

11 And I punished them oft in euery Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them euen vnto strange cities.

\*Chap. 9. 2.

12 \* Whereupon, as I went to Damascus, with authoritie and commission from the chiefe Priests:

13 At midday, O king, I saw in the way a light from heauen, aboue the brightnes of the Sunne, shining round about mee, and them which iourneyed with me.

14 And when wee were all fallen to the earth, I heard a voice speaking vnto me, and saying in the hebrew tongue, Saul, Saul, why persecutest thou me: It is hard for thee to kicke against the prickes.

15 And I said, who art thou, Lord: And hee said, I am Iesus whom thou persecutest.

16 But rise, and stand vpon thy feete, for I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse, both of these things which thou hast seene, & of those things in the which I will appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, and to turne them from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient vnto the heauenly vision:

20 But shewed first vnto them of Damascus, and at Hierusalem, and thoro'out all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and do works meete for repentance.

21 For these causes the Iewes caught mee in the Temple, and went about to kill me.

22 Having therefore obtained helpe of God, I continue vnto this day, witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come:

23 That Christ should suffer, and that hee should be the first that should rise from the dead, & should shew light vnto the people, and to the Gentiles.

24 And as hee thus spake for himselfe, Festus saide with a lowd voyce, Paul, thou art beside thy selfe, much learning doeth make thee mad.

25 But he said, I am not mad, most noble Festus, but speake foorth the words of trueth and sobernesse.

26 For the King knoweth of these things: before whom also I speake freely: for I am perswaded, that none of these things are hidden from him, for this thing was not done in a corner.

27 King Agrippa, beleueest thou the Prophets: I know that thou beleueest.

28 Then Agrippa saide vnto Paul, Almost thou perswadest mee to bee a Christian.

29 And Paul said, I would to God, that not onely thou, but also all that heare mee this day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the king rose vp, and the gouernour, and Bernice, & they that sate with them.

31 And when they were gone aside, they talked betweene themselues, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa vnto Festus, This man might haue bene set at libertie, if he had not appealed vnto Cesar.

### CHAP. XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not beleued. 14 They are tossed to and fro with tempest, 41 and suffer shipwracke, 22 34. 44 yet all come safe to land.

**A**ND when it was determined, that wee should saile into Italy, they deliuered Paul, & certaine other prisoners, vnto one named Julius, a centurion of Augustus band.

2 And entring into a ship of Adramyttium, wee lanchted, meaning to saile by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, beeing with vs.

3 And the next day wee touched at Sidon: And Julius courteously entreated Paul, and gaue him libertie to goe vnto his friends to refresh himselfe.

4 And when we had lanchted from thence, we sailed vnder Cypus, because the winds were contrary.

5 And when we had sailed ouer the sea

Pauls dangerous Chap. xxvij. voyage to Rome.

sea of Cilicia and Pamphylia, wee came to Myra a citie of Lyca.

6 And there the Centurion found a ship of Alexandria sailing into Italy, and he put vs therein.

||Or, Candy.

7 And when wee had sailed slowly many dayes, and scarce were come ouer against Sidus, the wind not suffering vs, wee sailed vnder Creete, ouer against Salomone,

8 And hardly passing it, came vnto a place which is called the Faire hauens, nigh whereunto was the citie of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them,

||Or, iniurie.

10 And said vnto them, Sirs, I perceiue that this voyage will be with hurt and much damage, not onely of the lading & ship, but also of our liues.

11 Neuerthelesse, the Centurion beleued the master and the owner of the shippe, more then those things which were spoken by Paul.

12 And because the hauen was not commodious to winter in, the more part aduised to depart thence also, if by any meanes they might attaine to Phenice, and there to winter; which is an hauen of Creete, and lieth toward the Southwest, and Northwest.

13 And when the South wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Creete.

||Or, beat.

14 But not long after, there arose against it a tempestuous winde, called Euroclydon.

15 And when the ship was caught, and could not beare vp into the winde, we let her driue.

16 And running vnder a certaine yland, which is called Clauda, wee had much worke to come by the boate:

17 which when they had taken vp, they vsed helps, vnder-girding the ship; and fearing lest they should fall into the quicke-sands, strake saile, and so were driuen.

18 And being exceedingly tossed with a tempest the next day, they lightened the ship:

19 And the third day we cast out with our owne handes the tackling of the shippe.

20 And when neither Sunne nor starres in many dayes appeared, and

no small tempest lay on vs; all hope that wee should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, yee should haue hearkened vnto mee, and not haue loosed from Creete, and to haue gained this harme and losse.

