

THE
NEW TESTAMENT
OF OUR LORD

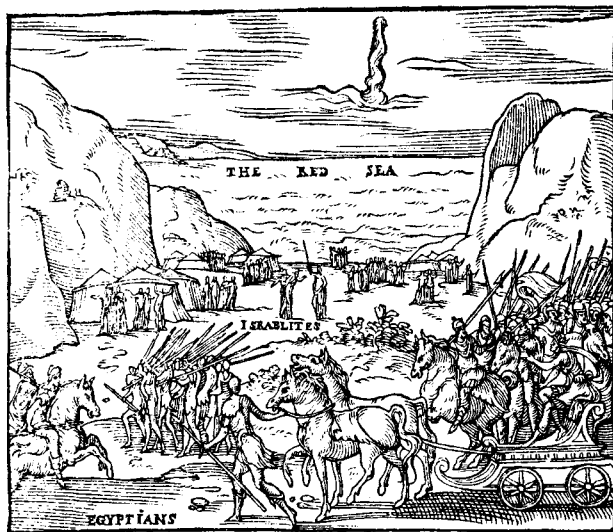
JESUS CHRIST,

Conferred diligently with the Greke, and best approved translacons in diuers languages.

EXOD. XIII, VER. XIII.

*FEARE YE NOT, STAND STIL, AND BE-
holde the saluacion of the Lord, which he wil shewe to you this day.*

Great are the troubles of the righteous:



but the Lord delivereth them out of all, Psa. 124. 9.

*THE LORD SHAL FIGHT FOR YOU:
therefore holde you your peace, Exod. 14, vers. 14.*

AT GENEVA.

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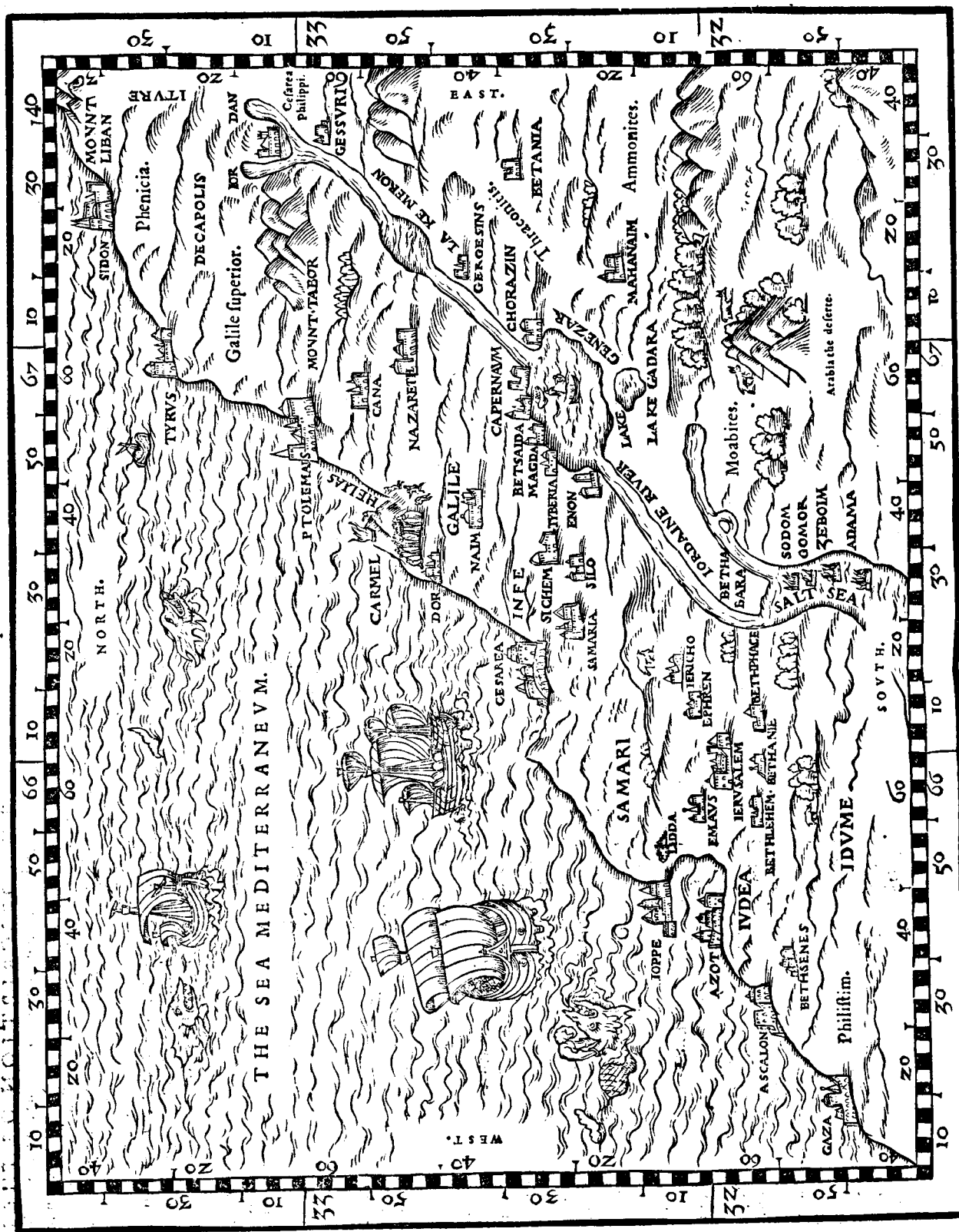
M. D. LX.

THE DESCRIPTION OF THE HOLIE land, containing the places mentioned in the foure Euangelistes, with other places about the sea coasts, wherein may be sene the wayes and iourneis of Christ and his Apostles in Iudea, Samaria, and Galile: for into these thre partes this land is diuided.

*THE PLACES SPECIFIED IN
this mappe with their situation by the obseruation of the degrees
concerning their length and breadth.*

Ascalon	65, 24: 31, 32.
Azot	65, 35: 32.
Bethlehem	65, 55: 31, 51.
Bethphage	66, 31, 58.
Bethsaida	66, 51: 32, 29.
Bethabara	66, 34: 32, 1.
Bethania	66, 31, 58.
Cana of Galile	66, 52: 32, 48.
Capernaum	66, 53: 32, 29.
Carmel mount	66, 31: 32, 50.
Cesarea Stratonis	66, 16: 32, 25.
Cesarea Philippi	67, 39: 31, 5.
Corasim	66, 53: 32, 29.
Dan one of the founteins whence Iordan springeth	67, 25: 33, 8.
Ennon	66, 40: 32, 18.
Emaus	65, 54: 31, 59.
Ephen	66, 8, 32.
Gadara or Garaza	66, 48: 32, 29.
Gaza	65, 10: 31, 40.
Iericho	66, 10: 31, 1.
Ierusalem	66, 31, 55.
Ioppe	65, 40: 32, 5.
Ior the other founteine whence Iordan springeth	67, 31: 33, 7.
Magdalon called also Dalmanutha.	66, 48: 32, 28.
Naim	66, 35: 32, 33.
Nazareth	66, 56: 32, 42.
Prolemais	66, 50: 32, 58.
Samaria the citie	66, 22: 31, 19.
Sidon.	67, 15: 33, 30.
Silo	66, 27: 31, 19.
Tyrus	67, 33, 20.
Tyberias	66, 44: 32, 26.

The description of the holie land and of the places mencioned in the foure Euangelistes.



^a This worde signifieth good tidings, and is taken here for the storie which containeth the ioyful message of the coming of the Sonne of God promised from the beginning.
^b That is, written and taught by Matthewe.

THE HOLY GOSPEL

of Iesus Christ,^b according to Matthewe.

THE ARGUMENT.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, and sometime one writeth more largely that which the other doeth abridge: neuertheles in matter and argument they all tende to one end: which is, to publish to the worlde the fauour of God towards mankind through Christ Iesus, whome the Father haue given as a pledge of his mercie & loue. And for this cause they intitule their storie, Gospel, which signifieth good tidings, for asmuche as God hath performed in dede that which the faithers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioye nor consolacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this worde is contained the whole Newe testament: but communely we vse this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perfit summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more labourerth to set forth his doctrine, wherein bothe Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead & risen againe, shoulde nothing profite vs. The which thing notwithstanding that the thre first touche partely, as he also sometime intermedleth the historical narration, yet Iohn chieflie is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn, the keye which openeth the dore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste profit. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phisition of Antiochia and became Pauls disciple, and fellowe in all his traueils: he liued foure score and foure yeres, and was buried at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebedee, and brother of Iames: he dyed thre score yeres after Christ, and was buried nere to the Citie of Ephesus.

CHAP. I.

¹ The genealogie of Christ, that is, the Messias promised to the fathers, ¹⁹ Who was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Ioseph. ²⁰ The Angel satisfieth Iosephs minde. ²¹ Why he is called Iesus, and wherefore Emmanuel.

¹ Luk. 3. 23.
² This is the rehearsal of the progenie, whereof Iesus Christ is sprong according to the flesh.
³ So called, for that he came of the stocke of Dauid.
⁴ These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ communely was called the sonne of Dauid, because the promises was more evidently confirmed vnto him. *Gen. 22. 18. *Gen. 25. 24. *Gen. 29. 35. *Gen. 38. 17.
⁵ By incestuous adulterie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruant for our sakes: yea, a worne and no man, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. *2. Chron. 35. 1. & 2. 18.



The booke of the generacion of IESVS CHRIST the sonne of Dauid, the sonne of Abraham.

*Abraham begate Isaac.

*And Isaac begate Iacob.

*And Iacob begate Iudas and his brethren.

*And Iudas begate Phares, and Zarah of Thamar. And Phares begate Esrom. And Esrom begate Aram.

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

munely was called the sonne of Dauid, because the promises was more evidently confirmed vnto him. *Gen. 22. 18. *Gen. 25. 24. *Gen. 29. 35. *Gen. 38. 17. By incestuous adulterie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruant for our sakes: yea, a worne and no man, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. *2. Chron. 35. 1. & 2. 18.

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

6 And Iesse begate Dauid the King. And

*Dauid the King begate Solomon of her that was the wife of Vrias.

7 And Solomon begate Roboam. And Ro-

boam begate Abia. And Abia begate Afa.

8 And Afa begate Iosaphat. And Iosaphat

begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Iotham. And Iotham begate Achaz. And Achaz begate Ezecias.

10 And Ezecias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caryed away to Babylon.

12 And after they were caryed away into Babylon, Iechonias begate Salathiel.

*And Salathiel begate Zorobabel.

captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued till the coming of Christ. *1. Chro. 3. 17. & 2. 24. & 3. 2.

⁸ Rachab and Ruth, being Gentiles, signifye that Christ came not onely of Jewes, and for them, but also of Gentiles, and for their saluation.

Ruth 4. 18.

1. Sam. 16. 1.

& 17. 12.

2. Sam. 12. 24.

1. King. 11. 43

1. chro. 3. 10.

^h He hath omitted thre Kings. Iosias, Amasia, Azarias, abridging the number to make the times fourtene generations.

2. King. 20. 21.

& 21. 18.

1. chro. 3. 13.

2. King. 23.

34. & 24. 1.

1. chro. 36. 4.

2. King. 24. 6.

2. chro. 36. 9.

ⁱ After the

The birth of Christ.

S. Matthewe. The wisemen.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.
 14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.
 15 And Eliud begate Eleazar. And Eleazar begate Marthan. And Marthan begate Iacob.
 16 And Iacob begate Ioseph, the housband of Marie, ^k of whome was borne I E S V S, that is called Christ.
 17 So all the generaciōs from Abraham to Dauid, are fourtene generaciōs. And from Dauid vntil they were caryed away into Babylon, fourtene generaciōs: and after they were caryed away into Babylon vntil Christ, fourtene generaciōs.
 18 ¶ Now the byrth of I E S V S Christ was thus, When as his mother Marie was ^m betrowthed to Ioseph, ⁿ before they came together, she was founde ⁿ with childe of the holie Gost.
 19 Then Ioseph her housband being a ^o iust man, and not willing to ^m make her a publike example, was minded to put her away secretly.
 20 But whiles he thoght these things, beholde, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to take Marie for thy wife: for that which is conceived in her, is of the holie Gost.
 21 And she shal bring forth a sonne, and thou shalt ^r call his name I E S V S: for he shal ^r saue his people from their sinnes.
 22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,
 23 *Beholde, a virgine shalbe with childe, and shal beare a sonne, and they shal call his name Emmanuel, which is by interpretation, ^r God with vs.
 24 ¶ Then Ioseph, being raised from slepe, did as the Angel of the Lord had iniointed him, and toke his wife.
 25 But he knewe her not, til she had brought forth her first borne sonne, and he called his name I E S V S.

^k Albeit the Iewes number their kinred by the male-kind: yet this lineage of Marie is comprehended vnder the same, because she was married to a man of her owne stocke & tribe. I Who is the true King, Priest, and Prophet anointed of God to accomplish the office of Redeemer.

^m Before he toke her home to him.

ⁿ As the Angel afterward declared to Ioseph.

^o Vpright and fearing God, & therefore suspecting y she had comitted fornicatio, before she was betrowthed, wolde neither reueine her, nor by the Law shulde be married to another nether by accusing her put her to shame for her fact.

^p This dreame is witnessed by the holie Gost, and is a kinde of reuelation, Nom. 12. 6.

^q This name putteth him in remembrance of Gods promes to Dauid.

^r That is, a Saviour.

^s Act. 4. 12.

^t Phil. 2. 10.

^u Isa. 7. 14.

^v Or, whom. f God is ioyned with vs by the meanes of Iesus Christ, who is bothe God and man. t Christ is here called the first borne, because she had neuer none before, and not in respect of any she had after. Nether yet doeth this worde (til) import alwayes a time following: wherein the contrary may be affirmed, as our Saviour, saying, that he will be present with his disciples, til the end of the worlde, meaneth not, that after this worlde he wil not be with them.

CHAP. II.

2 The time and place of Christs birth. 11 The Wisemen offer their presents. 14 Christ fleeth into Egypt. 16 The yong children are slaine. 23 Ioseph turneth into Galile.

Luk. 2. 6.

a For there is another Beth-schem in the tribe of Zebulun.

¶ When I E S V S then was borne at Beth-lehē in Iudea, in the dayes

of Herode the King, beholde, there came ^b Wisemen from the East to Ierusalem, saying, Where is the King of the Iewes that is borne? for we haue sene his ^c starre in the East, and are come ^d to worship him.
 3 When King Herode heard this, he was troubled, and all Ierusalem with him.
 4 And gathering together all the chief Priests & Scribes of the people, he asked of them, where Christ shulde be borne.
 5 And they said vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,
 6 *And thou Beth-lehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come the gouernour that shal fede my people Israel.
 7 Then Herode priuely called the Wisemen, and diligently inquired of them the time of the starre that appeared,
 8 And sent them to Beth-lehem, saying, Go, and searche diligently for the babe: and when ye haue founde him, bring me worde againe, that I may come also, and worship him.
 9 ¶ So when they had heard the King, they departed: and lo, the ^e starre which they had sene in the East, went before them, til it came, and stode ouer the place where the babe was.
 10 And when they sawe the starre, they reioyced with an exceeding great ioye,
 11 And went into the house, and founde the babe with Marie his mother, and felldowne, and worshipped him, and opened their treasures, and presented vnto him giftes, ^h euen golde, and incense, and myrrhe.
 12 And after they were warned of God in a dreame, that they shulde ⁱ not go againe to Herode, they returned into their country another way.
 13 ¶ After their departure, beholde the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, & take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: for Herode wil seke the babe, to destroye him.
 14 So he arose and toke the babe and his mother by night, and departed into Egypt,
 15 And was there vnto the death of Herode, ^k that it might be fulfilled, which was spoken of the Lord by the ^m Prophet, saying, Out of Egypt haue I called my Sonne.
 16 ¶ The Herode, seing that he was mocked of y Wisemen, was exceeding wroth, and sent forth, & slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yere olde & vnder, according to the time which he had diligently searched out of the Wisemen.

^b Wisemen, or Magi, in the Persians and Chaldeans tongue signifie Philosophers, Priests, or astronomers, & are here the first frutes of the Gentiles that came to worship Christ. c An extraordinary signe to set forth y Kings honour, whome y worlde did not esteeme.

^d Which was a declaration of that reuerence, which the Gentiles shulde beare vnto Christ.

^e They colde wel tell of Christ in general: but when they shulde profess his name, and giue him his due honour, they waxe colde, and shrinke backe.

^f Micah 5. 2. iohn 7. 42.

^g An euil conscience is a burning fyre.

^h The starre vanished away before, to shew that they shulde tary at Ierusalem, and there inquire of the thing, to the confusion of the Iewes.

ⁱ Or, for.

^j The Persians manner was not to salute Kings without a present, and therefore they brought of that which was most precious in their country, whereof euery one of them offered.

^k Promes ought not to be kept, where Gods honour and preaching of his truth is hindered: or els it ought not to be broken.

^l That which was prefigured by the deliuerance of the Israelites out of Egypt, & were Christs Church and his bodie, is now verified, and accomplished in the head Christ.

^m Hose 11. 1. i Within a certaine time after.

Iere. 31. 15.

m Herode renewed the sorrow which Benjaminites had suffered long before: yet for all this cruelty he could not bring to passe, that Christ shulde not reigne.

n That is, they were killed & dead.

o Thus the faithful may see how God hath infinite means to preserve them from the rage of tyrants.

10. therefore.

10. of Nazareth.

p Which is holie and consecrated to God: alluding vnto those that were Nazarenes in the olde Law, which were a figure of that holines which shulde be manifested in Christ, as was Sâson, Ioseph, &c.

Mar. 1. 4.

luk. 3. 3.

a In y^e first ye of y^e reign of Tiberius, after Christ had long time remained in Nazareth, and was now about to yere olde.

b So called in respect of the playne country and fertile vallies: and not because it was not inhabited.

10. be forie for your fautes past, and amend.

c Which is, y^e God will reigne ouer vs, gather vs vnto him, pardon our finnes, and adope vs by the preaching of the Gospel.

Isa. 40. 5.

mar. 1. 5.

luk. 3. 4.

ioh. 1. 23.

Mar. 1. 6.

d Women with heere, as professe heretics.

e Suche meares as nature brought forth without mans labour or diligence: reade Leuit. 11. 22.

10. grasshoppers.

f Acknowledging their fautes: for there are no penitance without confession. Chap. 11. 34.

10. brides.

g He meares those venomous and malicious Pharisees with the judgement of God, except they shewe before men such works as are agreeable to the profession of the godlie, whome I say calleth the trees of righteousness, chap. 61. 3.

17 Then was that fulfilled which was spokē by the Prophet Ieremias, saying,

18 * In ^m Rama was a voyce heard, mourning, and weping and great lamentation: Rachel weping for her children, and wolde not be comforted, because they ⁿ were not.

19 And when Herode was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

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

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

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

23 And went and dwelt in a citie called Nazaret, that it might be fulfilled which was spoken by the Prophetes, which was, That he shulde be called ^a Nazarite.

CHAP. III.

1 The office, doctrine, & life of Iohn. *7* The Pharisees are reprobated. *8* The frutes of repentance. *13* Christ is baptized in Iordan. *17* And authorized by God his Father.

A * Nd in ^a those dayes, Iohn the Baptiste came and preached in the ^b wilderness of Iudea,

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

3 For this is he of whome it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wilderness, ^d Prepare ye the way of the Lord: make his paths straight.

4 * And this Iohn had his ^d garment of camels heere, and a girdle of a skin about his loynes: his meat was also ^e locustes & wilde honic.

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

6 And they were baptized of him in Iordan, ^f confessing their finnes.

7 Now when he sawe many of the Pharisees and of the Sadduces come to his baptism, he said vnto them, * O ^g generacions of vipers, who hath forewarned you to flee from the angre to come?

8 Bring forth the therefore ^h frutes worthie amendement of life,

9 And thinke not to say with your selues,

* We haue Abraham to ⁱ our father: for I say Iohn. 8. 39. vnto you, that God is able of these stones *act. 13. 26.* to raise vp children vnto Abraham.

10 And now also is the ^b axe put to the roote of the trees: * therefore euerie tre, which bringeth not forth the good frute, is hewen downe, and cast into the fyre.

11 * In dede I baptize you ^w water to amendement of life, but he that cometh after me, is mightier then I, whose shoes I am not worthie to beare: he wil baptize you with the holie Ghost, and with ⁱ fyre.

