sup> And the gates of it shall not be shut by day: for there shalbe no night there.

<sup>26</sup>And the glorie, and honour of the Gentiles shall be brought vnto it.<sup>27</sup> And there shall enter into it none vnclene thing, neither whatsoever woorketh abomination or lies: but they which are written in ye Lambes booke of life.

## Chapter 22

**A**nd hee shewed me a pure riuer of water of life, cleare as crystall, proceeding out of the throne of God, and of the Lambe.<sup>2</sup> In the middes of the street of it, and of either side of ye 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.<sup>3</sup> And there shalbe no more curse, but ye throne of God and of the Lambe shall be in it, and his seruants shall serue him.<sup>4</sup> And they shall see his face, and his Name shalbe in their foreheads.<sup>5</sup> And there shalbe no night there, and they neede no candle, neither light of the sunne: for the Lord God giueth them light, and they shall reigne for euermore.<sup>6</sup> And he said vnto me, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shewe vnto his seruants the things which must shortly be fulfilled.<sup>7</sup> Beholde, I come shortly. Blessed is hee that keepeth the woordes of the prophecie of this booke.<sup>8</sup> And I am Iohn, which sawe and heard these thinges: and when I had heard and seene, I fell downe to worship before the feete of the Angell which shewed me these things.<sup>9</sup> But he sayde vnto me, See thou doe it not: for I am thy fellowe seruaunt, and of thy brethren the Prophets, and of them which keepe the woordes of this booke: worship God.<sup>10</sup> And he said vnto me, Seale not the wordes of the prophecie of this booke: for the time is at hand.<sup>11</sup> He that is vniust, let him be vniust stil and he which is filthie, let him be filthie still: and hee that is righteous, let him be righteous stil: and he that is holy, let him be holy still.<sup>12</sup> And beholde, I come shortly, and my reward is with mee, to giue euery man according as his worke shall be.<sup>13</sup> I am Alpha and Omega, the

beginning and the end, the first and the last. <sup>14</sup>Blessed are they, that doe his commandments, that their right may be in the tree of life, and may enter in through the gates into the Citie. <sup>15</sup>For without shall be dogs and inchanters, and whoremongers, and murderers, and idolaters, and whosoeuer loueth or maketh lies. <sup>16</sup>I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning starre. <sup>17</sup>And the Spirit and the bride say, Come. And let him that heareth, say, Come: and let him that is a thirst, come: and let whosoeuer will, take of the water of life freely. <sup>18</sup>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: <sup>19</sup>And if any man shall diminish of the wordes of the booke of this prophecie, God shall take away his part out of the Booke of life, and out of the holie citie, and from those things which are written in this booke. <sup>20</sup>He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so, come Lord Iesus. <sup>21</sup>The grace of our Lord Iesus Christ be with you all, AMEN.