22 And now I exhort you to be of good cheere: for there shall be no losse of any mans life among you, but of the shippe.

23 For there stood by me this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not Paul, thou must be brought before Cesar, and loe, God hath giuen thee all them that saile with thee.

25 Wherefore, sirs, be of good cheere: for I beleuee God, that it shall be euen as it was tolde me.

26 Howbeit, we must be cast vpon a certaine yland.

27 But when the fourteenth night was come, as wee were driuen by and downe in Adria about midnight, the shipmen deemed that they drew neere to some countrey:

28 And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found it fiftene fathoms.

29 Then fearing lest we should haue fallen vpon rockes, they cast foure anchors out of the sterne, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let downe the boat into the sea, vnder colour as though they would haue cast anchors out of the fore-ship,

31 Paul said to the Centurion, and to the souldiers, Except these abide in the ship, ye cannot be saued.

32 Then the souldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was comming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye haue taried, and continued fasting, hauing taken nothing.

34 Wherefore, I pray you to take some meat, for this is for your health: for there shall not an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God

God in presence of them all, and when he had broken it, he began to eate.

36 Then were they all of good cheere, and they also tooke some meat.

37 And we were in all, in the ship, two hundred, threescore and sixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certaine creek, with a shoore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had || taken by the ankers, they committed themselues vnto the sea, & loosed the rudder bands, and hoisted by the maine saile to the winde, and made toward shoore.

41 And falling into a place where two seas met, they ranne the shippe a ground, and the forepart sticke fast, and remained vnmouable, but the hinder part was broken with the violence of the waues.

42 And the souldiers counsel was to kill the prisoners, lest any of them should swimme out, and escape.

43 But the Centurion, willing to saue Paul, kept them from their purpose, and commanded that they which could swimme, should cast themselues first into the sea, and get to land:

44 And the rest, some on boords, and some on broken pieces of the ship: and so it came to passe that they escaped all safe to land.

### C H A P. XXVIII.

1 Paul, after his shipwracke is kindly entertained of the Barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the Iland. 11 They depart towards Rome. 17 Hee declareth to the Iewes the cause of his comming. 14 After his preaching some were perswaded, and some beleueed not. 30 Yet he preacheth there two yeeres.



And when they were escaped, then they knew that the Iland was called Melita.

2 And the barbarous people shewed vs no little kindnesse: for they kindled a fire, and receiued vs euery one because of the present raine, and because of the cold.

3 And when Paul had gathered a bundle of stikes, and layde them on the

fire, there came a Viper out of the heat, and fastened on his hand.

4 And when the Barbarians saw the venomous beast hang on his hand, they saide among themselues, No doubt this man is a murthurer, whom though hee hath escaped the Sea, yet Vengeance suffereth not to liue.

5 And hee shooke off the beast into the fire, and felt no harme.

6 Howbeit, they looked when hee should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no harme come to him, they changed their minds, and said that he was a God.

7 In the same quarters were possessions of the chiefe man of the Iland, whose name was Publius, who receiued vs, and lodged vs three dayes courteously.

8 And it came to passe that the father of Publius lay sicke of a feuer, and of a bloody-fluxe, to whom Paul entred in, and prayed, and layed his hands on him, and healed him.

9 So when this was done, others also which had diseases in the Iland, came, and were healed:

10 Who also honoured vs with many honours, and when wee departed, they laded vs with such things as were necessary.

11 And after three moneths wee departed in a ship of Alexandria, which had wintered in the Ile, whose signe was Castor and Pollux.

12 And landing at Syracuse wee tarried there three dayes.

13 And from thence wee set a compassse, and came to Rhegium, and after one day the South winde blew, and we came the next day to Puteoli:

14 Where wee found brethren, and were desired to tary with them seuen dayes: and so we went toward Rome.

15 And from thence, when the brethren heard of vs, they came to meet vs as farre as Appii forum, and the three Tavernes: whom when Paul saw, he thanked God, and tooke courage.

16 And when we came to Rome, the Centurion deliuered the prisoners to the Captaine of the guard: but Paul was suffered to dwell by himselfe, with a souldier that kept him.

17 And it came to passe, that after three dayes, Paul called the chiefe of the Iewes together. And when they were come

|| Or, cut the ankers, they left them in the sea, &c.

come together, he said vnto them, Men and brethren, though I haue committed nothing against the people, or customes of our fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.

19 But when the Jewes spake against it, I was constrained to appeale vnto Cesar, not that I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: because that for the hope of Israel I am bound with this chaine.