12 Which hathe his ^k fanne in his hand, & wil make cleane his floore, but wil burne vp the chaffe with vnquenchable fyre.

13 * The came Iesus fro ^d Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue nede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becometh vs to ^l fulfill all righteousness. So he suffered him.

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

17 And lo, a voyce came from heauen, saying, * This is my ⁿ beloued Sone, in whome I am wel pleased.

m To shewe the state of his kingdome, which is in all mekenes & lowlines. *n* The fauour of God relecth on Iesus Christ, that fro him it might be powred on vs, which deserue of our selues his wrath, and indignation. *Coloss. 1. 13.*

CHAP. IIIII.

1 Christ fasteth & is tempted. *11* The Angels minister vnto him. *17* He beginneth to preach. *18* He calleth Peter, Andrew, James and Iohn, and healeth all the sicke.

T Hen ^a was Iesus led aside ^a of the Spirit into the wilderness, to be ^b tempted of the deuil.

2 And when he had fasted fortie dayes, and fortie nights, he was afterwarde hungrie.

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

4 But he answering, said, It is writtē, * Man shal not liue by bread onely, but by euerie ^d worde that proceedeth out of the mouth of God.

5 Then ^e deuil toke him vp into the ^e holie Citie, & set him on a ^f pinacle of the tēple,

6 And said vnto him, If thou be the Sonne of God, cast thy self downe: for it is writtē, * ^e he wil giue his Angels charge ouer thee, and with their hands they shal ^f lifte thee vp, lest at anie time ^e thou shuldest dash thy fote against a stone.

7 Iesus said vnto him, It is written againe, * Thou shalt not ^g tempt the Lord thy God.

h He meaneth the orde that God hath ordeined to mainteine his creatures by. *i* To wit, Ierusalem. *10.* vane which shewed where the wiude stode. *11.* He allegeth but halfe the sentence to deuise thereby the rather, and cloke his craftie purpose. *12.* Deut. 6. 16. *g* We must not leaue such lawfull means as God hath appointed, to seeke others after our owne fantasie.

h The Iudgement of God is at hand to destroye such as are not meere to be of his Church.

Chap. 7. 19.

Mar. 1. 8.

luk. 3. 19.

ioh. 1. 26.

act. 1. 5.

2. 1. & 8. 5

2. 19. 4.

i When God baptizeth inwardly with the vertue of his Spirit, he burneth, & consumeth the vices and inflameth the heartes with loue towarde him.

k Which is ^l preaching of the Gospel.

l Whereby he gathereth the faithful as good corne, & scattereth the infidels as chaffe.

Mar. 1. 9.

luk. 3. 22.

1 We must render perfect obedience to God in all things, which he hath ordeined.

Mar. 1. 9.

luk. 3. 22.

1 We must render perfect obedience to God in all things, which he hath ordeined.

Mar. 1. 9.

luk. 3. 22.

1 We must render perfect obedience to God in all things, which he hath ordeined.

Mar. 1. 9.

luk. 3. 22.

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Mar. 1. 9.

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Mar. 1. 9.

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Mar. 1. 9.

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Mar. 1. 9.

luk. 3. 22.

1 We must render perfect obedience to God in all things, which he hath ordeined.

Mar. 1. 9.

luk. 3. 22.

1 We must render perfect obedience to God in all things, which he hath ordeined.

8 Again the deuill toke him vp vnto an exceeding hie mountaine, and ^h shewed him all the kingdomes of the worlde, and the glorie of them,

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

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

11 Then the deuill ⁱ left him: and beholde, the Angels ^k came, and ministred vnto him.

12 ¶ And when Iesus had heard ^ȳ Iohn was ^l deliuered vp, he returned into Galile,

13 And leauing Nazaret, went and dwelt in Capernaum, which is nere the ^m sea in the borders of Zabulon & Nephtholim, That it might be fulfilled which was spoken by Eſaias the Prophet, saying,

14 *The land of Zabulon, and the land of Nephtholim by the way of the sea, beyond Iordan, ⁿ Galile of the Gentiles:

15 The people which sate in ^o darkenes, sawe great light: and to them which sate in the region and shadowe of death, light is risen vp.

16 *From that time Iesus began to preache, and to say, Amend your liues: for ^ȳ kingdome of heauen is at hand.

17 ¶ And Iesus walking by the sea of Galile, sawe two brethren, Simō, which was called Peter, and Andrew his brother, casting a net into the sea (for they were ^p fishers.)

18 And he said vnto them, Followe me, and I wil make you fishers ^q of men.

19 And they straight way leauing the nets, followed him.

20 And when he was gone forth from thence, he sawe other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mēding their nets, and he called them.

21 And they ^r without tarying, leauing the ship and their father, followed him.

22 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the ^s kingdome, and healing euerie sickenes and euerie disease among the people.

23 And his fame spred abroad through all Syria: and they broght vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with ^t deuils, & those which were ^u lunatike, and those that had the palsey: and he healed them.

24 And there followed him great multitudes out of Galile, and ^v Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan.

Christ teacheth who are blessed. 13 The salt of the earth & light of the worlde. 16 Good workes 17 Ch:ist came to fulfil the Law. 21 What is men: by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Denoement. 33 Not to sweare. 39 To suffer wrong. 43 To loue our enemies. 48 Perfection.

1 And when he sawe the multitude, he went vp into a mountaine: and whē he was set, his disciples came to him.

2 And he opened his mouthe and taught them, saying,

3 *Blessed are the ^apoore in spirit, for theirs is the kingdome of heauen.

4 *Blessed are they that ^b mourn: for they shalbe comforted.

5 *Blessed are the ^c meke: for they shal inherite the earth.

6 *Blessed are they which ^d hunger & thirst for righteousnes: for they shal be filled.

7 *Blessed are the merciful: for thei shal obtaine mercie.

8 *Blessed are the ^e pure in heart: for they shal see God.

9 *Blessed are the peace makers: for they shalbe called the ^f children of God.

10 *Blessed are they ^g which suffer persecutiō for righteousnes sake: for theirs is the kingdome of heauen.

11 *Blessed are ye when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsely.

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

13 *Ye are the ^h salt of the earth: but if the salt haue lost his sauour, wherewith shal it be salted? It is thenceforth good for nothing, but to be cast out, & to be troden vnder fote of men.

14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid.

15 *Nether do men light a candel, and put it vnder a bushel, but on a candelliticke, & it giueth light vnto all that are in the house.

16 *Let ⁱ your light so shine before men, that they may se your good workes, & glorifie your Father which is in heauen.

17 Thinke not that I am come to destroye the Law, or the Prophetes. ^j I am not come to destroye them, but to fulfil them.

18 *For truly I say vnto you, Til heauen, and earth perish, one iote, or one tittle of the Law shal not scape, til ^k all things be fulfilled.

19 *Whosoever therefore shal breake one of ^l these least commandements, & teache men so, he shalbe called the least in the kingdome of heauen: but whosoever shal obserue and teache ^m them, the same shal be called great in the kingdome of heauen.

20 For I say vnto you, ⁿ xcept your righteousness ^o excede the righteousness of ^p scribes

Luk. 6. 20. a That feeble them selues voide of all righteousness that they may onely seeke it in Christ.

Isa. 61. 2. Luk. 5. 27.

b Much feeble their owne miserie, & take their comfort in God.

Psal. 73. 11. c Who rather wolde suffer all iniuries, then they wolde reuenge the selues.

Psal. 24. 4. d Being in necessitie, desire nothing but ^q which is vpright & godlie.

e For he is called ^ȳ God of peace. 1. Cor. 14. 33.

1. Pet. 3. 14. 1. Pet. 4. 14.

act. 5. 41. Mar. 9. 10.

Luk. 14. 34. f Your office is to searsoe men with the salt of ^ȳ heauē lie doctrine.

Mar. 4. 21. Luk. 8. 16.

g Because you are sene farre of, giue good example of life.

h The Gospel is the stablishing, & accomplishing of ^ȳ Law.

1. Pet. 2. 12. i The doctrine of the Law containeth nothing vprofitable or superfluous.

Luk. 16. 17. Iam. 2. 10.

k Whosoever shal transgresse the least of the ten commandements in worde and exāple, he shal be cast out of the kingdome of God, except it be pardoned him in Christ.

Luk. 11. 39. l Which neither expounde the Law truly, nor obserue it as it is.

q We ought to be more ready to followe Christ, when he calleth, leauing all worldly respects aparte. f That is, the blessed tidings of forgiveness of sinnes & reconciliation with God. s So that by healing incurable diseases Christs diuinitie appeared. u They that were mad or sicke at a certaine time of the moone. v It was a country wherein was te cities, as ^ȳ word signifieth.

& Pharise, ye shal not enter into the kingdome of heauen.

21 ^m Ye haue heard that it was said vnto the of the olde time, * Thou shalt not kill: for whosoever kilieth, shal be culpable of iudgement.

22 But I say vnto you, whosoever is angrie with his brother ⁿ vnaduisedly, shal be culpable of iudgement. And whosoever saith vnto his brother, ° Raca, sha' be worthe to be punished by the p Counsell. And whosoever shal say, Foole, shal be worthe to be punished with hel fyre.

23 If the thou bring thy gift to the altar, & then rememberst that thy brother hath the ought against thee,

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

25 * 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 the sergeat, and thou be cast into prison.

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

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

28 But I say vnto you, y. whosoever loketh on a woma to lust after her, hath committed adulterie wher already in his heart.

29 * Wherefore if thy right eye cause thee to offend, plucke it out, and cast it fro thee: for better it is for thee, that one of thy members perish, the that thy whole bodie shulde be cast into hel.

30 Also if thy right hand make thee to offend, cut it of, and cast it fro thee: for better it is for thee that one of thy members perish, the that thy whole bodie shulde be cast into hel.

31 It hath bene said also, * Whosoever shal put away his wife, let him giue her a testimonial of diuorcement.

32 But I say vnto you, whosoever shal put away his wife (except it be for fornicatio) causeth her to commit adulterie: and whosoever shal marie her that is diuorced, committeth adulterie.

33 Against, ye haue heard that it was said to them of olde time, * Thou shalt not forswear thy self, but shalt performe thine othes to the Lord.

34 But I say vnto you, ° Swaere not at all, nether by heauē, for it is y throne of God: Nor yet by the earth: for it is his fote stole: nether by Ierusalem: for it is the citie of the great King.

35 Nether shalt thou swaere by thine head, because thou canst not make one heere white or blacke.

37 * But let your communication be, * Yea, yea: Nay, nay. For whatsoeuer is more the these, commeth of euil.

38 ¶ Ye haue heard that it hath bene said, An eye for an eye, & a tooth for a tooth.

39 But I say vnto you, * Resist not euil: but whosoever shall smite thee on thy right cheke, turne to him the other also.

40 And if anie man wil sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoever wil compell thee to go a mile, go with him twaine.

42 * Giue to him that asketh, and from him y wolde borrow of thee, turne not away.

43 Ye haue heard that it hath bene said, * Thou shalt loue thy neighbour, and hate thine enemy.

44 But I say vnto you, * Loue your enemies: blesse them that curse you: do good to the that hate you, * and praye for them which hurt you, and persecute you,

45 * That ye may be the childre of your Father that is in heauen: for he maketh his sunne to arise on the euil, and the good, and sendeth raine on the iuste, & vniuste.

46 For if ye loue them, which loue you, what rewarde shal you haue? Do not the Publicanes euen the same?

47 And if ye be friendlie to your brethre onely, what singular thing do ye do not euen the Publicanes likewise?

48 Ye shal therefore be perfite, as your Father which is in heauen, is perfite.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiving one another, 16 Fasting. 19 He forbiddeth the careful seeking of worldlie things, & willet men to put their whole trust in him.

1 **T**AKE hede that ye giue not your almes before men, to be sene of them, or els ye shal haue no rewarde of your Father which is in heauen.

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

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

4 That thine almes may be in secret, & thy Father that seeth in secret, he wil rewarde thee openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, & in the corners of the stretes, because they wolde be sene of me. Verely I say vnto you, they haue their rewarde.

6 But when thou prayest, enter into thy chamber: & when thou hast shut thy dore,

AA.iii.

in life sheweth how the few of the dodgers haue falsely gloied this to maundement.

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*g Who is not
persuaded by
eloquent spea
che, and long
talke, as men
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*h Christ bin
deth them not
to the wordes,
but to the sen
se, and forme
of prayer.*

*Luk. 11. 2.
i We must see
ke Gods glo
rie first, and a
boue all thigs.
k Reigne thou
ouer all, and
let vs render
vnto thee per
fect obedience,
as thine An
gels do.*

*l To be ouer
come thereby.*

*Chap. 13. 19.
m This con
clusion exclu
deth mans me
rites, and tea
cheth vs to
grounde our
prayers onely
on God.*

*Mar. 11. 25.
nccles. 28. 2.*

*o Make their
faces to seme
of another
sorte the they
were wote to
do.*

*p Whereby is
commanded to
auoyde all
vaine ostenta
tion.*

Luk. 12. 33.

1. tim. 6. 19.

*Luk. 11. 34.
p If thine eye
be disposed to
liberalitie,
prouer. 23. 9.*

*q If thine af
fection be cor
rupt & giuen
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nes, deu. 15. 9.*

*r If the cou
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blinded, & be li
ke vnto beastes*

Luk. 16. 13.

Psal. 55. 22.

Luk. 22. 22.

philip. 4. 4.

1. tim. 6. 8.

1. pet. 5. 7.

*s Mans trauel
nothing auail
eth where
God giueth
not increafe.*

pray vnto thy Father which is in secret, & thy Father which seeth in secret, shall rewarde thee openly.

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

8 Be ye not like them therefore: for your Father knoweth whereof ye haue neede, before ye aske of him.

9 After this manner therefore pray ye, *Our father which art in heauen, hallowed be thy Name.

10 Thy kingdom come. Thy wil be done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And lead vs not into temptation, but deliuer vs from euil: for thine is the kingdom, and the power, and the glorie for euer, Amen.

14 *For if ye do forgiue men their trespasses, your heauenlie Father wil also forgiue you.

15 But if ye do not forgiue men their trespasses, no more wil your Father forgiue you your trespasses.

16 Moreouer, when ye fast, loke not fowre as the hypocrites: for they disfigure their faces, that they might seme vnto men to fast. Verely I say vnto you, that they haue their rewarde.

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

18 That thou seme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which seeth in secret, wil rewarde thee openly.

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

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

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

22 *The light of the bodie is the eye: if the thine eye be single, thy whole bodie shal be light.

23 But if thine eye be wicked, then all thy bodie shalbe darke. Wherefore if the light is in thee, be darkened, how great is that darkenes!

24 *No man can serue two masters: for either he shal hate the one, and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

25 *Therefore I say vnto you, be not careful for your life, what ye shal eat, or what ye shal drinke; nor yet for your bodie, what

ye shal put on. Is not the life more worth then meat: and the bodie then raiment?

26 Beholde the fowles of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenlie Father feedeth them. Are ye not muche better then they?

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

28 And why care ye for raiment? Learne, how the lilies of the field do growe: they labour not, nether spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arrayed like one of these.

30 Wherefore if God so clothe the grasfe of the field which is to day, and to morowe is cast into the ouen, shal he not do muche more vnto you, O ye of litle faith?

31 Therefore take no thought, saying, What shal we eat? or what shal we drinke? or wherewith shal we be clothed?

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

33 But seke ye first the kingdom of God, and his righteousness, & all these things shalbe ministred vnto you.

34 Care not then for the morowe: for the morowe shal care for it: seife: the day hath enough with his owne grief.

CHAP. VII.

Christ forbiddeth rash iudgement. 6 Not to cast holie things to dogs 7 To aske, seke, or knocke. 12 The scope of the Scripture. 13 The streit and wide gate. 15 Of false Prophetes. 16 The good tre and euil. 22 False miracles. 24 The house on the rocke or vpon the sand.

1 Vdge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye shal be iudged, and with what measure ye mette, it shal be measured to you againe.

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

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

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

6 *Giue ye not that which is holie, to dogges, nether cast ye your pearles before swine, lest they treade them vnder their feete, and turning asaine, all to rent you.

7 *Aske, and it shalbe giuen you: seke, & ye shal finde: knocke, & it shalbe opened vnto you.

8 For whosoever asketh, receiueth: and he, that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his

**The goodness
of God euen
towards the
bees of the
field, farre
passeth
all things that
man can com
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bour.*

*u The worde
signifieth, they
weary not the
selues.*

*x With care
and distrust.*

*y That is, to
be regenerate,
and amende
your liues.*

*Or, his owne
things.*

*z God wil
prouide for
euery day
that shalbe
necessarie,
though we do
not increafe,
the present
griefe by the
carefulness
how to liue in
time to come.*

*a He comman
deth, not to be
curious or ma
licious to trye
out, and con
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neighbours
fautes: for hy
pocrites hide
their owne fau
tes, and seeke
not to amende
them, but are
curious to re
proue other
mens.*

Luk. 6. 37.

rom. 2. 1.

1. cor. 4. 5.

Mar. 4. 24.

Luk. 6. 38.

Luk. 6. 38.

and 41.

*b Declare not
the Gospel to
the wicked co
rteners of God
whome thou
seest left to
them selues &
forsaken.*

Chap. 21. 22.

mar. 11. 24.

Luk. 11. 9.

ioh. 14. 15.

Or 16. 16.

iam. 1. 6.

if his sonne aske him bread, wolde giue him a stone?

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

11 If ye then, which are euil, can giue to your childre good gifts, how muche more shal your Father which is in heauen, giue good things to them that aske him?

12 *Therefore whatsoever ye wolde that men shulde do to you, euen so do ye to them: for this is the ^c Law and the Prophetes.

13 *^d Enter in at the streight gate: for it is the wide gate, and broad ^e waye that leadeth to destruction: and manie there be which go in therat,

14 Because the gate is streight, and the way narrowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in shypes clothing, but inwardely they are rauening wolues.

16 Ye shal knowe the by their frutes. * Do men gather grapes of thornes? or figges of thystels?

17 So euery good tre bringeth forth the good frute, and a ^a corrupt tre bringeth forth the euil frute.

18 A good tre can not bring forth the euil frute: nether can a corrupt tre bring forth the good frute.

19 * Euery tre y^e bringeth not forth the good frute, is hewen downe, and cast into the fyre.

20 Therefore by their frutes ye shal knowe them.

21 ¶ Not euery one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen, *but he that doeth my Fathers wil which is in heauen.

22 *Manie wil say to me in that day, Lord, Lord, haue we not by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done manie "great" workes?

23 And then wil I professe to them, ^h * I neuer knewe you: * departe from me, ye that worke iniquitie.

24 Whosoever then heareth of me these wordes, * and doeth the same, I wil liken him to a wise man, which hath buylded his house on a rocke:

25 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.

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

27 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.

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

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

CHAP. VIII.

1 Christ healeth the leper. 2 The captaines faith. 3 The vacation of the Gentiles. 4 Peters mother in law. 5 The Scribe that wolde followe Christ. 6 Christs power. 7 He stilleth the sea and the winde. 8 And driueth the deuils out of the possessed, into the swine.

1 **N**OW when he was come downe from the mountaine, great multitudes followed him.

2 *And lo, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I wil, be thou cleane: and immediatly his ^a leprosie was clenfed.

4 Then Iesus said vnto him, Se thou tell ^b no mā, but go, & shewe thy self vnto the Priests, and offer the gift that * Moyses commanded, for ^c a witnes to them.

5 ¶ Whē Iesus was entred into Capernaū, there came vnto him a "Centurion", beseeching him,

6 And said, Master, my "seruant lieth sicke at home of the palsie, and is grievously pained.

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

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

9 For I am a man also vnder the authority of another, and haue fouldiers vnder me: & I say to one, Go: and he goeth, and to another, Come: and he cometh, & to my seruant, Do this: and he doeth it.

10 When Iesus heard that, he marueiled, & said to them that followed him, Verely, I say vnto you, I haue not founde so great faith, euen in Israel.

11 But I say vnto you, that ^e manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shal be cast out into ^f vtter * darkenes: there shalbe weping and gnashing of teeth.

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

14 ¶ And whē Iesus came to Peters house, he sawe his wiues mother laied downe, & sicke of a feuer.

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

ⁱ The mightie power of Gods Spirit appeared in him, whereby he declared him self to be God and caused others to believe in him.

^{Mar. 1. 40.}
^{luk. 5. 12.}

^a It was not like that leprosie that is now, but was a kinde thereof, & was incurable.

^{Leui. 14. 4.}

^{Luk. 7. 1.}

^b He wolde not yet be throughly known,

but had his time & houre appointed.

^c Our sauour wolde not contemne y^e which was ordained by the Law,

seeing as yet y^e ceremonies thereof were not abolished.

^d To condemn them of ingratitude, whē they shal see thee whole.

^e Or, a captiue out of his dreth.

^f Or, sinner.

^e Which are strange people & the Gētiles, to whom the couenant of God did not properly apperteine.

^{Chap. 12. 13.}

^f For there is nothing but mere darkenes out of y^e kingdome of liuē.

^{Luk. 6. 31.}

^{10b. 4. 16.}

^c The whole Law and the Scriptures sit forthe vnto vs, & comende charitie

^{Luk. 13. 24.}

^d We must overcome and mortifie our affections, if we wil be true disciples of Christ.

^e For the most parte of men seeke their owne libertie, and runne headlōg to euil.

^{Luk. 6. 43.}

^{Or, a rotten.}

^{Chap. 3. 10.}

^f He meaneth larells & hypocrites, who rather serue God wth their lippes then wth their heart.

^{Rom. 2. 13.}

^{Iam. 1. 22}

^g By thy vertue, authority and power.

^{Or, minister.}

^h I neuer accepted you to be my true ministers and disciples.

^{Luk. 13. 26.}

^{Psal. 6. 9.}

^{Luk. 6. 47.}

Mar. 1. 32.
1. k. 4. 20.

Isa. 53. 4.
1. pet. 2. 24.

Luk. 9. 17.
g The Prophe-
te speaketh
chiefly of the
fables & dif-
ease of our
soules, w^{ch} Iesus
Christ hathe
borne; therefore
he testeth
his great mer-
cie and power
before our eyes
by healing the
bodie.

h He thought
by this meane
to courrie fa-
uour with the
worlde; but Ie-
sus sheweth
him that he is
farre wide fro
that he loketh
for: for in ste-
ad of worlde-
lie welch, there
is but pouer-
tie in Christ.

Mar. 4. 35.

Luk. 5. 22.
i Luke maketh
mention of
thre, which
were hindred
by worlde-
ly respects from
comming to
Christ.

k To succour &
kelpe him in
his olde age
til he dyes, and
then I wil fol-
lowe thee
wholy.

l No duerie
or loue is to
be preferred
to Gods cal-
ling: therefore
Iesus calleth
them dead, w^{ch}
are hindered
by any worl-
die thing to fol-
lowe Christ.

Mar. 5. 3.

Luk. 8. 26.

m The wicked
wolde euer dif-
ferre their pu-
nishment, thin-
king all cor-
rection to come
to some.

n The deuill
desireth euer
to do harme,
but he can do
no more, then
God doeth ap-
point.

o Meaning the
lake of Gene-
sareth.

16 *When the euen was come, they broght vnto him manie that were possessed with deuils: and he cast out the spirits with his worde, and healed all that were sicke,

17 That it might be fulfilled, which was spoken by *Esaia the Prophet, saying, He toke our infirmities, and bare our sickeneses.

18 ¶ And when Iesus sawe great multitudes of people about him, he commanded them to go ouer the water.

19 Then came there a certeine Scribe, and said vnto him, Master, h I wil followe thee whther soeuer thou goest.

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

21 ¶ And i another of his disciples said vnto him, Master, suffer me first to go, and k burye my father.

22 But Iesus said vnto him, Followe me, & let the l dead burye their dead.

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

24 And beholde, there arose a great tempest in the sea, so y the ship was couered with waves: but he was a slepe.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perishe.

26 And he said vnto thē, Why are ye feareful, o ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that botheth the windes and the sea obey him!

28 ¶ * And when he was come to the other side, into the countrey of the Gergefenes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no man might go by that waye.

29 And beholde, they cryed out, saying, Iesus the Sonne of God, what haue we to do with thee? Art thou come hether to torment vs m before the time?

30 Now there was a farre of from them, a great herd of swine feeding.

31 And the deuils besoght him, saying, If thou cast vs out, n suffer vs to go into the herd of swine.

32 And he said vnto them, Go. So thei went out, and departed into the herd of swine: & beholde, the whole herd of swine was caryed with violence from a steepe downe place into the o sea, and dyed in the water.

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

34 And beholde all the citie came out, to

mete Iesus: and when thei sawe him, p thei besoght hi to departe out of their coasts.

CHAP. IX.

1 He healeth the palseie, 3 And forgiveth sinnes. 9 He calleth and visiteth Matthewe. 13 Mercie. 15 He answereth the Pharises and Iohns disciples. 16 Of the rawe cloth and new wine. 22 He healeth the woman of the bloodie issue. 25 He raiseth Iairus daughter. 29 Giveth two blinde men their sight. 33 Maketh a domme man to speake. 35 Preacheth and healeth in diuerse places. 38 And exhorteth to prayers for the advancement of the Gospel.

1 T Hen he entred into a ship, & passed T ouer, and came into his owne citie.

2 And * lo, they broght to him a man sicke of y palseie, lying on a bed. And Iesus seig their a faith, said to the sicke of the palseie, Sonne, be of good comfort: thy b sinnes are forgiven thee.

3 And beholde, certeine of the Scribes said with them selues, This man blasphemeth.

4 But when Iesus sawe their thoughts, he said, Wherefore thinke ye euil things c in your hearts?

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

6 And that ye may knowe that the Sonne of man hathe autoritie in earth to forgive sinnes, (then said he vnto the sicke of the palseie,) Arise, take vp thy bed, and go to thine house.

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

8 So when the multitude sawe it, they marueiled, and glorified God, which had giue such autoritie to men.

9 ¶ * And as Iesus passed forth from thence, he sawe a man sitting at the receite of custome named Matthewe, & said to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meat in his house, beholde, manie Publicanes and sinners, that came thether, sate downe at the table with Iesus and his disciples.

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

12 Now when Iesus heard it, he said vnto them, The e whole nede not a physicion, but thei that are sicke.

13 But go f ye and learne what this is, * I wil haue mercie, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

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

15 And Iesus said vnto them, Ca the b children of the mariage chamber mourne as long as the bridegrome is with them? But y daies wil come when y bridegrome shalbe taken

p These Gergefenes este-
med more
their hogges
then Iesus
Christ.

Mar. 2. 3.
Luk. 5. 24.

a And also his
faith that had
the palseie: for
except we ha-
ue faith, our
sinnes can not
be forgiven.

b Iesus toucheth the prin-
cipal cause of
all our miserie-
es, w^{ch} is sinne.
c Because thei
did maliciously
refuse
Christ, who of-
fered him self
vnto them.
d Christ speaketh according
to their capa-
city: for they
more esteemed
ouerwarde mi-
racles, thē the
verue & power
of Iesus
Christ, where-
by their sinnes
might be for-
giuen.

Mar. 5. 14.
Luk. 5. 27.

e He reprobeth
the vaine per-
suasion of the,
which thought
the selues who-
le, & contēde
the poore sic-
ke sinners, w^{ch}
sought Iesus
Christ to be
their physicion.

f Which are
puffed vp with
vaine confiden-
ce of your ow-
ne righteous-
nes.

Hose. 6. 7.

chap. 12. 7.
g God requi-
reth not cere-
monies, but
brotherlihood
of one toward
des another.

1 Tim. 1. 5.

Mar. 2. 18.

Luk. 5. 33.
h Christ w^{ch} ol-
de spare his
disciples: a
while, nor bur-
dening them
so muche, lest
he shulde dis-
courage them.

The rulers daughter. Chap. IX. X. The Apostles called .6

1 Christ compareth his disciples for their humility, to olde garments, and olde vessels, which he meaneth by new cloth, and new wine.
Mar. 9. 32.
Luk. 8. 41.
1 The minde which is infected with the digges of superstitious ceremonies, is not meete to receive the pleasant wine of the Gospel.
2 Beggles, or bagges of ledders, or faine, wherein wine was carried in staffs, or canisters.

1 Players vpon flutes or pipes or other instruments, which in thole dayes they vied at buryalls.

m He wolde prouue whether they bare him that reverence which was due to Meisias.

Luk. 11. 14.

taken from them, and then shal they fast.
 16 Moreover no man pieceth an olde garment with a piece of newe cloth: for that that shoulde fit it vp, taketh away from the garment, and the breache is worse.
 17 Neither do they put newe wine into olde vessels: for then the vessels wolde breake, and the wine wolde be spilt, and the vessels shoulde perishe: but they put newe wine into new vessels, and so are bothe preferred.
 18 ¶ While he thus spake vnto them, beholde there came a certaine ruler, & worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shal liue.
 19 And Iesus arose and followed him with his disciples.
 20 (And beholde a woman which was diseased with an issue of blood twelue yerres, came behinde him, and touched the heme of his garment.
 21 For she said in her self, If I may touche but his garmēt onely, I shalbe whole.
 22 Then Iesus turned him about, and seing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)
 23 Now when Iesus came into the rulers house, and saw the minstrels and the multitude making noise,
 24 He said vnto them, Get you hence: for the maide is not dead, but slepeth. And they laughed him to skorne.
 25 And when the multitude were put forth, he went in and toke her by the hand, and the maide arose.
 26 And this bruite went through out all that land.
 27 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.
 28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, m Beleue ye that I am able to do this? And they said vnto him, Yea, Lord.
 29 Then touched he their eyes, saying, According to your faith be it vnto you.
 30 And their eyes were opened, and Iesus charged them, saying, Se that no man knowe it.
 31 But when they were departed, they spread abroad his fame throughout all that land.
 32 ¶ And as they went out, beholde, they brought to him a domme man possessed w a deuill.
 33 And when the deuill was cast out, the domme spake: then the multitude marvelled, saying, The like was neuer sene in Israel.

34 But the Pharises said, * He casteth out deuils, through the prince of deuils.
 35 ¶ And Iesus went about all cities & townes, teaching in their Synagogues, & preaching the Gospel of the kingdom, & healing euerie sicknes and euerie dis ease among the people.
 36 But when he sawe the multitude, he had compasion vpon them, because they were dispersed, and scattered abroad, as shepe hauing no shepherde.
 37 Then said he to his disciples, * Surely y harvest is great, but y laborers are fewe.
 38 Wherefore pray the Lord of the harvest that he wolde send forth the laborers into his harvest.

the people are ripe, and ready to receiue y Gospel, comparing the number of the elect to a plentiful harvest. *Or, this shal be.

CHAP. X.

1 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holie Ghost speaketh by his ministers. 26 Whome we ought to feare. 30 Our heeres are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take up our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

1 And he called his twelue disciples vnto him, and gaue them power against vnclane spirits, to cast them out, and to heale euerie sicknes, & euerie dis ease.
 2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and Iohn his brother.
 3 Philippe and Bartlemew: Thomas, and Mattheue the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:
 4 Simon the Cananite, and Iudas Iscariot, who also betrayed him.
 5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:
 6 But go rather to the lost shepe of the house of Israel.
 7 * And as ye go, preach, saying, The kingdom of heauen is at hand.
 8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Frely ye haue receiued, b freely giue.
 9 * Possesse not golde, nor siluer, nor money in your girdels,
 10 Nor a scrip for the iorney, nether two coates, nether shoes, nor a staffe: * for the workman is worthie of his meat.
 11 And into whatsoeuer citie or towne ye shal come, enquire who is worthie in it, & there abide til ye go thence.
 12 And when ye come into an house, salute the same.
 13 And if the house be worthie, let your peace come vpon it: but if it be not worthie,

Chap. 12. 24.
 Mar. 3. 22.
 Luk. 11. 17.
 n This blasphemie proceedeth of extreme impietie, seing all the people confessed the contrarie.
 Mar. 6. 6.
 Luk. 13. 22.
 o Whereby God gathereth his people together, that he may reigne ouer them.
 Mar. 6. 34.
 Luk. 10. 2.
 Iohn 4. 36.
 p He meaneth
 Luk. 12. 24.
 Mar. 3. 22.
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 Luk. 13. 22.
 o Whereby God gathereth his people together,

Affurance of Gods helpe. S. Matthewe. To take the crosse.

let your peace returne to you.

Mar. 6. 11. 14 *And whosoever shall not receive you,
luk. 9. 8. nor heare your wordes, when ye departe
Act. 13. 51. out of that house, or that citie, *d shake of
and 18. 6. the dust of your fete.

15 Truly I say vnto you, it shall be easier
for them of the land of ^e Sodom and Gom-
morrha in the day of iudgement, then for
that citie.

Luk. 10. 3. 16 ¶ Beholde, I send you as shepe in the
e Who were
not so liuely
taught, and
aduerfied.
17 But beware of men, for they wil deliuer
you vp to the Councils, and wil scourge
you in their Synagogues.

18 And ye shall be brought to the gouernours
and Kings for my sake, in ^s witnes to the,
and to the Gentiles.

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

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

Luk. 22. 16. 21 And the brother shall betray the brother
to death, and the father the sonne, and the
children shall rise against their parents, and
shall cause them to dye.

22 And ye shall be hated of all men for my
Name: but he that endureth to the end,
he shall be saued.

23 And when they persecute you in this ci-
tie, flee ^h into another: for verely I say vn-
to you, ye shall not finish all the cities of Is-
rael, till the ^t Sonne of man be come.

24 *The disciple is not about his master,
nor the seruant about his lord.

25 It is ynough for the disciple to be as his
master ^{is}, and the seruant as his lord. *If
they haue called the master of the house
^k Beelzebub, how much more them of
his household?

26 Feare them not therefore: *for there
is nothing couered, that shall not be dis-
closed, nor hid, that shall not be knowne.

27 What I tel you in darkenes, that speake
ye in light: and what ye heare in the eare,
that preache ye on the ^l houses.

28 And feare ye not them which kil the bod-
ie, but are not able to kil the soule: but ra-
ther feare him, which is able to destroye
bothe soule and bodie in hel.

29 Are not two sparrows solde for a far-
thing, and one of them shall not fall on the
ground without your Father?

30 *Yea, and all the heeres of your head
are nombred.

31 Feare ye not therefore, ye are of more va-
lue then manie sparrows.

32 *Whosoever therefore shall ^m confesse me
before men, him wil I confesse also before
my Father, which is in heauen.

33 But whosoever shall denie me before me,

him wil I also denie before my Father,
which is in heauen.

34 *Thinke not that I am come to send
a peace into the earth: I came not to send
peace, but the sworde.

35 For I am come to set a man at ^o varian-
ce against his father, and the daughter a-
gainst her mother, & the daughter in law
against her mother in law.

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

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

38 *And he that taketh not his crosse, & ^p fol-
loweth after me, is not worthie of me.

39 *He that wil saue his ^q life, shall lose it,
and he that loseth his life for my sake, shall
saue it.

40 He that receiueth you, receiueth me:
and he that receiueth me, receiueth him
that hath sent me.

41 *He that receiueth a ^r Prophet in the
name of a Prophet, shall receiue a Prophe-
tes reward: and he that receiueth a righte-
ous man in the name of a righteous man,
shall receiue the reward of a righteous
man.

42 *And whosoever shall giue vnto one of
these litle ones to drinke a cup of colde
water onely, in the name of a Disciple,
verely I say vnto you, he shall not lose his
reward.

CHAP. XI.

*Christ preacheth. 2 Iohn Baptist sendeth his disciples
vnto him. 7 Christs testimonie concerning Iohn. 18 The
opinio of the people concerning Christ and Iohn. 20 Christ
vphreideth: he vnthankful cities. 25 The Gospel is
reueiled to the simple. 28 They that labour, and are
laden. 29 Christs joke.*

And it came to passe that when Iesus
had made an end of commāding his
twelue disciples, he departed thence to
teach and to preach in their cities.

2 ¶ And when Iohn heard in the prison the
workes of Christ, he sent two of his disci-
ples, and said vnto him,

3 Art thou he that shoulde come, or shall we
loke for another?

4 And Iesus answering, said vnto them,
Go, and shewe Iohn, what things ye haue
heard and sene.

5 The blinde receiue sight, & the halt go:
the lepers are clenfed, and the deaf heare:
the dead are raised vp, *and the poore re-
ceiue the Gospel.

6 And blessed is he that shall not ^b be offen-
ded in me.

7 And as they departed, Iesus began to spea-
ke vnto the multitude, of Iohn, What wer
ye out into the wilderness to see? A reed sha-
ken with the winde?

8 But what went ye out to see? A man clothed
in soft

Luk. 12. 51.
n He giueth
vs inward
peace in our
consciences, but
outwardly we
must haue war-
re with wicked
worldlings.
o Which thing
cometh not of
the propertie
of Christ, but
procedeth of
the malice of
men, & loue
not the light,
but darkenes,
and are offend-
ed with the
worde of salu-
ation.

Micah. 7. 6.
Luk. 14. 26.
Chap. 16. 24.
Mar. 8. 34.
Luk. 9. 23.

and 14. 27.
p Also they
inuent and o-
ther way to
honour God,
then that he
hath precri-
bed by his wor-
de, follow not
Christ, but go
before him.
q He that do-
the preterre
his life before
my glorie.
Luk. 10. 9.
Job. 3. 20.

r We must re-
uerence Christ
in his seruants,
& receiue the
as he seeth him,
& honour the
for their offi-
ce sake.
Mar. 9. 47.

Luk. 7. 18.
a Not becau-
se Iohn was
ignorant of
Christ: but
he might teach
his disciples
his office was
to lead them
to Christ.

Isa. 61. 1.
Luk. 4. 18.
b Or, the Gospel
is preached to
the poore.
c That take
no occasion by
Christ as he
hindered from
the Gospel
e A man in-
constant

in soft raiment: Beholde, they that weare soft clothing, are in Kings houses.

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

10 For this is he of whome it is written, * Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

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

12 And from the time of Iohn Baptist hitherto, the kingdom of heauen suffereth violence, and the violent take it by force.

13 For all the Prophetes & the Law prophesied vnto Iohn.

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

15 ¶ He that hathe cares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their fellows,

17 And say, We haue piped vnto you, & ye haue not danced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came nether eating nor drinking, and they say, He hathe a deuil.

19 The Sonne of man came eating & drinking, and they say, Beholde a glutton & a drinker of wine, a friend vnto Publicanes & sinners: but * wisdom is iustified of her children.

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

21 Wo be to thee, Chorazin: Wo be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus & Sidon, they had repented long ago in sackcloth and ashes.

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

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

24 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.

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

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

* All things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father: nether knoweth any man the Father, but the Sonne, & he to whome the Sonne wil reuile him.

28 Come vnto me, all ye that are wearie & laden, and I wil ease you.

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

30 For my yoke is easie, and my burden light.

CHAP. XII.

Christ excuseth his disciples which plucked the eares of corne. 10 He healeth the dried hand. 22 Helpeth the possessed that was blinde and dumme. 31 Blasphemie. 34 The generacion of vipers. 35 Of good wordes. 36 Of idle wordes. 38 He rebuketh the vnfaithful that wolde needes haue tokens. 49 And sheweth who is his brother, sister and mother.

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

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

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

4 How he entred into the House of God, & ate the shewe bread, which was not lawfull for him to eat, nether for them which were with him, but onely for the Priests?

5 Or haue ye not red in the Law how that on the Sabbath dayes the Priests in the Temple breake the Sabbath, and are blameles?

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

7 Wherefore if ye knowe what this is, * I wil haue mercie and not sacrifice, ye wolde not haue condemned the innocents.

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

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

10 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.

11 And he said vnto them, What man shall there be among you, that shall haue a shepe, and if it fall on a Sabbath day into a pit, wil not he take it and lift it out?

12 How muche more then is a man better then a shepe: therefore, it is lawfull to do well on a Sabbath day.

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

m Faith cometh not of mans will or power, but by the secret illumination of God, which is the declaration of his eternal counsel. Iohn 3, 36.

Ioh 6, 46. n Which fele the waight, & grief of your finnes and miseries. o To be gouerned by my Spirit, and to mortifie your affections. Ier 4, 16.

1 Iohn 5, 3.

Mar. 2, 23. Iuk 6, 1. deu. 23, 25.

1 Sam. 21, 6. a No cōstitute maketh that lawfull, which is prohibited for a certeine respect, in things appertaining to ceremonies.

Exod. 29, 33. Ieu 4, 31.

Ex 24, 9.

Nomb. 28, 9. b Not that the Priests braue the Sabbath in doing that, which was commanded by the Law, but he speaketh thus to cōfute the error of the people, who thought the Sabbath broken, if any necessarie worke was done that day.