21 And they saide vnto him, Wee neither receiued letters out of Iudea concerning thee, neither any of the brethren that came, shewed or spake any harme of thee.

22 But we desire to heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Iesus, both out of the law of Moses, and out of the Prophets, from morning till euening.

24 And some beleued the things which were spoken, and some beleued not.

25 And when they agreed not among themselues, they departed, after that Paul had spoken one word, well spake the holy Ghost by Esaias the Prophet, vnto our fathers,

26 Saying, \* Goe vnto this people, and say, hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed, lest they should see with their eyes, and heare with their eares, and vnderstand with their heart, and should bee conuerted, and I should heale them.

28 Be it knowen therfore vnto you, that the saluation of God is sent vnto the Gentiles, and that they wil heare it.

29 And when hee had saide these words, the Jewes departed, and had great reasoning among themselues.

30 And Paul dwelt two whole yeeres in his owne hired house, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all confidence, no man forbidding him.

\* Esai. 6. 9.  
mat. 13. 14.  
mar. 4. 12.  
luke 8. 4.  
ioh. 12. 40.  
rom. 11. 8.

¶ The end of the Acts of the Apostles.



¶ THE



THE EPISTLE OF PAVL THE Apostle to the Romanes.

CHAP. I.

1 Paul commendeth his calling to the Romanes, 9 and his desire to come to them. 16 What his Gospel is, and the righteoufnesse which it sheweth. 18 God is angry with all maner of sin. 21 What were the finnes of the Gentiles.



**P**AUL a seruant of Iesus Christ, called to bee an Apostle, \* separated vnto the Gospel of God,

2 (which he had promised afore by his Prophets in the holy Scriptures,)

3 Concerning his Sonne Iesus Christ our Lord, which was made of the seed of Dauid according to the flesh,

4 And † declared to be the Sonne of God, with power, according to the Spirit of holinesse, by the resurrection from the dead.

5 By whom we haue receiued grace and Apostleshyp || for obedience to the faith among all nations for his Name,

6 Among whom are ye also the called of Iesus Christ.

7 To all that be in Rome, beloued of God, called to be Saints: Grace to you and peace from God our Father, and the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my Witnesse, whom I serue || with my spirit in the Gospel of his Sonne, that without ceasing I make mention of you, alwayes in my prayers,

10 Making request, (if by any meanes

now at length I might haue a prosperous iourney by the Will of God ) to come vnto you.

11 For I long to see you, that I may impart vnto you some spirituall gift, to the end you may be established,

12 That is, that I may be comforted together || with you, by the mutual faith both of you and me.

13 Now I would not haue you ignorant, brethren, that oftentimes I purposed to come vnto you, ( but was let hitherto ) that I might haue some fruit among you also, euen as among other Gentiles.

14 I am debter both to the Greeks, and to the Barbarians, both to the wise, and to the vnwise.

15 So, as much as in mee is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation, to euery one that beleueeth, to the Jew first, and also to the Greeke.

17 For therein is the righteoufnesse of God reueiled from faith to faith: as it is written, \* The iust shall liue by faith.

18 For the Wrath of God is reueiled from heauen against all vngodlinesse, and vnrighteousnesse of men, who hold the trueth in vnrighteousnesse.

19 Because that which may bee knowen of God, is manifest in || them, for God hath shewed it vnto them.

20 For the inuisible things of him from the Creation of the world, are clearly seene, being vnderstood by the things that are made, euen his eternall power and Godhead, || so that they are without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in

\* Acts. 13. 1.

† Gr. determined.

|| Or, to the obedience of faith.

|| Or, in my spirit.

|| Or, in you.

|| Or, in you.

\* Abac. 2.4.

|| Or, to them.

|| Or, that they may be.

in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fooles:

\*Psal. 106. 10.

23 And changed the glory of the vncorruptible \* God, into an image made like to corruptible man, and to birdes, and foure footed beasts, and creeping things:

24 Wherefore God also gaue them vp to vncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betweene themselves:

25 Who changed the trueth of God into a lye, and worshipped and serued the creature more then the Creatour, Who is blessed for ever. Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature:

27 And likewise also the men, leauing the naturall vse of the woman, burned in their lust one towards another, men with men working that which is vnseemely, and receiuing in themselves that recompense of their error which was meet.

|| Or, to acknowledge.  
|| Or, a minde voyde of iudgement.