Hose 6, 7.

chap. 9, 13. c Christ hathe power to exempt his flocking of the Sabbath, seeing the seruice required in the Temple, was able to excuse the labor in the same.

Mar. 3, 1. Iuk 6, 6.

14 Then the Pharises went out, and consulted against him, how they might destroye him.
 15 But whē Iesus knewe it, he departed thence, and great multitudes followed him, & he healed them all,
 16 And charged them that they shulde not make him knowne,
 17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,
 18 *Beholde my seruant whome I haue chosen, my beloued in whome my soule delighteth: I wil put my Spirit on him, & he shall shewe iudgement to the Gentiles.
 19 He shal not ^estrive, nor crye, neither shal anie man heare his voyce in the stretes.
 20 A bruised reede shal he not breake, and smoking flaxe shal he not quenshe, til he bring forth the iudgements vnto victorie.
 21 And in his Name shal the Gētiles trust.
 22 ¶ Then was broght to him one, possessed with a deuill, ^{bothe} blinde, and domme, and he healed him, so that he ^{which} was blinde and domme, ^{bothe} spake and sawe.
 23 And all the people were amased, & said, Is not this the sonne of Dauid?
 24 But whē the Pharises heard it, they said, *This mā casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.
 25 But Iesus knewe their thoughtes, and said to them, Euerie kingdome deuicid against it self, shalbe broght to naught: & euerie citie or house, deuicid against it self, shal not stand.
 26 So if Satan cast out Satan, he is deuicid against him self: how shal then his kingdome endure?
 27 Also if I through Beelzebub cast out deuils, by whome do your ^h children cast them out? Therefore they shalbe your iudges.
 28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.
 29 Els how can a man enter into a strong mans house and spoile his goods, except he first binde the strong man, and then spoile his house.
 30 He ⁱ that is not with me, is against me: & he ^y gathereth not with me, scattereth.
 31 *Wherefore I say vnto you, euerie sinne and blasphemie shalbe forgiven vnto men: but the blasphemie against the holie Ghost shal not be forgiven vnto men.
 32 And whosoever shal speake a worde against the Sōne of man, it shalbe forgiven him: but whosoever shal speake against ^y holie Ghost, it shal not be forgiven him, neither in this world nor in ^y worlde to come.
 33 Ether make the tre good, and his frute good: or els make the tre euil, & his frute euil: for the tre is knowen by the frute.

Isa. 42. 1.

d The right trade of gouernemēt, not onely to the Iewes, but also to strange nations.

e He shal not make great noise, nor seke outwarde pompe and glorie. f He wil beare with them that be infirme & weake.

Luk. 11. 14. g Christ shal overcome all lettes, & hinder the course of the Gospel, and then shal giue sentence as a conqueror against all his enemies.

Chap. 9. 34.

mar. 3. 22.

Luk. 11. 17.

10. 2. 1. 1. 1.

A Which confured deuils by the vertue of Gods name, albeit it was expressly against the Law of God.

i He declareth to the Pharises, that they were in two sortes his enemies, not onely because they did forsake him, but also make open warre against him.

Mar. 3. 28.

Luk. 12. 10.

1. 10. 5. 13.

k That is, he that striveth against the truth which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holie Ghost.

10. 1. 1. 1.

34 O generations of vipers, how can you speake good things, when ye are euil? For of the ^e abundance of the heart the mouth speakeh.
 35 A good man out of the good treasure of his heart bringeth forth the good things: & an euil man out of an euil treasure, bringeth forth the euil things.
 36 But I say vnto you, that of euerie idle worde that men shal speake, they shal giue accounte thereof at the day of iudgement.
 37 For by thy wordes thou shalt be ^m justified, and by thy wordes thou shalt be condemned.
 38 ¶ Then answered certeine of the Scribes & of the Pharises, saying, Master, ⁿ we wolde see a signe of thee.
 39 But he answered, and said to them, An euil and ^o adulterous generacion seeketh a signe, but no signe shal be giuen vnto it, saue the signe of the Prophet Ionas.
 40 *For as Ionas was thre dayes, and thre nights in the whales bellie: so shal the Sōne of man be thre dayes and thre nights in the heart of the earth.
 41 The men of Nineue shal rise in iudgement with this generacion, and condemne it: for they ^r repented at the preaching of ^q Ionas: and beholde, a greater then Ionas is here.
 42 *The Quene of the South shal rise in iudgement with this generacion, and shal ^r condemne it: for she came from the vtmost parties of the earth to heare the wisdom of Solomon: and beholde a greater then Solomon is here.
 43 ¶ Now whē the vncleane spirit is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none.
 44 Then he saith, I wil returne into mine house, fro whence I came: & when he is come, he findeth it empty, swept & garnished.
 45 ¶ Then he goeth, & raketh vnto him ^s seuen other ^t spirits worse then him self, and they entre in, and dwell there: * and the end of that man is worse then the beginning. Euen so shal it be with this wicked generacion.
 46 ¶ While he yet spake to the multitude, beholde, his mother, & his ^u brethren stode without, desiring to speake with him.
 47 The one said vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee.
 48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?
 49 And he stretched forth his hand toward his disciples, & said, Beholde my ^x mother and my bretheren.
 50 For whosoever shal do my Fathers will which is in heauen, the same is my brother and sister and mother.

10. 1. 1. 1.

Luk. 6. 45.

I Muche more they shal giue a counte of their blasphemies. m Their wicked wordes shal be a sufficient proofe to condemne the vngodlie, if there were no other thing.

Chap. 16. 7.

Luk. 11. 29.

1. 1. 1. 1.

n This was to finde some newe shift or pretext to resist his doctrine.

10. 2. 8.

o They were become bawtyardes and degenerate from their holie ancestors.

10. 3. 1.

p He raketh parte of the day for the whole day.

1. King. 10. 2.

2. 1. 1. 1.

q Who was a more frager, and yet she knewe not the Meffias which was promised to be their king.

Luk. 11. 24.

r It is meant as touching her face in coming to it: Solomon, and not her person: for she was not instructed in the Lawe of God.

10. 3. 1. 1.

2. 1. 1. 1.

eb. 6. 4.

10. 2. 1.

Mar. 3. 31.

Luk. 8. 20.

s meaning an infinite number.

t If Satan be cast out, we must watche him, y he enter not againe: for since he was once mas olde gest, he knoweth euerie hole and corner of our house.

u This worde in the Scriptures signifieth oft times euerie kinsman.

x Christ preffereth the spiritual kindred to the carnall.

Who knowe Gods secrets. Chap. XIII. Of the fede. 8

CHAP. XIII.

The state of the kingdome of God set forth by the parable of the fede. 24 Of the tares. 31 Of the mustard fede. 33 Of the leane. 44 Of the treasure hid in the field. 45 Of the perles. 47 And of the nette. 57 The Prophet is contemned in his owne country.

*Mar. 4. 1.
Luk. 8. 5.*

a All desired to heare his doctrine, but there was not like affection in all.

- 1 **T**He *same day went Iesus out of the house, and fate by the sea side.
- 2 And a great multitudes resorted vnto hi, so that he went into a ship, and fate downe: and the whole multitude stode on the shore.
- 3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.
- 4 And as he sowed, some fel by the wayes side, and the foules came and deuoured them vp.
- 5 And some fel vpon stonie grounde, where they had not muche earth, and anone they sprong vp, because they had no depth of earth.
- 6 And when the sunne rose vp, they were parched, and for lacke of rooting, withred away.
- 7 And some fel among thornes, & the thornes sprong vp, and choked them.
- 8 Some againe fel in good grounde, and brought forth frute, one corne an hundred fold, some sixtie folde, and another thirtie folde.

b He sheweth that all men can not vnder stand these mysteries, and also maketh his disciples more attentiue.

- 9 He that ^bhathe cares to heare, let him heare.
- 10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?
- 11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not giuen.

c The Gospel is hid to them that perill. Chap. 25. 29. d Christ increaseth in his children his graces. e Euen that which he seemeth to haue.

Isa. 6. 9.

Mar. 4. 12.

Luk. 8. 10.

John. 12. 40.

act. 18. 26.

rom. 11. 8.

f That which the Prophet receiveth to the secret counsell of God, is here attributed to the hard stubbornnes of the people: for the one can not be separated fro the other.

g To wit, the glorie of the Sonne of God, to acknowledge him their Saviour.

Luk. 10. 24.

- 12 * ¶ For whosoever hathe, to him shal be giuen, and he shal haue abundance: but whosoever hathe not, from him shal be taken away, euen ^e that he hathe.
- 13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, nether vnderstand.
- 14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, ye shal heare, and shal not vnderstand, and seeing ye shal see, and shal not perceiue.
- 15 ¶ For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they haue winked, lest they shulde see with their eyes, and heare with their eares, and shulde vnderstand with their hearts, and shulde returne, that I might heale them.
- 16 But blessed are your eyes, for they see: & your eares, for they heare.
- 17 ¶ For verely I say vnto you, that many Prophetes, & righteous men haue desired to see those things which ye see, & haue not

seene them, and to heare those things which ye heare, & haue not heard them.

- 18 ¶ *Heare ye therefore the parable of the sower.

*Mar. 4. 13.
Luk. 8. 11.*

- 19 Whensoeuer a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sowed in his heart: & this is he which ^ehathe receiued the fede by the way side.

- 20 And he that receiued fede in the stonie grounde, is he which heareth the worde, & incontinently with ioy receiueith it.

- 21 Yet hathe he no roote in him self, & dureth but a season: for aslone as tribulation or persecution cometh because of the worde, by and by he is offended.

- 22 And he that receiueith the fede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulness of riches choke the worde, and he is made vnfruteful.

- 23 But he that receiueith the fede in the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth frute, & bringeth forth, some an hundred folde, some sixtie folde, & some thirtie folde.

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

- 25 ^bBut while men slept, there came his enemy, and sowed tares among the wheat, & went his way.

- 26 And when the blade was sprong vp, and brought forth frute, then appeared the tares also.

- 27 Then came the seruants of the householder, and said vnto him, Master, sowedst thou good fede in thy field? fro whence then hathe it tares?

- 28 And he said to them, The enuious man hathe done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?

- 29 But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

- 30 ¶ Let bothe growe together vntil the haruest, and in time of haruest I wil say to the reapers, Gather ye first the tares, and binde them in sheaues to burne them: but gather the wheat into my barne.

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

- 32 Which in dede is the *least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tre, so that the birdes of heauen come and buylde in the branches thereof.

- 33 ¶ *Another parable spake he to the, The

h He teacheth that the good and the bad shal be mixt together in the Church to the end that the faithful may arme the selues with patience and constancie.

i Christ meaneth onely the Church shal neuer be without some wicked men: although they be neuer so sharply punished by such means as he hathe left to purge his Church.

Mar. 4. 30.

Luk. 13. 18.

k This teaching vs not to be astonished at the small beginnings of the Gospel.

Luk. 13. 31.

¶ By this he admonisheth them to waite til the frute of the Gospel appeare.

Mar. 4. 33.

Psal. 78. 2.

¶ This worde signifieth graue and sententious proverbes, to the end that the doctri ne might haue the more manieffe, and the wicked might thereby be cōfounded.

Ecol. 3. 12.
reuel. 14. 15.

¶ The wicked which hurt others by their euil example.

Dan. 12. 2.
Wis. 3. 7.

¶ It is a kinde of netre that gathereth in all things that come in the waye.
p The Greke worde signifieth rotten shings.

kingdome of heauen is like vnto leauen, which a woman taketh and hideth in thre peckes of meale, ¹til all be leauened.

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

¶ That it might be fulfilled, which was spoken by the Prophet, saying, ²I wil open my mouth in ³parables, & wil vtter the things which haue bene kept secret from the fundacion of the worlde.

¶ 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 the field.

¶ Then answered he, and said to them, He that soweth the good sede, is the Sonne of man,

¶ And the field is the worlde, & the good sede, they are the children of the kingdome, and the tares are the children of the wicked,

¶ And the enemy that soweth them, is the deuill, ⁴and the haruest is the end of the worlde, and the reapers be the Angels.

¶ As then the tares are gathered and burned in the fyre, so shal it be in the end of this worlde.

¶ The Sonne of man shal send forth his Angels, and they shal gather out of his kingdome all things that ⁵offend, & them which do iniquitie,

¶ And shal cast the into a furnais of fyre. There shalbe wailing and gnashing of teeth.

¶ Then shal the iust men shine as the sunne in the kingdome of their Father. He that hathe eares to heare, let him heare.

¶ Againe the kingdome of heauē is like vnto a treasure hid in ⁶the field, which whē a man hathe founde, he hideth it, & for ioye thereof departeth and selleth all that he hathe, and byerh that field.

¶ Againe the kingdome of heauē is like to a marchāt man, that seketh good perles,

¶ Who hauing founde a perle of great price, went and solde all that he had, and bought it.

¶ Againe the kingdome of heauen is like ⁷vnto a drawe net cast into the sea, that gathereth of all kinde of things.

¶ Which, whē it is ful, men drawe to land, and sit and gather the good into vessels, and cast the ⁸bad away.

¶ So shal it be at the end of the worlde. The Angels shal go forth, and seuer the bad from among the iust,

¶ And shal cast them into a furnais of fyre: there shal be wailing, and gnashing of teeth.

¶ Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

¶ Then said he vnto the, Therefore euerie

¶ Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth forth out of his ⁹treasure things bothe new and olde.

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

¶ And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence cometh this wisdome and great workes vnto this man?

¶ Is not this the carpenters sonne? Is not his mother called Marie, & his ¹⁰brethren Iames and Ioses, and Simon and Iudas?

¶ And are not his sisters all with vs? Whence then hathe he all these things?

¶ And they were offended with him. Then Iesus said to the, ¹¹A Prophet is not without honour, ¹²saue in his owne countrey, & in his owne house.

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

CHAP. XIII.

¶ Herodes opinion concerning Christ. 10 Iohn is beheaded. 19 Christ sedeth fise thousand men with fise loaves and two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea. 31 And saueh Peter. 33 They confesse him to be the Sonne of God. 35 He healeth all that touched the hemme of his garment.

¶ At that time Herode the Tetrarche

¶ Heard of the fame of Iesus, And said vnto his seruants, This is Iohn Baptist. He is risen againe from the dead, and therefore great ¹³workes are wrought by him.

¶ For Herode had takē Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.

¶ For Iohn said vnto him, It is not ¹⁴lawful for thee to haue her.

¶ And whē he wolde haue put him to death, he feared the multitude, because thei counted him as a ¹⁵Prophet.

¶ But when Herodes birthday was kept, the daughter of Herodias danced before the, and pleased Herode.

¶ Wherefore he ¹⁶promised with an othe, that he wolde giue her whatsoeuer she wolde aske.

¶ And she being before instructed of her mother, said, Giue me here Iohn Baptist head in a platter.

¶ And the King was sorie: neuertheles because of the othe, and them that sate with him at the table, he commanded it to be giuen her,

¶ And sent, and beheaded Iohn in the prison.

¶ And his head was brought in a platter, and giuen to the maide, and she brought it vnto her mother.

¶ Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interprete them aright, and according to the Spirit. The preachers of Gods worde must haue store of sondrie and ample instructions.

Mar. 6. 1.

Luk. 4. 16.

Iohn. 6. 42.

¶ Confess.

Mar. 6. 4.

Luk. 4. 23.

Iohn. 4. 44.

¶ Me commune ly neglect the, whome they haue knowne of children: also thei do enuie them of the same countrey: and suche is their ingratitude that they take light occasion to contumne the graces of God in others.

Chap. xi. 11.

Mar. 6. 14.

Luk. 9. 7.

¶ He spake after the common error: for they thought that the soulles of them that were departed, entered into another bodie.

Mar. 6. 17.

Luk. 3. 14.

Leui. 18. 16.

20. 21.

¶ To approoue his resurrexion, and to get him greater autoritie.

¶ As wel because nature abhorreth suche horrible incestes, also that he had taken her by force from his brother.

Chap. 21. 26.

¶ The promise was wicked: but yet it was more vile to be obtrinate in the same, than he might seme constant.

Or, xxiij. 13 And his disciples came, and toke vp his bodie, and buryed it, and went, and tolde Iesus.

Mar. 8. 38. luk. 9. 10. 13 *And when Iesus heard it, he departed thence by ship into a ^e desert place aparte. And when the multitude had heard it, thei followed him a fote out of the cities. 14 And Iesus went forth, and sawe a great multitude, and was moued with compassion towarde them, and he healed their sicke.

Mar. 6. 35. luk. 9. 13. solm 122. 15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is alreadie passe: let the multitude departe, that they may go into the townes, and bye them vitayles.

16 But Iesus said to them, They haue no neede to go away: giue ye them to eat.

17 Then said they vnto him, We haue here but fiue loaves, and two fishes.

18 And he said, Bring them hether to me.

19 And he commanded the multitude to sit downe on the grasse, and toke the fiue loaves and the two fishes, and loked vp to heauen, and blessed, and brake, and gaue the loaves to his disciples, & the disciples to the multitude.

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

21 And thei that had eaten, were about fiue thousand men, beside women & litle children.

g The disciples were lothe to departe from Christ: but yet they shewed their obedience. 22 ¶ And straight way Iesus compelled his disciples to enter into a ship, and to go ouer before him, while he sent the multitude away.

Mar. 6. 46. ioh. 6. 16. 23 And aslone as he had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

h The night was deuoted into foure watches, whereof euerie one contained three houres. 25 And in the ^h fourth watche of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walkig on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straight way Iesus spake vnto them, saying, Be of good comfort. It is I: be not afraied.

i The presence of Christ maketh his bolde. 28 Then Peter answered him, & said, Master, if it be thou, * byd me come vnto thee on the water.

k His zeale was great, but he had not sufficiently considered y meane of his faith. 29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus.

30 But when he sawe a mightie winde, he was afraied: and as he ^l beganne to sinke, he cryed, saying, Master, saue me.

l His enterprise was to great, & therefore he must needs fall in danger, when his faith failed. 31 So immediatly Iesus stretched forth his hand, and caught him, and said to him,

m O thou of litle faith, wherefore didest thou dout?

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

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

34 ¶ And when they were come ouer, thei came into the land of Gennefaret.

35 And when the men of that place knewe him, they sent out into all that countrey rounde about, and broght vnto him all that were sicke,

36 And besoght him, that they might touche the hemme of his ⁿ garment onely: & as manie as touched it, were made whole.

CHAP. XV.

3 Christ excuseth his disciples, and rebuketh the Scribes, & Pharises, for transgressing Gods commandemēt by their owne traditions. 13 The plant that shalbe rooted out. 18 What things defile a mā. 22 He deliuereth the woman of Canaanee daughter. 26 The bread of the children. 30 He healeth the sicke. 36 And feedeth foure thousand men, beside women and children.

Then came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 * Why do thy disciples transgresse the tradicion of the Elders? for they ^a wash not their hands when they eat ^b bread.

3 But he answered & said vnto them, Why do ye also transgresse the commandemēt of God by your tradicion?

4 * For God hath commanded, saying, Honour thy father and mother: * and he that curseth father or mother, let him dye the death.

5 But ye say, Whosoeuer shal say to father or mother, ^b By the gift that is offered by me, thou maiest haue profite,

6 Thogh he honour not his father, or his mother, *shalbe fre*: thus haue ye made the commandemēt of God of no autoritie by your tradicion.

7 O hypocrites, Esaias prophecied wel of you, saying,

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

9 But ^c in vaine they worship me, teachig for doctrines, mens precepts.

10 * Then he called the multitude vnto him, and said to them, Heare and vnderstand.

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

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

13 But he answered & said, * ^d Euerie plant which mine heauenlie Father hath not planted, shalbe rooted vp.

m Christ excuseth his fault, and also giueth remedie bothe at once.

Mar. 6. 34.

n Ye semeth they were led with a certaine supersticio, notwithstanding our Sauiour wolde not queneche the smoking flaxe, and therefore did beare with theise smale beginnings.

Mar. 7. 1.

a Me are more rigorous to obserue their owne traditions then Gods commandemēt. Or, meae.

Exod. 20. 12.

deut. 5. 10.

eph. 6. 2.

Exod. 21. 17.

Leuit. 20. 13.

pro. 20. 20.

o The Scribes disputed with them that did not their duties to their owne parents, so y thei wold recompense y same to their profite by their offerings.

1/ai. 29. 13.

c God wil not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his worde.

Mar. 7. 17.

Ioh. 15. 2.

d All thei are not grafted in Iesus Christ by fre adoption, and euerie doctrine, that is not established by Gods worde.

e They are
not worthe to
be cared for.
Luk 6. 39.

Mar. 7. 17.

*Gen. 6. 5. &
8. 21.
f* All vices pro-
ceede of the
corrupt affec-
tion of the he-
art.

Mar. 7. 24.

g The disci-
ples were offe-
ded at her im-
portunitie.

Chap. 10. 6.

h Christ cal-
leth the dogs,
or whelpes *w*
are strangers
from the hou-
se of God.

i Christ gran-
ted her petiti-
on, for her fa-
iths sake, and
not at the re-
quest of his
disciples.

Mar. 7. 31.

l *Chap. 11. 5.*

Mar. 8. 1.
k Christ can
not forget tho-
se that followe
him.

14 *e* Let them alone: they be the *** blinde
leaders of the blinde: & if the blinde leade
the blinde, bothe shal fall into the ditch.

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

16 Then said Iesus, Are ye yet without vn-
derstanding!

17 Perceiue ye not yet, that whatsoeuer en-
treth into *y* mouth, goeth into the bellie,
and is cast out into the draught?

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

19 For out of *y* heart ** come euil f* thoughts,
murders, adulteries, fornications, thefts,
false testimonies, scanders.

20 These are the things, which defile the
man: but to eat with vnwashed hands, de-
fileth not the man.

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

22 And beholde, a woman a Cananite came
out of the same coasts, and cryed, saying
vnto him, Haue mercie on me, *o* Lord, the
sonne of *Dauid*: my daughter is miser-
ably vexed with a deuill.

23 But he answered her not a worde. Then
came to him his disciples, and besoght
him, saying, *s* Send her away, for she cry-
eth after vs.

24 But he answered, and said, I am not sent,
but vnto the ** lost shepe of the house of Is-
rael.*

25 Yet she came & worshipped him, sayig,
Lord, helpe me.

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

27 But she said, Trueth, Lord: yet in dede
the whelpes eat of the crommes, which fall
from their masters table.

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

29 ** So Iesus* went away from thence, and
came nere vnto the sea of Galile, & went
vp into a mountaine and sate downe
there.

30 And great multitudes came vnto him,
** hauing* with them, halt, blinde, domme,
maymed and manie other, and cast them
downe at Iesus fete, and he healed them,

31 In so muche that the multitude wonde-
red, to se the domme speake, the maymed
whole, the halt to go, and the blinde to se:
and they glorified the God of Israel.

32 ** Then Iesus* called his disciples vnto
him, and said, I ** haue* compassion on this
multitude, because they haue continued
with me alreadie thre daies, and haue no-
thing to eat: and I wil not let the departe
fasting, lest they fainte in the way.

33 And his disciples said vnto him, When-
ce shulde we get so muche bread in the
wildernes, as shulde suffice so great a mul-
titude!

34 And Iesus said vnto them, How manie
loaues haue ye? And they said, Seuen, and
a fewe litle fishes.

35 Then he commanded the multitude to
sit downe on the grounde;

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

37 And they did all eat, and were sufficed:
& thei toke vp of the fragments that re-
mained, seuen baskets ful.

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

39 Then Iesus sent away the multitude, and
toke shippe, and came into the partes of
** Magdala.*

107. Magdala.

CHAP. XVI.

*1 The Pharisees require a token. 6 Iesus warneth his dis-
ciples of the Pharisees doctrine. 16 The confession of Pe-
ter. 19 The keyes of heauen. 24 The faithful must bea-
re the crosse. 25 To winne or lose the life. 27 Christ
comming.*

*T*hen ** came* the *a* Pharisees and Sad-
duces, and did *b* tempt him, desiring
him to shewe them a signe from heauen.

a But he answered, and said vnto them,
When it is euening, ye say, Fayre wether:
for the skie is red.

3 And in the morning ye say, To day shal-
be a tempeste: for the skie is red and low-
ring. *O* hypocrites, ye can discern the fa-
ce of the skie, and can ye not discern the
c signes of the times?

4 ** The wicked generation, and adule-
rous* seeketh a signe, and there shal no signe
be giuen it, but the *d* signe of the Prophet
** Ionas*: so he left them, and departed.

5 ** And when* his disciples were come to
the other side, they had ** forgotten* to ta-
ke bread with them.

6 Then Iesus said vnto them, Take hede
and beware of the leauen of the Pharisees
and Sadduces.

7 And they thought in them selues, saying,
It is because we haue broght no bread.

8 But Iesus *e* knowing it, said vnto them, *O*
ye of litle faith, why thinke you *thus* in
your selues, because ye haue broght no
bread?

9 Do ye not yet perceiue, nether remem-
ber the fise loaues, when there were ** fise*
thousand men, and how manie baskets to-
ke ye vp?

10 Nether the seuen loaues when there we-
re ** foure* thousand men, and how manie
baskets toke ye vp?

11 Why perceiue ye not that I said not
vnto

*Chap. 12. 38.
Mar. 8. 11.*

Luk. 12. 54.

a Although
they did not
agre in doctri-
ne, yet thei
loyned toge-
ther to fight a-
gainst *y* trueth.
b Men tempe-
God either by
their incredu-
lity, or curio-
sity.

c Which apper-
teine to the
heauenlie and
spiritual life.

Chap. 12. 34.

d Christ shal
be to them as
a *Jonas* raised
vp from death.

Jonas. 2. 1.

Mar. 8. 14.

Luk. 12. 4.

107. reasined

with the selues.

e A token of
Christis diuini-
tie, to knowe
mens thoughts.

*Chap. 14. 17.
John 6. 9.*

Chap. 15. 34.

vnto you concerning bread, that ye shulde beware of the leauen of the Pharises & Sadduces?

12 Then vnderstode they that he had not said that they shulde beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ Now when Iesus came into the coastes of Cesarca Philippi, he asked his disciples, saying, Whome do men say that I, the Sonne of man am?

14 And thei said, Some say, Iohn Baptiste: and some, Elias: & others, Ieremias, or one of the Prophetes.

15 He said vnto them, But whome say ye that I am?

16 Then Simon Peter answered, and said, *Thou art the Christ the Sonne of the liuing God.

17 And Iesus answered, & said to him, Blessed art thou, Simon, the sonne of Ionas: for flesh & blood hath not reueiled it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art *Peter, and vpon this rocke I wil buylde my Church: and the gates of hel shal not ouercome it.

19 *And I wil giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt binde vpon earth, shalbe bound in heauen: and whatsoeuer thou shalt lose on earth, shalbe lost in heauen.

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

21 ¶ From that time forth the Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, and suffer manie things of the Elders, and of the hie Priestes, and Scribes, and be slaine, and rise againe the thirde day.

22 Then Peter toke him aside, and began to rebuke him, saying, Master, pitie thy self: this shal not be vnto thee.

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

24 Iesus then said to his disciples, *If any man wil followe me, let him forsake him self, & take vp his crosse, and followe me.

25 For *who soeuer wil saue his life, shal lose it: and who soeuer shal lose his life for my sake, shal finde it.

26 *For what shal it profite a man though he shulde winne the whole worlde, if he lose his owne soule? or what shal a man giue for recompense of his soule?

27 For the Sonne of man shal come in the glorie of his Father with his Angels, and the wil of God, either of malice, as did Iudas, or of rashnes and arrogancie, as Peter did. p That is, who soeuer thinketh to saue him self by forsaking Iesus Christ.

*then shal he giue to euerie mā according to his dedes.

28 *Verely I say vnto you, there be some of them that stand here, which shal not taste of death, til they haue sene the Sonne of man come in his kingdome.

CHAP. XVII.

The transfiguration of Christ upon the mountaine of Thabor. 5 Christ ought to be heard. 11. 13 Of Elias and Iohn Baptiste. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer & fasting. 22 Christ telleth the before of his passion. 27 He payeth tribute.

And *after six dayes, Iesus toke Peter, and James, and Iohn his brother, and broght them vp into an hie mountaine aparte,

2 And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.

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

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

5 While he yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voyce out of the cloude, saying, *This is my beloued Sonne, in whome I am well pleased: heare him.

6 And when the disciples heard that, they fel on their faces and were sore afrayed.

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

8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

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

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

11 And Iesus answered, and said vnto them, Certainely Elias must first come, & restore all things.

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

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

14 ¶ And when they were come to the multitude, there came to him a certeine man, and kneled downe to him,

15 And said, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fyre, and oft times into the water.

16 And I broght him to thy disciples, and they colde not heale him.

f We may boldly by Christs admonition receive all notorious doctrines, and mans inuentions, and oge onely to cleane to the worde of God Mar. 8. 27. Luk. 9. 28.

Ioh. 6. 69. g ite meaneth any thing that is in man.

Ioh. 1. 4. 2. h Vpon that faith whereby thou hast confessed and acknowledged me: for it is ground vpon an infallible truerh.

Ioh. 20. 27. i the power of Satā which standeth in eratic and violence.

k The preachers of the Gospell open the gates of heauen with the worde of God, which is the right key: so that where this worde is not purely taught, there is neither key, nor authoritie. I Condemne by Gods worde.

Or, althine. m Because he wolde yet instruct them, & not prouide his time.

n He wolde plucke out of their hearts that false opinion, which they had of his temporal kingdome.

Chap. 10. 38. mar. 8. 34.

luk. 9. 23. & 14. 27.

Chap. 10. 39. mar. 8. 34.

luk. 9. 24. & 17. 33.

mar. 8. 36. luk. 9. 25.

iohn 12. 25.

o Which worde signifyeth an aduersarie, who resisteth the wil of God, either of malice, as did Iudas, or of rashnes and arrogancie, as Peter did. p That is, who soeuer thinketh to saue him self by forsaking Iesus Christ.

Psal. 62. 12. rom. 2. 6.

Mar. 9. 1. luk. 9. 17.

q This was fulfilled in his resurrection: was as an Erie into his kingdome, and was also confirmed by sending the holie Ghost, whereby he wrought so great and sonndre miracles.

Chap. x vii. Mar. 9. 2.

luk. 9. 28. vbi, the first day after.

a Christ shewed them his glorie, that they might not thinke he suffered through infirmitie, but that he offered vp him self willingly to dye. b By these two witnesses are represented the Lawe and the Prophetes, which lead vs to Christ. Chap. 3. 17.

2. pet. 1. 2. 17. c After Moyses & Elias departure Peter fearing he shulde lose that joyful sight, speake as a man distraet & wolde haue lodged them in earthly houies, & were receiued in glorie.

d We are reconciled to God by Christ onely. Mar. 9. 12. e Christ is our chief and onelie scholemaster.

Chap. 11. 14. mal. 4. 5. f And so worshipped Christ g For men wolde not haue belieued them, before that Christ had made his glorie more manifest by his resurrection.

Mar. 9. 14. luk. 9. 37.

^h He spea-
keth chiefly to
the Scribes,
who began to
bragge, as if
they had now
gotten the vi-
dorie ouer
Christ because
his disciples
were not able
to do this
miracle.

Luk. 17. 6.

ⁱ By this man-
ner of speache
is signified, y
they shulde
do things by
their faith y
shulde some
impossible.
Chap. 20. 17.
mar. 9. 31.
Luk. 9. 44.

^k The best re-
medie to streng-
then the weak-
ke faith is
prayer, which
hathie fasting
added to it, as
an helpe to
the same.

^l Or, were count-
fant, & return-
ed into Galile-
e.

^m The Greke
worde is (di-
drachma) &
was of value a
bout to pence
of olde ster-
ling monie. &
the Israelites
payed it once
by the Lawe,
Exo. 30. 13, and
at this time
they payed it
to the Roma-
ns. Or giue oc-
casion to for-
fake y truthe.
ⁿ The worde
is (Statera) &
cōteineth two
didrachmas, &
is valued a-
bout 5. grores
of olde ster-
ling.

Mar. 9. 33.
Luk. 9. 46.

^a They strue
for the rewar-
de before they
haue taken a-
ny payne: and
where as they
shulde haue
holpen & reue-
red one ano-
ther, they we-
re ambitious
and despiers
of their bre-
thren.

Chap. 19. 24.

^b Not in lacke

of discrecion, but that they be not wayne glorious, seeking to

aduance them

17 Then Iesus answered, and said, ^h O gene-
ration, faithles, and crouched, how long now
shal I be with you! how long now shal I suf-
fer you! bring him hither to me.

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

19 The came the disciples to Iesus a parte,
and said, Why colde not we cast him out?

20 And Iesus said vnto them, Because of
your vnbeliefe: for ^{*} verely I say vnto
you, if ye haue faith *as muche as is* a graine
of mustard seede, ye shal say vnto this mou-
taine, ⁱ Remoue hence to yonder place, &
it shal remoue: and nothing shalbe vnpos-
sible vnto you.

21 How be it this kinde goeth not out, but
by ^k prayer and fasting.

22 ¶ And as ^l they abode in Galilee, Iesus said
vnto them, The Sonne of man shal be de-
liuered into the hands of men,

23 And they shal kil him, but the thirde day
shal he rise againe: and they were very
sorie.

24 ¶ And when they were come to Caperna-
um, they that receiued ^l polle money,
came to Peter, and said, Doeth not your
Master pay tribute?

25 He said, Yes. And when he was come
into ^y house, Iesus prevented him, saying,
What thinkest thou Simō? Of whome do
the Kings of the earth take tribute, or pol-
le money? of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then
said Iesus vnto him, Then are the child-
ren free.

27 Neuertheles, lest we shulde ^m offende
them, go to the sea, and cast in an angle, &
take the first fishe that cometh vp, & when
thou hast opened his mouth, thou shalt
finde a ⁿ piece of twentie pence: that take,
and giue it vnto them for me and thee.

CHAP. XVIII.

¹ The greatest in the kingdome of heauen. ³ He teacheth his disciples to be humble and harmeles. ⁶ To auoide occasions of euil. ¹⁰ Not to contemne the litle ones. ¹¹ Why Christ came. ¹⁵ Of brotherlie correction. ¹⁷ Of the autoritie of the Church. ¹⁹ The commendacion of prayer and godlie assemblies. ²¹ Of brotherlie forgiveness.

¹ The same time the disciples came vn-
to Iesus, saying, ^a Who is the greatest
in the kingdome of heauen?

2 And Iesus called a litle childe vnto him,
and set him in the middes of them,

3 And said, Verely I say vnto you, except
ye be ^{*} conuerted, & become as litle ^b chil-
dren, ye shal not enter into the kingdome
of heauen.

4 Whosoever therefore shal humble him
self as this litle childe, the same is ^y grea-

test in the kingdome of heauen.

5 ¶ And whosoever shal receiue suche a litle
childe in my Name, receiue me.

6 ¶ But whosoever shal offende one of these
litle ones which beleue in me, it were bet-
ter for him, that a ^d myllstone were hanged
about his necke, and that he were drowned
in the depth of the sea.

7 ¶ Wo be vnto the worlde because of offen-
ces: for it must nedes be that offences shal
come, but wo be to that mā, by whome the
offence cometh.

8 ¶ Wherefore, if thine hand or thy fote
cause thee to offende, cut the of, & cast the
from thee: it is better for thee to enter in-
to life, halt, or maimed, then hauing two
hands or two fete, to be cast into euerla-
sting fyre.

9 And if thine eye cause thee to offend,
plucke it out, & cast it from thee: it is bet-
ter for thee to enter into life with one eye,
then hauing two eyes, to be cast into hel
fyre.

10 ¶ Se that ye despise not one of these litle
ones: for I say vnto you, that in heauen
their ^{*} Angels alwayes beholde the face
of my Father which is in heauen.

11 For ^{*} the Sonne of man is come to ^h saue
that which was lost.

12 How thinke ye? ¶ If a man haue an hun-
dred shepe, & one of the be gone astray,
doeth he not leaue ninetie & nine, and go
into the mountaines, and seke that which
is gone astray?

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

14 So is it not the wil of your Father which
is in heauen, that one of these litle ones
shulde perish.

15 ¶ Moreouer, if thy brother trespase a-
gainst thee, go, and ^{tell} him his faute be-
twene thee & him alone: if he heare thee,
thou hast wonne thy brother.

16 But if he heare thee not, take yet with
thee one or two, that by ^y mouth of two
or thre witnesses euerie worde may be cō-
firmed.

17 And if he wil not vouchesau to heare
the, tel it vnto the ^k Church: & if he refuse
to heare the Church also, let him be vnto
thee as an heathen man, and a Publicane.

18 Verely I say vnto you, ^{*} Whatsoeuer ye
binde on earth, shalbe bounde in heauen:
and ^{*} whatsoeuer ye lose on earth, shal
be losed in heauen.

19 Againe, verely I say vnto you, that if two
of you shal agre in earth vpon any thing,
whatsoeuer they shal desire, it shal be ^g giue

to reforme maners, and execute discipline. This assemblie represented the
Church, which had appointed them to this charge. ¹ In the 16. chap. 19.
he ment this of doctrine, and here of ecclesiastical discipline, which depen-
deth of the doctrine. ^{Or, doe 18.}

^e He calleth
them litle chil-
dren now, &
humble them
selues with all
humilitie and
subiection.

Mar. 9. 42.
Luk. 17. 1.

^d The worde
signifieth a gre-
at myllstone &
an asse tour-
neth, and it
is spoken in
repect of chat
which is tourn-
ed with mans
hand, which
is lesse.

Chap. 15. 36.
mar. 9. 45.

^e Christ war-
neth his to ta-
ke heed that
they shrinke
not backe frō
him for any e-
uill example
or offence
that man can giue.
Christ touch-
eth the cause
of this offen-
ce, which is
pride and dis-
dey ne of our
inferiours.

Psal. 34. 7.
Luk. 19. 10.

Luk. 15. 4.

^g Seing God
hath coman-
ded his An-
gels to take
charge of his
children, the
wicked may
be assured that
if they despi-
ce them, God
will reuenge
their cause.
^h We may not
lose by our of-
fence that
which God
hath de fere-
ly bought.

Leu. 19. 17.
eccle. 19. 13.

Luk. 17. 3.
iam. 5. 16.

ⁱ Where with
thou maist be
offended: he
speaketh of
secrete or parti-
cular finnes, &
not of open or
known to o-
thers.

^{Or, reprove him}
Deu. 19. 15.

iohn 8. 17.

ebri. 10. 28.

2. cor. 13. 1.

1. cor. 5. 9.

2. thes. 3. 4.

iohn. 20. 23.

^k He meaneth
according to
the order that
was amongst
the Iewes, who
had their coun-
cel of ancient
& expert me-

them

them of my Father which is in heauen.

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

21 Then came Peter to him, & said, Master, how oft shal my brother sinne against me, & I shal forgie him? vnto seuen times?

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

23 Therefore is the kingdome of heauen likened vnto a certeine King, which wolde take a countes of his seruants.

24 And when he had begonne to reckon, one was broght vnto him, which oght him ten thousand ^atalents.

25 And because he had nothing to paye, his master commanded him to be solde, & his wife, & his children, and all that he had, and the dette to be payed.

26 The seruant therefore fel downe, and befoght him, saying, Master, appease thine angre towarde me, and I wil pay thee all.

27 Then that seruants master had compassion, and losed him, and forgaue him the dette.

28 But when the seruant was departed, he founde one of his felowes, which oght him an hundreth ^opence, & he layed hands on him, and toke him by the throte, saying, Pay me that thou owest.

29 Then his fellow fel downe at his fete, and befoght him, saying, Appease thine angre towards me, and I wil pay thee all.

30 Yet he wolde not, but went and cast him into prison, til he shulde pay the dette.

31 And whē his other felowes sawe what was done, they were very sorie, and came, and declared vnto their master all ^y was done.

32 Then his master called him, and said to him, O euil seruant, I forgaue thee all that dette, because thou prayedst me.

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

34 So his master was wroth, and deliuered him to the iaylers, til he shulde pay all that was due to him.

35 So likewise shal mine heauēlie Father do vnto you, except ye forgie ^r from your hearts, eche one to his brother their trespasses.

CHAP. XIX.

^b Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 He receiueth litle babes. 16 To obtaine life everlasting. 24 That riche men can scarcely be saued. 28 He promisseth them which haue left all to followe him, life everlasting.

Mar. 10. 1.