28 And euen as they did not like to || retaine God in their knowledge, God gaue them ouer to || a reprobate minde, to doe those things which are not conuenient:

29 Being filled with all vnrightheousnes, fornication, wickednesse, couetousnes, maliciousnes, full of enuie, murther, debate, deceit, malignitie, whisperers,

30 Backbiters, haters of God, despitefull, proude, boasters, inuenteres of euill things, disobedient to parents;

|| Or, vnsciable.

31 without vnderstanding, couenant breakers, without || naturall affection, implacable, vnumercifull;

32 Who knowing the iudgement of God, (that they which commit such things, are worthy of death) not onely do the same, but || haue pleasure in them that doe them.

|| Or, consent with them.

## CHAP. II.

1 They that sinne, though they condemne it in others, cannot excuse themselves, 6 and much lesse escape the iudgement of God, 9 whether they be Iewes or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Iewes, 25 whom their Circumcision shall not profit, if they keepe not the Law.

**T**herefore, thou art inexcusable, O man, whosoever thou art that iudgest: for wherein thou iudgest another, thou condemnest thy selfe, for thou that iudgest doest the same things.

2 But wee are sure that the iudgement of God is according to trueth, against them which commit such things.

3 And thinkest thou this, O man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 O despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnes of God leadeth thee to repentance:

5 But after thy hardnesse, and impenitent heart, \* treasurest by vnto thy selfe wrath, against the day of wrath, and reuelation of the righteous iudgement of God:

\* James 5. 3.

6 \* Who will render to every man according to his deedes:

\* Psal. 62. 12. matth. 16. 27. reuel. 22. 12.

7 To them, who by patient continuance in well doing, seeke for glorie, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious, & doe not obey the trueth, but obey vnrightheousnes, indignation, & wrath,

9 Tribulation, and anguish vpon every soule of man that doeth euill, of the Jew first, and also of the † Gentile.

† Gr. Greeke

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the † Gentile.

† Gr. Greeke

11 For there is no respect of persons with God.

12 For as many as haue sinned without Law, shall also perish without Law: and as many as haue sinned in the Law, shall be iudged by the Law.

13 (For not the hearers of the Law are iust before God, but the doers of the Law shall be iustified;

14 For when the Gentiles which haue not the Law, doe by nature the things contained in the Law: these hauing not the Law, are a Law vnto themselves,

15 which shew the worke of the Law written in their hearts, their || conscience also bearing witness, and their thoughts || the meane while accusing, or else excusing one another:

|| Or, the conscience witnessing with them.  
|| Or, between themselves.

16 In the day when God shall iudge the secrets of men by Jesus Christ, according to my Gospel.

# The true lewe. To the Romans. None righteous.

17 Behold, thou art called a Jew, and restest in the Law, and makest thy boast of God :

*|| Or, triest the things that differ.*

18 And knowest his Will, and approuest the things that are more excellent, being instructed out of the Law,

19 And art confident that thou thy selfe art a guide of the blinde, a light of them which are in darkenesse :

20 An instructour of the foolish, a teacher of babes : Which hast the forme of knowledge and of the trueth in the Law :

21 Thou therefore which teachest another, teachest thou not thy selfe : thou that preachest a man should not steale, doest thou steale :

22 Thou that sayest a man should not commit adulterie, doest thou commit adulterie : thou that abhorrest idols, doest thou commit sacriledge :

23 Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God :

24 For the Name of God is blasphemed among the Gentiles, through you, as it is written :

*\* Esay 52. 5. ezech. 36. 20, 23.*

25 For Circumcision verily profiteth if thou keepe the Law : but if thou be a breaker of the Law, thy Circumcision is made vncircumcision.

26 Therefore, if the vncircumcision keepe the righteousnesse of the Law, shall not his vncircumcision be counted for Circumcision :

27 And shall not vncircumcision which is by nature, if it fulfill the Law, iudge thee, who by the letter, and Circumcision, doest transgresse the Law :

28 For hee is not a Jew, which is one outwardly, neither is that Circumcision, which is outward in the flesh :

29 But he is a Jew which is one inwardly, and Circumcision is, that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

## CHAP. III.

1 The lewes prerogatiue : 3 which they haue not lost : 9 Howbeit the Law conuinceth them also of sinne : 20 Therefore no flesh is iustified by the Law, 28 but all, without difference, by faith onely : 31 And yet the Law is not abolished.

**W**hat aduantage then hath the Jew : or what profit is there of Circumcision :

2 Much euery way : chiefly, because that vnto

them were committed the Oracles of God.