1 And ^{*}it came to passe, that whē Iesus had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyonde Iordan.

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

3 ¶ Then came vnto him the Pharises tēpting him, and saying to him, Is it lawful for a man to put away his wife for cuerie ^{"faute?"}

4 And he answered and said vnto them, Haue ye not red, ^{*}that he which made ^{Gen. 1. 27.} them at the beginning, made them male and female,

5 And said, ^{*}For this cause, shal a man leaue father and mother, and cleaue vnto his wife, and they ^a twaine shalbe one ^{"flesh?"}

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put a sundre that, which God hathe coupled together.

7 They said to him, Why did then ^{*}Moses commaunde to giue a bil of diuorcemēt, and to put her away?

8 He said vnto them, Moses, because of the ^bhardnes of your heart, suffred you to put away your wiues: but ^cfrom the beginning it was not so.

9 I say therefore vnto you, ^{*}that whosoever shal put away his wife, except it be for whoredome, and marie another, ^d commiteth adulterie: and whosoever marieth her which is diuorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter be so betwene man and wife, it is not good to marie.

11 But he said vnto them, All men can not receiue this thing, saue they to whome it is giuen.

12 For there are ^e some chaste, which were so borne of ^{their} mothers bellie: and there be some chaste, which be made chaste by men: & there be some chaste, ^f which haue made them selues chaste for the kingdome of heauen. He ^h that is able to receiue ^{thys}, let him receiue it.

13 ¶ ^{*}Thē were broght to him litle childre, that he shulde put ^{his} hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, and forbid them not to come to me: for suche is the kingdome of heauen.

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

16 ¶ ^{*}And beholde one came, and said vnto him, Good Master, what good thing shal I do, that I may haue eternal life?

17 And he said vnto him, ⁱ Why callest thou me good? there is none good but one, euen God: but if thou wilt entre into life, ^k kepe the commandements.

18 He said to him, Which? And Iesus said, ^{*}These, Thou shalt not kil: Thou shalt not comit adulterie: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father and mother: and thou

we nothing in Iesus Christ but his manhode, he leadeth him to higher things, to the intent, that his doctrine might better take place. ^k He spake thus that he might learne to knowe him self. ^{Exod 20. 12. 5. 16 rom. 13. 9.}

CC.iii.

Luk. 17. 4.

m We must be continually ready to forgive and be forgiven.

n A commune talent was valued at three score pounds: some also were greater and some lesse.

o Which amounteth of our money to the sume of 25. shillings, or verie nere, and was nothing in respect of ^y former which his master forgaue him.

p God esteemeth only the heart and affection.

^{Or, cause}

^{Gen. 1. 27.}

^{Gene. 2. 24.}

^{1. cor. 6. 16.}

^{ephe. 5. 31.}

^a They that afore were as two, shalbe now as one persone. ^{Or, person.}

^{Deu. 24. 1.}

^{Chap. 1. 24.}

^{mar. 10. 11.}

^{luk. 16. 18.}

^{1. cor. 7. 11.}

^b It was to auoide the crimelie, that men wolde haue vied towards their wiues, if they had bene forced to reueline them in their displeasure, furie and malice.

^c That is, at ^y beginning, and by Gods ordinance.

^d For this bāde can not be broken at mā's pleasure.

^e Some by nature are vnable to marie, and some by arte.

^f The worde signifieth (gilded): and they were so made because they shulde kepe the chambers of noble women: for they were iudged chaste.

^g Which haue the gift of continence, & vse it to serue God with more free libertie.

^h This gift is not commune for all mē, but is verie rare, and giuen to fewe: therefore me may not rashly absteine from marriage.

^{Chap. 18. 3.}

^{mar. 10. 13.}

^{luk. 18. 15.}

^{Mar. 10. 17.}

^{luk. 18. 18.}

ⁱ Be cause this yong mā knewe

1 He boasteth muche because as yet he knewe not him self.
 20 The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfite, go, & sell that thou hast, & giue it to the poore, and thou shalt haue treasure in heauen, and come and followe me.

22 And when the yong man heard that saying, he went away sorowful: for he had great possessions.

23 Then Iesus said vnto his disciples, Verely I say vnto you, that a riche man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to go through the eye of a needle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be sau'd?

26 And Iesus behelde them, and said vnto the, With men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, & said to him, Beholde, we haue forsaken all, & followed thee: what shall we haue?

28 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 followed mee in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 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 hundredfold more, & shall inherite euerlasting life.

30 ¶ But manie that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is detter vnto no man, and how he alway calleth men to his labour.

18 He admonisheth them of his passion. 20 He teacheth his to flee ambition. 28 Christ payeth our ransome.

30 He giueth two blinde men their sight.

1 For the kingdome of heauen is like vnto a certaine house holder, which wēt out at the dawning of the day to hier laborers into his vineyarde.

2 And he agreed with his laborers for a penie a day, and sent them into his vineyarde.

3 And he went out about the thirde houre, and sawe other standing ydle in the market place,

4 And said vnto them, Go ye also into my vineyarde, & whatsoeuer is right, I wil giue you: and they went their way.

5 Againe he went out about the sixth and ninth houre, and did likewise.

6 And he went about the eleuenth houre,

the eleuenth houre was an houre before the sunne sett.

and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

7 They said vnto him, Because no man hath hired vs. He said to them, Go ye also into my vineyarde, & whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyarde said vnto his steward, Call thy laborers, and giue them their hier, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euerie man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euerie man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden, & heat of the day.

13 And he answered one of them, saying, Friend, I do thee no wrong: didst thou not agree with me for a penie?

14 Take that which is thine owne, and go thy way: I wil giue vnto this last, as muche as to thee.

15 Is it not lawfull for me to do as I wil with mine owne? Is thine eye euil because I am good?

16 ¶ So the last shall be first, and the first last: for manie are called, but fewe chosen.

17 ¶ And Iesus went vp to Ierusalem, and toke the twelue disciples aparte in the way, and said vnto them,

18 Beholde, we go vp to Ierusalem, and the Sonne of man shall be deliuered vnto the chief Priests, and vnto the Scribes, & they shall condemne him to death,

19 And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the thirde day he shall rise againe.

20 ¶ Then came to him the mother of Zebedeus children with her sonnes, worshipping him, & desiring a certaine thing of him.

21 And he said vnto her, What woldest thou? She said to him, Grante that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe 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 shall be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shall drinke in dede of my cup, and shall be baptized with my baptisme, that I am baptized with, but to sit at my right hand, and at my left hand,

Or, fellowe

c Or enuious, because of my liberalitie, deut 15, 19. Chap. 19, 30. mar. 10, 31. luk. 13, 30. Chap. 22, 14. Mar. 10, 35. luk. 18, 31.

d Therefore euerie man in his vocation, as he is called first, ought to go forward, & encourage others, living the hier is indifferent for all.

Ioh. 18, 32. Mar. 10, 35.

e He setteth his crosse before their eyes to drawe the first ambition, calling it a cup, to signifie the measure of the afflictions, & God hath ordeined for euerie man: the which thing also he calleth baptism

a Which was called denarius, & was of value about foure pence halfe penie of olde money, and was commonly a workmans hier. b They deuised the day in so twelue houres, so that the third was the fourth part of the day, six of the clocke he was gone, nine was thre of the clocke after dyner, & the

f God my Father hath not given me charge to bestow offices of honour here: but to be an example of humility vnto all.
Mat. 23. 41.
luk. 22. 27.

hand, is ^f not mine to giue: but *it shalbe giuen* to them for whome it is prepared of my Father.

24 *And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise autoritie ouer them.

26 But it shal not be so among you: but whosocuer wil be great among you, let him be your seruant,

27 And whosocuer wil be chief among you, let him be your seruant,

Philip. 2. 7.

28 *Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of manie.

Mat. 20. 46.

luk. 18. 39.

29 ¶ And as they departed from Iericho, a great multitude followed him.

30 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.

31 And the multitude rebuked them, because they shulde holde their peace: but they cryed the more, saying, O Lord, the sonne of Dauid, haue mercie on vs.

32 Then Iesus stode stil, and called them, & said, What wil ye that I shulde do to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The figge withereth. 22 Faith requisite in prayer. 25 Iohns baptism. 28 The two sonnes. 33 The parable of the husband men. 42 The corner stone reiected. 43 The Iewes reiectet & the Gentiles receiued.

Mat. 11. 1.
luk. 19. 29.

1 And *when they drew nere to Ierusalem, and were come to Bethphage, vnto the mount of the oliues, then sent Iesus two disciples,

2 Saying to them, Go into the towne that is ouer against you, and anone ye shal finde an asse bounde, and a colte with her: lose them, and bring them vnto me.

3 And if anie man say ought vnto you, say ye, that the Lord hath the nede of them, and straight way he wil let them go.

4 All this was done that it might be fulfilled w^h was spoken by the Prophet, saying,

5 ¶ Tel ye the daughter of Siō, Beholde, thy King cometh vnto thee, meke and sitting vpon an asse, and a colte, the fole of an asse v^sed to the yoke.

6 So the disciples w^et, and did as Iesus had commanded them,

7 And brought the asse & the colte, & put on them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cutte downe brāches from the trees, and strawed them in the way.

9 Moreover, the people that went before, and they also that followed, cryed, saying, *Hofanna the sonne of Dauid: blessed be he that cometh in the Name of the Lord, Hofanna thou which art in the ^f highest heauens.

10 *And when he was come into Ierusalem, all y^e citie was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazaret in Galile.

12 ¶ And Iesus w^et into the Tēple of God, and cast out all them that solde & bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues,

13 And said to thē, It is writtē, *Mine house shalbe called the house of prayer: ^hbut ye haue made it a denne of thieues.

14 Then *the blinde, and the halt came to him in the Temple, and he healed them.

15 But when the chief Priests and Scribes sawe the marueils that he did, & the children crying in the Tēple, & saying, Hofanna the sonne of Dauid, they disdained,

16 And said vnto him, Hearst thou what these say? And Iesus said vnto thē, Yea: red ye neuer, *By the mouth of babes & sucklings thou hast made perfite the praise?

17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And *in the morning as he returned into the citie, he was hungrie,

19 And seing a figge tre in the way, he came to it, and founde nothing thereon, but leaues onely, and said to it, Neuer frute grow on thee hence forwardes. And anone the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, How sone is the figge tre withered!

21 And Iesus answered and said vnto them, *Verely I say vnto you, if ye haue faith, and dout not, ye shal not onely do that, which I haue done to the figge tree, but also if ye say vnto this mountaine, ¹ Take thy self away, and cast thy self into the sea, it shalbe done.

22 *And whatsoeuer ye shal aske in prayer, if ye beleue, ye shal receiue it.

23 ¶ *And when he was come into y^e Tēple, the chief Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what autoritie doest thou these things? and who gaue thee this autoritie?

24 Then Iesus answered and said vnto thē, I also wil aske of you a certeine thing, w^h if ye tel me, I likewise wil tell you by what autoritie I do these things.

25 The baptisme of Iohn whēce was it? frō

e Which is to say, Saue I pray thee, desiring God to prosper & sende good success to the Messias.

Mat. 11. 11.
luk. 19. 45.
ioh. 2. 13.

f For God w^h is in heauen, must onely faue.

g In the porche or entrie into y^e Tēple.

Ista. 56. 7.

Iere. 7. 11.

Mat. 11. 17.

luk. 19. 46.

h Vnder the pretence of religion hypocrites seke their owne gain, and spoyle God of his true worship.

Psal. 8. 1.
 i If God reueile his glorie & might by babes, that can not as yet speake, is it maruail, if they can speake, do set forth, and magnifie the same?

Mat. 11. 23.
 k In Ebrewe it is, haue ordeined or growed y^e strength: which is all to one purpose, because God is then most praised when his strength is best known.

Chap. 17. 20.

l Which thing seemeth to be impossible.

Chap. 7. 9.
ioh. 15. 7.

isa. 53. 24.

Mat. 11. 27.

luk. 20. 1.

10. of Gen.

a By this entrie Christ wolde shewe the state and condition of his kingdome, w^h is farre contrarie to the pōpe and glorie of y^e world.

Ista. 62. 11.

2. gch. 9. 9.

isa. 12. 15.

b That is, the citie Siō, or Ierusalem.

c It is a manner of speache called synecdoche, whereby

two are taken for one.

d He ridde on the fole & the

time w^et by.

heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we ^m feare y^e people: *for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We caⁿ not tel. And he said vnto them, Nether tel I you by what autoritie I do these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, & said, Sonne, go & worke to day in my vineyard.

29 But he answered and said, I wil not: yet afterwarde he repented him self, and w^ent.

30 Then came he to the seconde, and said likewise. And he answered, and said, I wil, syr: yet he went not.

31 Whether of them twaine did the wil of the father? They said vnto him, The first.

Iesus said vnto the^m, Verely I say vnto you, that the ^o Publicanes and the harlots shal go before you into the kingdome of God.

32 For Iohn came vnto you in the ^o way of righteousnes, and ye beleued him not: but the Publicanes, & the harlots beleued him, and ye, though ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.

33 ¶ Heare another parable, There was a certaine housholder, * which planted a vineyard, and y^e hedged it round about, and made a winepresse therein, and buylt a tower, and let it out to housband men, and went into a strange country.

34 And when the time of the frute drewe nere, he sent his seruants to ^e the housband men to receiue the frutes thereof.

35 And the housbandm^e toke his ^e seruants and beat one, and killed another, and stoned another.

36 Againe he sent other seruants, mo^e the^m the first: and they did the like vnto them.

37 But last of all he sent vnto the^m his owne sonne, saying, They wil reuerence my sonne.

38 But when the housbandmen sawe the sonne, they said am^og them selues, * This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they toke him, and cast him out of the vineyard, and slewe him.

40 When therefore the Lord of the vineyard shal come, what wil he do to those housbandmen?

41 They said vnto him, He wil cruelly destroye those wicked men, and wil let out his vineyard vnto other housbandmen, which shal deliuer him the frutes in their seasons.

42 Iesus said vnto them, Red ye neuer in the Scriptures, * The stone which y^e buylders ^e refused, the same is made the ^e head

of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shalbe taken from you, & shalbe giuen to a naci^o, which shal bring forth the frutes thereof.

44 * And whosoever shal fall on this stone, I say vnto you, he shalbe broken: but on whome soeuer it shal fall, it wil grinde him to powder.

45 And when the chief Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seking to lay hands on him, feared the people, because they toke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 23 Of the resurrection. 36 The Scribes question. 44 Christs diuinitie.

1 Then Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which married his sonne,

3 And sent forth his seruants, to call the^m that were bid to the wedding, but they wolde not come.

4 Againe he sent forth the other seruants, saying, Tel the^m which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his ferme, & another about his marchandise.

6 And the remnant toke his seruants, & intreated them sharply, and slewe them.

7 But when y^e King heard it, he was wroth, & sent forth his warriors, & ^b destroyed those murtherers, and burnt vp their citie.

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthie.

9 Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage.

10 So those seruants went out into the high wayes and gathered together all that euer they founde, bothe ^a good and bad: so the wedding was furnished with ghestes.

11 The^m the King came in, to se the ghestes, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how ^e camest thou in hither, & hast not on a wedding garment? And he was speacheles.

13 Then said the King to the seruants, Binde him hand and fote: take him away, and cast him into viter darkenes: * there shal be weping and gnashing of teeth.

14 * For manie are ^e called, but fewe chosen.

15 ¶ The^m went the Pharises & toke couⁿsel how

Luk. 14. 16. reucl. 19. 9.

a Christ reprobeth y^e Iewes of their ingratitude & obdinate malice, in that they reiect the grace of God, & was so plentifully offered vnto them.

b God punisheth extremelye such ingratitude. c The ingratitude of the^m are bid, & are not cause Gods liberalitie & his holie meates to perish, & he hath prepared for his.

d In y^e Church the hypocrites are mixed wth the godlie. e He had not a pure affectioⁿ & vpright conscience, which proceeded of faith.

f Though God suffice for a time hypocrites in the Church, yet he knoweth how to trie the^m, & cast them out.

g By the outward calling.

h By the inward calling.

m The hypocrites teare man more the^m God, & malice neuer iustificeth the truth.

Chap. 14. 3. Mar. 6. 20.

n So farre it is impossible for them to rep^e & be saved, y^e stande in their owne conceite, that the greatest sinners that are, shal more soone come to repentance.

o God taught by Iohn the way of righteousnes, whose life was vpright and perfect.

Isa. 5. 1.

Mat. 12. 1.

Luk. 20. 8.

p The vineyard is the people, whom he had elected.

q v^esed all meanes to preferre it, and to make it fruitful.

r Ar. 11. 2. 1.

s Which were the Priests & rulers.

t The Prophets.

u Iesus Christ.

Chap. 26. 3.

¶ 27. 1.

Ioh. 11. 3.

¶ Psal. 118. 22.

Mat. 4. 11.

Rom. 9. 33.

2. Pet. 2. 7.

u As not meate or st for their buyldg.

¶ To fasten & ioine the buyldg together, & to vpholde the whole.

The Sadduces question. Chap. XXIII. Of ambition. 13

how they might tangle him in talke.

16 And they sent vnto him their disciples with the ^h Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truely, nether carest for anie man: for thou considerest not the persone of men.

17 Tell vs therefore, how thinkest thou? Is it lawful to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites?

19 Shewe me the tribute money. And they broght him a ^k penie.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cefars. Then said he vnto them, Giue therefore to Cesar, the things which are Cefars, and giue vnto God, those which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man dye, hauing no children, let his brother marie his wife, and raise vp sede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing none yssue, left his wife vnto his brother.

26 Likewise also the seconde, & the third, vnto the seuenth.

27 And last of all the woman dyed also.

28 Therefore in the resurrection, whose wife shal she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they nether marie wiues, nor wiues are bestowed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, & the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus said to him, * Thou shalt loue the

Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the seconde is like vnto this, * Thou shalt loue thy neighbour as thy self.

40 On these two commandements hageth the whole Law, and the Prophetes.

41 ¶ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit on my right hand, 'til I make thine enemies thy forefoote.

45 If then Dauid call him Lord, how is he his sonne?

46 And none colde answer him a worde, nether durst anie from that daye forth aske him anie moe questions.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisye of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

1 Then spake Iesus to the multitude, & to his disciples,

2 Saying, The Scribes and the Pharises sit in Moses seat.

3 All therefore whatsoever they byd you obserue, that obserue and do: but after their workes do not: for they say, and do not.

4 * For they binde heauie burdens, and grievous to be borne, and laye them on mens sholders, but they them selues wil not moue them with one of their fingers.

5 All their workes they do for to be sene of men: for they make their phylacteries broad, and make long the fringes of their garments,

6 * And loue the chief place at feasts, and to haue the chief seates in the assemblies,

7 And gretings in the markets, and to be called of men, Rabbi, Rabbi.

8 * But be not ye called, Rabbi: for one is your doctor, to wit, Christ, and all ye are brethren.

9 And call no man your father vpon the earth: for their is but one, your Father which is in heauen.

10 Be not called doctors: for one is your doctor, euen Christ.

11 But he that is greatest among you, let him be your seruant.

12 * For whosoever wil exalt him self, shall be broght low: and whosoever wil humble

him self, shall be exalted. d Christ forbideth not to giue iuste honour to Magistrates and Masters, but condemneth ambition and superiority ouer our brothers faith, which office appertaineth to Christ alone. e The Pharises were called Masters or Fathers, and the Scribes Doctors. f The highest dignitie in the Church is not lordshippe, or dominion, but ministerie and seruice.

DD.i.

Leui. 19. 13.

Mat. 12. 31.

Mat. 13. 9.

Gal. 3. 14.

1am. 2. 8.

o Of what stocke or familie.

Mar. 12. 35.

Luk. 20. 41.

p By the spirit of prophesie speaking of the kingdome of Christ.

q By the right hand is signified authority and power.

r God giueth his Sonne Christ in making him his licutenant & gouernour ouer his Church.

Psal. 110. 1.

r Not that his kingdome shal then end: but office of his humanitie shal cease, and he w the Father and holie Ghost shal reigne for euer as one God all in all.

f Christ is Dauid's sone touching his manhode, and his Lord, concerning his Godhead.

Chap. XXIII.

Nche. 8. 4.

a and teacheth that which Moses saith.

b According to Moses whome they read, but not f

w thei teacheth of the selues.

Luk. 11. 46.

act. 15. 10.

c They were skroles of parchement wherein the commandments were written: and to this day the

It was vnto the same & close the in a piece of leather, & so binde them to their browe

& left arme, to the intent they might haue continual remembrance of the Law.

Nom. 15. 38.

deut. 22. 12.

Mar. 12. 38.

Luk. 11. 43.

o 20. 45.

or, master.

1am. 3. 1.

or, teacher.

Mal. 1. 6.

Luk. 14. 11.

o 18. 14.

h These were certaine flatterers of the court, which euer maintained that religion, w King Herode best approued: and though they were enemies to the Pharises: yet in this thing they consented, thinking to intangle Christ, and so either to accuse him of treason, or to bring him into the snare of all his people.

Rom. 13. 7.

i As touching the outward qualitye, as whether a man be riche or poore.

Or, the crye of the tribute.

k Which was of value about foure pence halfe penie.

Mar. 12. 10.

Luk. 20. 17.

act. 23. 6.

Deut. 25. 5.

or, fouer.

l By the title of alliance: and here by brother he meaneth the next kinman: y law fully might marie her.

Deut. 25. 5.

or, fouer.

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Deut. 25. 5.

or, fouer.

l By the title of alliance: and here by brother he meaneth the next kinman: y law fully might marie her.

Deut. 25. 5.

or, fouer.

The nature of hypocrites. S. Matthewe. False Christs.

him self, shalbe exalted.

13 ¶ *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, nether suffer ye them^h that wolde enter, to come in.

14 * *Wo* be vnto you Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen vnder a colour of long prayers: wherefore ye shal receiue the greater damnacion.

15 *Wo* be vnto you, Scribes and Pharises, hypocrites: for ye compassⁱ sea and land to make one of your profission: and when he is made, ye make him two folde more the childe of hel, then you your selues.

16 *Wo* be vnto you blinde guides, which say, Whosoever sweareth by the Tēple, it is nothing: but whosoever sweareth by the golde of the Temple, he^o offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Tēple that^k sanctifieth the golde?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that^{is} vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ * *Wo* be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annyse, & cōmyn, and leaue the weightier matters of the Law, as iudgement, and mercie, & fidelitie. These ought ye to haue done, & not to haue left the other.

24 Ye blinde guides, which^l straine out a gnatte, and swallow a camel.

25 ¶ *Wo* be to you, Scribes and Pharises, hypocrites: for ye make cleane the vter side of the cup, and of the platter: but within thei are ful of briberie & "excesse.

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 *Wo* be to you, Scribes and Pharises, hypocrites: for ye are like vnto^m whited tombes, which appeare beautiful outward, but are within ful of dead mēs bones, and of all filthines.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are ful of hypocrisie and iniquitie.

29 ¶ *Wo* be vnto you, Scribes and Pharises, hypocrites: for ye buylde the tombes of

theⁿ Prophetes, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we wolde not haue bene parteners with them in the blood of the Prophetes.

31 So the^e ye be witnesses vnto your selues, that ye^o are the children of them that murdered the Prophetes.

32 Fulfil ye also^y measure of your fathers.

33 O serpents, the generation of vipers, how shulde ye escape^y damnacion of hell!

34 Wherefore beholde, I send vnto you^p Prophetes, and wise men, and Scribes, & of them ye shal kil and crucifie: and of the^e shal ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon^y you may come all the righteous blood that was shed vpon^y earth, * from the blood of Abel the righteous vnto the blood^r of Zacharias the sonne of Barachias, * whome ye slewe betwene^y Temple and the altar.

36 Verely I say vnto you, all these things shal come vpon this generacion.

37 * Ierusalem, Ierusalem, which killeth the Prophetes & stoneth them which are sent to thee, how often wolde I haue gathered thy children together, * as the henne gathereth her chickens vnder her wings, and ye wolde not!

38 Beholde, your habitation shalbe left vnto you desolate.

39 For I saye vnto you, ye shal not se me^f hence forth the til that ye say, Blessed^{is} he that cometh in the Name of the Lord.

CHAP. XXIII.

1 Christ sheweth his disciples the destruccion of the Temple. 5. 24 The false Christs. 13 To perseuere. 14 The preaching of the Gospel. 6. 29 The signes of the end of the worlde. 43 He warneth them to wake. 44 The sudden coming of Christ.

1 *And* * Iesus went out, & departed fro^o the Temple, and his disciples came to him, to shewe him the^a buylding of the Temple.

2 And Iesus said vnto them, Se ye not all these things: Verely I say vnto you, * there shal not be here left a stone vpon a stone, that shal not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him aparte, saying, Tell vs when these things shalbe, and what signe^{is} shalbe of thy coming, ^b and of the end of the worlde.

4 And Iesus answered, and said vnto them, * Take hede that no man deceiue you.

5 For manie shal come in my Name, sayig, I am Christ, and shal deceiue manie.

6 And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to passe, but the end is not yet.

ⁿ For a remembrance of the, & in the meane season they passed not for their doctrine.

^o It is not now onely^y your nation hathe begonne to be cruel against the seruants of God, & therefore it is no maruill thogh the children of such murderers handle roughly^y Prophetes.

^p To conuince you of greater ingratitude *Gen. 4. 8.*

^q Christ meaneth that all their race sh. I be punished, so that the iniquitie of fathers shalbe powred into the bosome of the children, & resemble their fathers.

^r Read 2. Chro. 24. 22. *Luk. 13. 34.*

^s *2. Esdr. 1. 30.*

^f He will reuerne no more to them, as a teacher, but as a iudge, when as they shalbe compelled to confesse (although to late) that he is the verie Sonne of God. *Chap. XXIII. Mar. 13. 1.*

^a *Luk. 21. 5.* whole excellencie appeareth in that that Herode for the space of 8. yeres kept 10000. men in worke, the stones were 15 cubites long, in height 12, in breadth 8, as Iosephus writeth. *Luk. 19. 44.*

^b Thei choghe^y worlde shulde be at an ed, when Ierusalem were destroyed. *Eph. 5. 6.*

^c *Colos. 2. 28.* He answereth them not according to their mindes, but admonisheth them of that which is necessarie for the to knowe.

^g Ye kepe backe the pure religion & knowledge of God when men are ready to embrace it. *Mar. 12. 40.*

^h Which haue now their force within the dores. *Luk. 20. 47.*

ⁱ They sought all means, y thei colde invent, to make of a Gentile a Jewe.

^k *Is. 29. 17.* is a denter.

^k And maketh it to be taken as an holie thing, because of the vice: and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrary to it.

^l *1. King. 3. 13.* *2. Chro. 6. 1.*

Chap. 5. 34.

Luk. 21. 42.

^l Ye saye at y^y is nothing, & let passe that is of greater importance. m Ye seke how to get estimation with men and passe not whether ye haue a good conscience or no. *Or, intemperate.* *Or, pained.*

Of great afflictions. Chap. XXIII. To watche. 14

7 For nacion shal rise againſt nacion, and realme againſt realme, & there ſhalbe peſtilence, and famine, and earthquakes in diuers places.

8 All theſe are but the ^d beginning of ſorowes.

9 *Then ſhal they deliuer you vp to be afflicted, and ſhal kil you, and ye ſhalbe ^e hated of all nations for my Names ſake.

10 And then ſhal manie be offended, & ſhal betray one another, and ſhal hate one another.

11 And manie falſe prophetes ſhal ariſe, & ſhal deceiue manie.

12 And becauſe ^f iniquitie ſhal be increaſed, the loue of manie ſhalbe colde.

13 *But he that endureth to the end, he ſhalbe ſaued.

14 And this Goſpel of the kingdome ſhalbe preached through the whole worlde for a witeſſe vnto all nations, and the ſhal the end come.

15 ¶ When ſye^g therefore ſhal ſe the ^h abomination of deſolation ſpoken of by *Daniel the Prophet, ſtāding in the holie place, (let him that readeth conſider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him wⁱ is on the houſe top, not come downe to fetch anie thing out of his houſe.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And wo ſhalbe to them that are with child, and to them that giue ſucke in thoſe dayes.

20 But pray that your flight be not in the winter, nether on the *Sabbath day.

21 For then ſhalbe great tribulation, ſuche as was not frō the beginning of the worlde to this time, nor ſhalbe.

22 And except thoſe dayes ſhulde be ſhortened, there ſhulde no ⁱ fleſh be ſaued: but for the ⁱ electes ſake thoſe dayes ſhalbe ſhortened.

23 *Then if anie ſhal ſay vnto you, Lo, here is Chriſt, or there, beleue it not.

24 For there ſhal ariſe falſe Chriſts, & falſe prophetes, and ſhal ſhewe great ſignes and wonders, ſo that if it were poſſible, they ſhulde deceiue the verie elect.

25 Beholde, I haue tolde you before.

26 Wherefore if they ſhal ſay vnto you, Beholde, he is in the ^k deſert, go not forth: Beholde, he is in the ^l ſecrete places, beleue it not.

27 For as the lightning cometh out of the Eaſt, and ſhineth in to the Weſt, ſo ſhal alſo the coming of the Sonne of man be.

28 *For whereſoeuer a dead ^m carkeis is, thither wil the egles reſort.

29 *And immediatly after the ⁿ tribulations of thoſe dayes, ſhal the ſunne ⁿ be darkened, & the moone ſhal not giue her light,

and the ſtarres ſhal fall from heauen, & the powers of heauen ſhalbe ſhaken.

30 And then ſhal appeare the ſigne of the Sonne of man in heauen: and then ſhal all the kindreds of the earth mourne, and they ſhal ſe the Sonne of mā come in ^o cloudes of heauen with power and great glorie.

31 *And he ſhal ſend his Angels with a great ſounde of a trumpet, and they ſhal gather together his elect, from the foure windes ^o from the one end of the heauen vnto the other.

32 Now learne the parable of the figge tree: whē her bough is yet tender, & it bringeth forth the leaues, ye knowe ^o ſommer is nere.

33 So likewiſe ye, whē ye ſe all theſe things, knowe that the ^o kingdome of God is nere, ^o enen at the dores.

34 Verely I ſay vnto you, this ^o generation ſhal not paſſe, til all theſe things be done.

35 *Heauen and earth ſhal paſſe away: but my wordes ſhal not paſſe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, ſo likewiſe ſhal the coming of the Sonne of mā be.

38 *For as in the dayes before the flood they did eat and drinke, mary, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And ^o knewe nothing, til the flood came and toke them all awaye, ſo ſhal alſo the coming of the Sonne of man be.

40 *¶ The two men ſhalbe in the fields, the one ſhalbe receiued, and the other ſhalbe reſuſed.

41 Two women ſhalbe grinding at the mil: the one ſhalbe receiued, & the other ſhalbe reſuſed.

42 *Wake therefore: for ye knowe not what houre your maſter wil come.

43 Of ^o this be ſure, that if the good man of the houſe knewe at what watche the thief wolde come, he wolde ſurely watche, and not ſuffre his houſe to be digged through.

44 Therefore be ye alſo readie: for in the houre that ye thinke not, wil the Sonne of man come.

45 *Who then is a faithful ſeruāt & wiſe, whome his maſter hath made ruler ouer hiſ houſeholde, to giue the meat in ſeaſon?

46 Bleſſed is that ſeruāt whome his maſter, when he cometh, ſhal finde ſo doing.

47 Verely I ſay vnto you, he ſhal make him ruler ouer all his goods.

48 But if that euil ſeruāt ſhal ſay in his heart, My maſter doeth deferre his coming,

49 And begin to ſmite his ſelowes, and to eat and to drinke with the drunken,

50 That ſeruants maſter wil come in a day, when he loketh not for him, & in an houre

DD.ii.

Reuel 1.7.
1. cor. 15. 52.
1 theſ. 4. 16.

o For within ſittie yerres after, Ieruſalem was deſtroyed: ^o godlie were perſecuted, falſe teachers ſeuced the people, religion was polluted, ſo that ^o worlde ſemed to be at an end.
Mar. 13. 32.
Gen. 7. 1.
Luk. 17. 28.
1. pet. 3. 20.

p. Becauſe of ^o their increaſe.

Luk. 17. 35.
1. theſ. 4. 17.
q. This teacher cuerie man to walke warily not reſpeking his cōpaniō although he be neuer ſo deſeruing to him.
Mar. 13. 35.

Luk. 12. 39.
2. theſ. 5. 2.
Reuel. 16. 18

Luk. 12. 42.

The wise virgines.

S. Matthewe. The account of the talēts.

that he is not ware of,
Or, separat him.
Chap. 13. 42.
Or, 35. 39.
 51 And wil^a cut him of, and giue him his portion with hypocrites: there shalbe weeping, and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgines Iesus teacheth euerie man to watche. 14 And by the talēts to be diligent. 31 The last iudgement. 32 The shepe and the goates. 35 The workes of the faithfull.

Then the kingdome of heauen shalbe likened vnto ten virgins, which toke their lampes, and went to mete the bridegrome.

2 And five of the were wise, & five foolish.

3 The foolish toke their lāpes, but toke none oyle with them.

4 But y^b wise toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all slombred and slept.

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete him.

7 Then all those virgins arose, & trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, We feare lest there wil not be ynough for vs & you: but go ye rather to them that sel, and bue for your selues.

10 And while they went to bue, the bridegrome came: & they that were readie, wēt in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I knowe you not.

13 *Watche therefore: for ye knowe nether the day, nor the houre, when the Sonne of man wil come.

14 *For the kingdome of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue five talents, and to another two, & to another one, to euerie man after his owne habilitie, and straight way went from home.

16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, wēt & digged it in y^e earth, & hid his masters money.

19 But after a long season, y^e master of those seruants came, and rekened with them.

20 Then came he that had receiued five talents, and broght other five talents, saying, Master, thou deliueredst vnto me five talents: beholde, I haue gained with them

other five talents.

21 Then his master said vnto him, It is wel done good seruāt and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: entre in into thy masters ioy.

22 Also he that had receiued two talents, came & said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master said vnto him, It is wel done good seruāt, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraide, and went and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruāt, & slouthful, thou knewest that I reap where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my coming shulde I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 *For vnto euerie man that hath, it shal be giuen, and he shal haue abundance, and from him that hath not, euē that he hath, shalbe taken away.

30 Cast therefore that vnprofitable seruāt into vtter darkenes: there shalbe weeping, and gnashing of teeth.

31 ¶ And when the Sonne of man cometh in his glorie, and all the holie Angels wth him, the shal he sit vpon y^e throne of his glorie.

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherde separateth the shepe from the goates.

33 And he shal set the shepe on his right hand, and the goates on the left.

34 Then shal the King say to them on his right hand, Come ye blessed of my Father: inherite ye y^e kingdome prepared for you fro the foundations of the worlde.

35 *For I was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me, I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shal the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?

h The master receiueh him into his house to giue him parte of his goods and commodities.

*Or, lingerer.

Chap. 13. 12. luk. 8. 18. and 19. 26.

mar. 4. 25. i The graces of God shalbe take away fro him that doeth not bestowe them to Gods glorie and his neighbours profite.

Chap. 8. 12.

and 22. 13. k For our saluation cometh of the blessing and fauour of God.

l Herby God declareth the certeinete of our predestination, whereby we are saued because we were chosen in Christ before the fundacions of the worlde, Ephe. 1. 4.

Isa. 58. 7.

ex. 18. 7.

Ecd. 7. 39.

m Christ meaneth not that our situation dependeth on our workes or merites, but teacheth what it is to liue iustly accordig to godlines, & charitie, and y^e God recompenseth his of his fre mercie, likewise as he doeth elect them.

*Or, inferre.

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.

b To do him honor, as the maner was.

c Manie take that w^{ch} they haue contemned, but it is to late.
 *Or, quenched.
 d This was spoken in reproche, because they made not prouision in time.

e I wil not open to you because you haue failed in y^e midde way.

Chap. 24. 43. mar. 13. 33. luk. 19. 12.

f This similitude teacheth how we ought to continue in the knowledge of God, and do good with those graces y^e God hath giue vs.

g Euerie talēt commonly made thre score pounds.

read chap. 18. 24.

*Or, made.

19 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the King shal answere and say vnto them, Verely I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, * Departe from me ye cursed, into euerlasting fyre which is prepared for the deuill and his angels.

42 For I was an hungred, & ye gaue me no meate: I thirsted, & ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 The shal they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 The shal he answer them, & say, Verely I say vnto you, in as muche as ye did it not to one of y^e least of these, ye did it not to me.
46 * And these shal go into euerlasting paine, and the righteous into life eternal.

CHAP. XXVI.

3 *Conspiracie of the Priest against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords supper. 31 The disciples weakenes. 48 The treason of Iudas. 62 The sword. 64 Because Christ calleth him self the Sonne of God, he is iudged worthe to dye. 69 Peter denieth, and repenteth.*

1 **A**ND * it came to passe, whē Iesus had finished all these sayings, he said vnto his disciples,

2 Ye knowe that within two dayes is the Passecouer, and the Sonne of man shalbe deliuered to be crucified.

3 * Then assembled together y^e chief Priests and the Scribes, and the Elders of the people into the hall of the high Priest, called Caiaphas,

4 And consulted how they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the feast day, lest anie vpror be among the people.

6 ¶ And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a womā, which had a boxe of verie costelie ointemēt, & powred it on his head, as he sat at the table.

8 And whē his disciples sawe it, thei had indignation, saying, What neded this wast?

9 For this ointment might haue bene sold for muche, and bene giuen to the poore.

10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hathe wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me shal ye not haue alwayes.

12 For in that she powred this ointment on my bodie, she did it to burye me.

13 Verely I say vnto you, Where soeuer this Gospel shalbe preached throughout all y^e

worlde, there shal also this that she hathe done, be spoken of for a memorial of her.

14 ¶ Then one of the twelue, called Iudas Iscariot, went vnto the chief Priests,

15 And said, What wil ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirtie ^epieces of siluer.

16 And from that time, he soght opportunitie to betraye him.

17 ¶ Now on y^e first day of the feast of vneleauened bread y^e disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passecouer?

18 And he said, Go into the citie to suche a man, & say to him, The master saith, My time is at hand: I wil kepe the Passecouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made ready the Passecouer.

20 * So when the euen was come, he sat downe with the twelue.

21 And as they did eat, he said, Verely I say vnto you, that one of you shal betraye me.

22 And they were exceeding sorowful, and began euerie one of them to say vnto him, Is it I, Master?

23 And he answered and said, He that dipeth his hand with me in the dish, he shal betraye me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man is betrayed: it had bene good for that mā, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.

26 ¶ And as they did eat, Iesus toke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, Take, eat: this is my bodie.

27 Also he toke y^e cup, & when he had giuen thanks, he gaue it them, saying, Drinke ye all of it.

28 For this is my blood of the Newe testament, that is shed for manie, for the remission of sinnes.

29 I say vnto you, that I wil not drinke hence forth of this frute of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.

30 And when they had sung a psalme, they went out into the mount of oliues.

31 ¶ Then said Iesus vnto them, All ye shal be offended by me this night: for it is written, I wil smite the shepherd, and the shepe of the flocke shalbe scattred.

32 But after I am risen againe, I wil go before you into Galile.

33 But Peter answered, and said vnto him, Though that all men shulde be offended by thee, yet wil I neuer be offended.

DD. iii.

Mar. 14, 10.
Luk. 22, 14.

e Every one in value was about foure pēce halie penne of olde sterling.

Mar. 14, 18.
Luk. 22, 7.

f He maketh haste to a more worthie sacrifice, to wit, to that which the Passecouer signified.

Mar. 14, 18.
Luk. 22, 14.
Iohn 13, 21.

g He that is accustomed to eat with me daily at the table, Psal. 41, 9. h To the intent his disciples might knowe that all this was appointed by the prouidence of God.

i. Cor. 11, 24. i That is, a true signe and testimonie that my bodie is made yours, and by me your soules are nourished. k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ, spiritually receiued, so that without him we haue no nourishment.

l You shal no more enioye my bodelie presence til we mete together in heauen.

Mar. 14, 27.
Iohn 16, 30.

o 13, 8. m Shal turne backe and be discouraged.

Zach 13, 7.

Mar. 14, 28.
o 16, 7.

n This declarereth what danger it is to trust to muche to our owne strength.

Psal. 6, 9.
chap. 7, 23.
Luk. 13, 27.

Dan. 11, 1.
Iohn 5, 29
n We must therefore onely do that, w^{ch} God requirerh of vs, and not followe mens foolish fantasies.

Mar. 14, 1.
Luk. 22, 1.

Iob. 11, 47.

Mar. 14, 3.
Iohn 11, 2.

and 25.

a He sheweth what occasion Iudas toke to commit his treason.
b This was through Iudas motio to whome they gaue credit.

Deu. 15, 11.

c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present wth vs bodelie or to be honoured with anie outward pōp.

d To honour my burial with all.

Watche & pray.

S. Matthewe.

Peters denial.

John 13, 38

34 *Iesus said vnto him, Verely I say vnto thee, that this night, before y^e cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Though I shulde dye with thee, yet wil I not denie thee. Likewise also said all the disciples.

Mar. 14, 32.
Luk. 22, 39.

36 ¶ Then wēt Iesus with thē into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I go and pray yonder.

37 And he toke Peter, and the two sonnes of Zebedeus, and begā to waxe sorowful, and grievously troubled.

38 Then said Iesus vnto them, My soul is verie heauie *enem* vnto the^r death: arise ye here, and watche with me.

39 So he went a litle further, and fel on his face, and prayed, saying, O my Father, if it be possible, let this y^e cup^r passe from me: neuertheles, not as I wil, but as thou wilt.

40 After he came vnto the disciples, and founde thē a slepe, & said to Peter, What? coldest ye not watche with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit in dede is readie, but the flesh is weake.

42 Againe he wēt away the secōde time & prayed, saying, O my Father, if this cup^r cā not passe away from me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe: for their eyes were heauie.

44 So he left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Slepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 ¶ Rise, let vs go: beholde, he is at hand that betrayeth me.

47 ¶ And while he yet spake, lo, Iudas, sone of the twelue, came, and with him a great multitude with swordes and staues, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whome soeuer I shal kisse, that is he, lay holde on him.

49 And forthewith he came to Iesus, and said, God saue thee, Master, & kissed him.

50 Then Iesus said vnto him, Friend, wherefore art thou come? Thē came they, and laid hands on Iesus, and toke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, & drew his sworde, and stroke a seruant of the high Priest, and smote of his eare.

52 Then said Iesus vnto him, Put vp thy sworde into his place: *for all that y^e take the sworde, shal perishe with the sworde.

53 Ether thinkest thou, that I can not now pray to my Father, and he wil giue me more then twelue legions of Angels?

54 How then shulde the *Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a thief, with swordes and staues, to take me: I sate daily teaching in the Temple amōg you, and ye toke me not.

56 But all this was done, that the *Scriptures of y^e Prophetes might be fulfilled. Thē all the disciples forsoke him, and fled.

57 ¶ And they toke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre of vnto the hie Priests hall, and went in, & sate with the seruants to se the end.

59 Now the chief Priests & the Elders, and all the whole council sought false witness against Iesus, to put him to death.

60 But they founde none, and thogh many false witness came, yet founde they none: but at the last came two false witness.

61 And said, This man said, *I can destroy the Temple of God, and buyld it in three dayes.

62 Then the chief Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus helde his peace. Then the chief Priest answered, and said to him, I charge thee by the liuing God, that thou tell vs, if thou be the Christ the Sonne of God.

64 *Iesus said to him, Thou hast said it: neuertheles I say vnto you, hereafter shal ye se the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed: what haue we any more nede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, & said, He is worthie to dye.

67 ¶ Then spat they in his face, and buffeted him: and other smote him with their roddes,

68 Saying, Prophecie to vs, o Christ, Who is he that smote thee?

69 ¶ Peter sate without in y^e hall: & a maide came to him, saying, Thou also wast with Iesus of Galilee.

70 But he denied before them all, saying, I wot not what thou saist.

71 And when he went out into the porche, another maide sawe him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And againe he denied with an othe, saying, I knowe not the man.

a Euery legio conteyned commonly 6000. fooremen, and 732. horsemen. whereby here he meaneth an infinit number
Isa. 53, 10.

Lamen. 4, 20
Chap. 20, 3.
Mar. 14, 53.
Luk. 22, 54.

Mar. 14, 55.
a He declared how Iesus was wrongfully accused, to the end that we may knowe his innocencie, and not that he suffered for him self, but for vs.
b Which colde iustly witness against him.

John 2, 19.
c Christ did neglect their false reproches and more our hewas not there to defend his cause, but to suffer condemnation.
d Or adiuice thee by thine allegiance towards God.
e Christ confessed that he is the Sonne of God.

Chap. 16, 27.
Rom. 14, 10.
1 thes. 4, 14.
f This was one of their owne traditions, if they had heard any Israelite blaspheme.
g The enemies of God call a true confession blasphemie.

Isa. 50, 6.
h The officers smote Christ with their roddes or little staues.
i They mocked him after this sorte that he might not seeme to be a Prophet, and so wolde turne the peoples mindes from him.

Mar. 14, 66.
Luk. 22, 55.
John 18, 25.
k An example of our infirmities that we may learne to depende vpon God and not put our trust in our selues.

o He feared not death of it self, but troubled for feare of Gods anger towards sinne. the burden whereof he bare for our sakes.
p For he sawe Gods anger kindled towards vs.

q That is, the anger of God for mans finnes.

r He knewe well what his Father had determined, and therefore was ready to obey but he prayeth as y^e faithful do in their troubles without respect of the eternal counsel of God. f And therefore we must continually fight against the flesh.

s He speaketh this in a contrary sense, meaning they shulde anone be well wakened.

u Christ dyed willingly, and therefore presented himself to his enemies.

Mar. 14, 43
Luk. 22, 47.
John 18, 3.

¶ Or, Maile, rabbi.

x He rebuketh his vnkindnes vnder the cloke of pretended friendship.

¶ Or, breathe.

Gen. 9, 5.
¶ The exercising of the sworde is forbidden to private persons. Also he wolde haue hindered by his indiscrete zeal the worke of God.

73 So

Iudas vaine repentance. Chap. XXVII. Barabbas quit. 16

73 So after a while, came vnto him thei that stode by, and said vnto Peter, Surely thou art also one of them: for cuen thy speache bewrayeth thee.

74 Then began he to curse *him self*, and to sweare, saying, I knowe not the man. And immediatly the cocke crewe.

75 Then Peter remembred the wordes of Iesus, which had said vnto him, Before the cocke crowe, thou shalt deny me thrise. So he went out, and wept bitterly.

CHAP. XXVII.

Christ is deliuered vnto Pilate. 5 Iudas hangeth him self. 24 Christ is pronounced innocent by the iudge, and yet is condemned, and crucified among thieues. 46 He prayeth vpon the crosse. 51 The vaille is rent. 52 The dead bodies arise. 57 Ioseph buryeth Christ. 64 Watchmen kepe the graue.

WHen * the morning was come, all the chief Priests, & the Elders of the people, toke counsel against Iesus, to put him to death,

2 And led him away bounde, and * deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, sawe that he was condemned, ^b he repented him self, and broght againe the thirtie *pieces* of siluer to the chief Priests, and Elders,

4 Saying, I haue ^c sinned betraying the innocent blood. But they said, What is that to vs? ^d se thou to it.

5 And whē he had cast downe the siluer *pieces* in the Temple, he departed, and went, * and hanged him self.

6 And the chief Priests toke the siluer *pieces*, and said, It is not * lawful for vs to put them into the "treasure, because it is the price of blood.

7 And they toke counsel, and bought with them a potters field, for the buryal of ^f strangers.

8 Wherefore that field is called, * the field of blood, vntil this day.

9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, * And they toke thirtie siluer *pieces*, the price of him that was valued, whome *they* of the children of Israel valued.

10 And thei gaue them for the potters field, as the Lord appointed me.)

11 ¶ * And Iesus stode before the gouernour, and the gouernour asked him, saying, Art thou the King of ^g Iewes? Iesus said vnto him, Thou saist it.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 The said Pilate vnto him, Hearest thou not how many things they laye against thee?

14 But he answered him not to one worde, in so muche that the gouernour marvelled greatly.

15 Now at the feast, ^h the gouernour was wont to ⁱ deliuer vnto the people a prisoner, whome they wolde.

16 And they had the a notable prisoner, called Barabbas.

17 * When they were then gathered together, Pilate said vnto them, Whether wilt thou that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knewe wel, that for enuie they had deliuered him.

19 Also whē he was set downe vpon the iudgement seat, his wife sent to him, saying, ^k Haue thou nothing to do with that iuste man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chief Priests & the Elders had perswaded the people that thei shulde aske Barabbas, and shulde destroy Iesus.

21 Then the gouernour answered, and said vnto them, Whether of the twaine wilt thou that I let loose vnto you? And they said, ^l Barabbas.

22 Pilate said vnto them, What shal I do then with Iesus which is called Christ? Thei all said to him, Let him be crucified.

23 Then said the gouernour, But what euil hath he done? Then thei cryed the more, saying, Let him be crucified.

24 When Pilate sawe that he auailed nothing, but that more tumulte was made, he toke water and wasshed his hands before the multitude, saying, I am innocent of the blood of this ^m iust man: loke you to it.

25 Then answered all the people, and said, His ⁿ blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ The souldiours of the gouernour toke Iesus into the commune hall, and gathered about him the whole bande.

28 And thei stripped him, & put vpon him a ^o skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a rede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,

30 And spitted vpon him, and toke a rede, and smote him on the head.

31 Thus when they had mocked him, they toke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 * And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 * And when they came vnto the place called Golgotha, (that is to say, the place of *dead mens skulles*.)

34 Thei gaue him ^p vineger to drinke, mingled with gall: and when he had tasted the

DD. iiii.

¹ He was lively touched wth repentance by the motion of Gods Spirit, who neuer suffereth his to perishe utterly, though for a time they fall, to the intent they may feele their owne weakness & acknowledge his great mercie.

Mar. 15. 1.
luk. 22. 66.
john 17. 20.

^a For they had no auctoritie to condemne him or to put any to death.
^b Our late repentance bringeth despaire-
tion.

^c Although he abhorreth his sinnes, yet is he not displeased there with, but dispaireth in Gods mercies, and seeketh his owne destruction.

Mat. 1. 18.
^d These hypocrites laye the whole fault vpon Iudas.

^e The hypocrites are full of conscience in a matter of nothing, but to these innocent blood they make nothing at it.

Or. c. lxxv.

Mat. 1. 19.

Zach. 11. 13.

^f For Iewes thought it a great offence to be buried in the same place that the strangers were

Mar. 15. 3.

luk. 23. 3.

john 18. 33.

^g Or, quize.
^h It was a tradition of the Iewes to deliuer a prisoner at Easter.

^k This was to the greater condemnation of Pilate, whome neither his owne knowledge colde teach, nor counsel of others, to defende Christs innocencie.

Mar. 15. 11.
luk. 23. 18.

john 18. 40.

act. 3. 14.

ⁱ The multitude preferred the wicked to the righteous.

^k Pilate beareth witness ^j he is innocent, before he condemne him.

^l If his death be not lawful, let the punishment fall on our heades & our childrens, and as they wished, so this curse taketh place to this day.

Mar. 15. 16.

john 19. 1.

^m To deride him, because he called himself a King.

Mar. 15. 28.
luk. 23. 26.

John 19. 14.

ⁿ It was a kinde of drinke to open the vaines, and so to hasten his death, which was giuen him vpon ^o crosse.

reof, he wolde not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They deuided my garmets among them, and vpon my vesture did cast lottes.

*Psal. 22. 19.
mar. 15. 24.*

36 And they sate, and watched him there.

37 ¶ They set vp also ouer his head his cause written, ^a THIS IS IESVS THE KING OF THE IEWEES.

*o The manner then was to set vp a writing to signifye wherefore a man was executed: but here God gouerned Pilates hand to write other wise then he thought.
John 2. 19.*

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buydest it in thre dayes, saue thy self: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, but he can not saue him self: if he be the King of Israel, let him now come downe from the crosse, and we wil beleue him.

*Psal. 22. 9.
Wis. 2. 28.*

43 * He trusted in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.

p This was a great tēration, to go about to take from him his truste in God, and so to bring him to despair.

44 That same also the thieues which were crucified with him, cast in his teeth.

*q Meaning by this synecdoche the one of the thieues.
r That was from none til thre of the clocke
s Of Iewrie and the country there about.*

45 Now from the ^r sixt houre was there darkenes ouer all the ^s land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loude voyce, sayig, * Eli, Eli, lama sabachthani: that is, * My God, my God, why hast thou forsaken me?

47 And some of them that stode there, whē they heard it, said, This man calleth Elias.

Psal. 22. 2.

48 And straight way one of them ran, and toke * a sponge, and filled it with vineger, and put it on a ^t rede, and gaue him to drinke.

*z Notwithstanding that he seeth him self as it were wounded with Gods wrath and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to teach vs in all afflictions to trust in God, be assured neuer so grievous to the self.
u They mocked at Christs prayer, as if it had bene in vaine.*

49 Other said, Let be: let vs se, if Elias wil come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the ^x goft.

51 And beholde, * the ^y vaile of the Temple was rent in twayne, from the top to the bottome, and the earth did quake, and the stones were clouen,

52 And the graues did open them selues, & many bodies of the Sainctes which slept, arose,

53 And came out of the graues after his resurrection, and went into the ^z holie Citie, and appeared vnto many.

*Psal. 69. 22.
100. byssope Math. 26. John 19. 29.
x Voluntarily after he had obeyed his Father in all things.
y 1. Chrys. 3. 14. y Which signified an ceremonies of the Lawe.
z 100. Ierusalem.*

54 When the Centurion, & they that were with him watching Iesus, sawe the earth-

quake, and the things that were done, they feared greatly, saying, Truly ^a this was the Sonne of God.

z This iudgement of an hea- then man was sufficient to condemne the grosse malice of the Iewes.

55 ¶ And many women were there, beholding him a farie of, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Marie Magdalene, and Marie the mother of Iames & Ioses, and the mother of Zebedeus sonnes.

*Mar. 15. 42.
luk. 23. 50.
John 19. 38.*

57 ¶ And when the euen was come, there came a ^a riche man of Arimathea, named Ioseph, who had also him self bene Iesus disciple.

a Who was so muche the more in danger by declaring him self to be Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe ^b tombe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and departed.

b Christs burying doeth so much more vnto his death & resurrection.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the ^c Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

*c which was the day before the Sabbath
d More wil follow his doctrine then did afore he was put to death.*

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within thre dayes I wil rise.

64 Commande therefore, that the sepulchre be made sure vntil ^e thirde day, lest his disciples come by night, & steale him away, and say vnto the people, He is risen from the dead: so shal the last ^f error be worfe then the first.

*e That is, men appointed for the keeping of the Temple.
f The more men go about to subvert Christs power, & more shewe they their owne malice, and procure to the selues ^g greater condemnation, for as muche as Gods glorie the more appeareth thereby.*

65 Then Pilate said vnto them, Ye haue ^g a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre ^h sure with the watche, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth the for to preach, and to baptize. 20 Promising to them continual assistance.

NOW * in the ^a end of the ^a Sabbath, whē the first day of the weke began to dawne, Marie Magdalene, and the other Marie came to se the sepulchre.

*Mar. 16. 8.
John 20. 11.*

2 And beholde, there was a great earthquake: for the ^b Angel of the Lord descended from heauen, and came and rolled backe the stone from the dore, and sate vpon it.

*Or, crucifig.
a Here the Evangeliste rec- kenth the natural day from the sunne rising to his rising againe, & not as the Iewes did, who began to count at the first houre after the sunne set.*

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

b There were two: but it is a manner of speache to vnto the singular number for ^c plural, and contrarie.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come,

c He assureth them: it is so.

d Their ioye was mixt with feare, both because of Angels presence, & also for that they were not adured.

come, se the place where ^ŷ Lord was laid,
7 And go quickly, and tell his disciples that he is risen from the dead: and behold, he goeth before you into Galile: there ye shal se him: ^ŷ lo, I haue tolde you.
8 So they departed quickly from the sepulchre with feare and great ^d ioye, & did runne to bring his disciples worde.
9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and toke him by the fete, and worshipped him.
10 Then said Iesus vnto them, Be not afraid. Go, and tell my brethren, that they go into Galile, and there shal they se me.
11 ¶ Now when they were gone, behold, some of the watche came into the citie, & shewed vnto the hie Priests all ^ŷ things that were done.
12 And they gathered them together with the Elders, and toke counsell, & gaue large mency vnto the fouldiers,

13 Saying, Say, His disciples came by night and stole him away while we slept.
14 And if ^ŷ gouernour heare of this, we wil perswade him, and saue you harmeles.
15 So they toke the money, & did as they were taught: and this ^e saying is noised among the Iewes vnto this day.
16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.
17 And when they sawe him, they worshipped him: but some doubted.
18 And Iesus came, and spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.
19 * Go therefore, and teache all nacions, baptizing them in the Name of the Father, and the Sonne, and the holie Gost,
20 Teaching them to obserue all things, whatsoeuer I ^f haue commanded you: & lo, * I am with you alway, vntil the ^g end of the worlde, Amen.

e An extreme vengeance of God, whereby the Iewes were ^ŷ more hardened, so that they cō not feele the profite of his death & resurrection.

Ebr. 1. 3.

chap. 11. 27.

iohn 17. 2.

Mar. 16. 15. f Men maie not teache their owne doctrine, but whatsoeuer Christ haue taught: the for he reseruet this autoritie to hi self, to be ^ŷ onelie teacher and autor of ^ŷ doctrine.

iohn 14. 16.

g By power, grace and vertue of the holie Gost.

THE HOLY GOSPEL

of Iesus Christ, according to Marke.

CHAP. I.

^a The office, doctrine & life of Iohn the Baptiste. ⁹ Christ is baptized, 13 And tempted. 14 He preacheth. 17 Cal-
^b leth the fishers. 23 Christ healeth the man with the
^c vntane spirit. 27 New doctrine. 29 He healeth Pet-
^d ers mother in law. 34 The devils knowe him. 41 He
^e cleanseth the leper, and healeth diuers others.

a He sheweth ^ŷ Iohn Baptiste was the first preacher of the Gospel.

Malac. 3. 1. b In Grecke, Angel, or Ambasiadour.

Isa. 40. 3. Luk. 3. 4.

iohn 1. 15.

Mat. 3. 4.

c Take awaye all letres, w might I under Christ to come to you

d He did both baptize & preach, but preached first, & after baptiz-
ed, as appeareth by Mat. 3. 1: so that the
ordre is here
turned, which
thing is com-
mune in the
Scriptures.

iohn 1. 15. e

Lew. 11. 22.

Mat. 3. 12.

Luk. 3. 16.

iohn 1. 27.

In the beginning of the Gospel of Iesus Christ, the Sonne of God:
As it is written in the Prophetes, * Beholde, I send my ^b messenger before thy face, which shal prepare thy way before thee.
3 * The voyce of him that cryeth in ^ŷ wildernes is, ^c Prepare the way of the Lord: make his paths straight.
4 * Iohn did baptize in the wildernes, and ^d preache the baptisme of amendement of life, for remission of sinnes.
5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.
6 Now Iohn was clothed with camels heere, and with a girdle of a skinne about his loines: and he did eat * locustes & wilde honie,
7 * And preached, saying, A stronger then I, cometh after me, whose shoes Iatchet I am not worthie to stoupe downe, & vnloose

8 Trueth it is, I haue * baptized you with ^e water: but he wil baptize you with the holie Gost.
9 ¶ * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.
10 And as sone as he was come out of the water, Iohn sawe the heauens clouen in twaine, and the ^f holie Gost descending vpon him like a doue.
11 Then there was a voyce from heauen, saying, Thou art my beloued ^g Sonne, in whome I am wel pleased.
12 * And immediatly the ^h Spirit driueth him into the wildernes.
13 And he was there in the wildernes fortie daies, and was ⁱ tempted of Satan: he was also with the wilde beasts, and the Angels ministred vnto him.
14 ¶ * Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God,
15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospel.
16 ¶ * And as he walked by the ^j sea of Galile, he sawe Simon, and Andrew his brother, casting a nette into the sea, (for they were fishers.)
17 The Iesus said vnto them, Followe me,

Mat. 1. 1. & 2, 4. & 11. 16. & 19. 4.

Mat. 3. 14.

Luk. 3. 22.

iohn 1. 33.

f He declarerth that he is but the minister of the outward signe, and ^ŷ it is Iesus Christ that giueth the force & vertue.

iohn 1. 33.

g This was done for the confirmacio of Iohn and them that stood bye.

Mat. 4. 1.

Luk. 4. 1.

h The Father beareth witnes that Christ is the verie Sonne of God.

iohn 1. 33.

i Christ wolde be tempted to, perswade vs, ^ŷ he wil helpe them that be tempted, Ebr. 2. 18.

Mat. 4. 12.

Luk. 4. 14.

iohn 4. 43.

j By ^ŷ which Gospel he wil rule & reigne ouer all.

Mat. 4. 13.

Luk. 5. 2.

iohn 1. 43.