3 For what if some did not beleue : shall their vnbeliefe make the faith of God without effect :

4 God forbid : yea, let God be true, but euery man a lier, as it is written, \* That thou mightest be iustified in thy sayings, and mightest ouercome when thou art iudged.

*\* Psal. 51. 4.*

5 But if our vnrightheousnesse commend the rightheousnesse of God, what shall we say : is God vnrightheous who taketh vengeance : (I speake as a man)

6 God forbid : for then how shall God iudge the world :

7 For if the trueth of God hath more abounded through my lye vnto his glory ; why yet am I also iudged as a sinner :

8 And not rather as wee be slanderously reported, and as some affirme that we say, Let vs doe euill, that good may come : whose damnation is iust.

9 What then : are wee better then they ? No in no wise : for we haue before t proued both Jewes, and Gentiles, that they are all vnder sinne,

*† Gr. charged.*

10 As it is written, There is none righteous, no not one :

11 There is none that vnderstandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become vnprofitable, there is none that doeth good, no not one.

13 Their throat is an open sepulchre, with their tongues they haue bled deceit, the poyson of Aspes is vnder their lippes :

14 Whose mouth is full of cursing and bitterness :

15 Their feet are swift to shed blood.

16 Destruction & misery are in their wayes :

17 And the way of peace haue they not knowen.

18 There is no feare of God before their eyes.

19 Now we know that what things soeuer the Law saith, it saith to them who are vnder the Law : that euery mouth may bee stopped, and all the world may become guilty before God.

20 Therefore by the deedes of the Law, there shall no flesh be iustified in his sight : for by the Law is the knowledge of sinne.

*|| Or, subiect to the iudgement of God.*

21 But

21 But nowe the righteousnesse of God without the Lawe is manifested, being witnessed by the Lawe and the Prophets.

22 Euen the righteousnesse of God, which is by faith of Iesus Christ vnto all, and vpon all them that beleue: for there is no difference:

23 For all haue sinned, and come short of the glory of God,

24 Being iustified freely by his grace, through the redemption that is in Iesus Christ:

|| Or, fore-ordained.

25 Whom God hath set forth to bee a propitiation, through faith in his blood, to declare his righteousnesse for the remission of sinnes, that are past, through the forbearance of God.

|| Or, passing over.

26 To declare, I say, at this time his righteousnesse: that hee might bee iust, and the iustifier of him which beleueueth in Iesus.

27 Where is boasting then: It is excluded. By what Law: Of works: Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the deeds of the Law.

29 Is he the God of the Iewes onely: Is he not also of the Gentiles: Yes, of the Gentiles also:

30 Seeing it is one God which shall iustifie the circumcision by faith, and vncircumcision through faith.

31 Doe we then make void the lawe through faith: God forbid: yea, we establish the Law.

CHAP. IIII.

1 Abrahams faith was imputed to him for righteousnesse, 10 before hee was circumcised.

13 By faith only he and his seed receiued the promise. 16 Abraham is the father of all that beleue. 24 Our faith also shall be imputed to vs for righteousnes.

**W**hat shall we say then, that Abraham our father, as pertaining to the flesh, hath found:

2 For if Abraham were iustified by workes, hee hath whereof to glory, but not before God.

3 For what saith the Scripture: Abraham beleued God, and it was counted vnto him for righteousnes.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but beleueth on him that iustifieth the vngodly: his faith is counted for righteousnesse.

6 Euen as David also describeth the blessednesse of the man, vnto whom God imputeth righteousnesse without works:

7 Saying, Blessed are they whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the man to whom the Lord will not impute sinne.

9 Commeth this blessednes then vpon the circumcision onely, or vpon the vncircumcision also: for wee say that faith was reckoned to Abraham for righteousnesse.

10 How was it then reckoned: when he was in circumcision, or in vncircumcision: not in circumcision, but in vncircumcision.

11 And hee receiued the signe of circumcision, a seale of the righteousnesse of the faith, which hee had yet being vncircumcised: that he might be the father of all them that beleue, though they be not circumcised; that righteousnesse might be imputed vnto them also:

12 And the father of circumcision, to them who are not of the circumcision onely, but also walke in the steppes of that faith of our father Abraham, which he had being yet vncircumcised.

13 For the promise that he should be the heire of the world, was not to Abraham, or to his seed through the Lawe, but through the righteousnesse of faith.

14 For if they which are of the law be heires, faith is made voide, and the promise made of none effect.

15 Because the law worketh wrath: for where no lawe is, there is no transgression.

16 Therefore it is of faith, that it might bee by grace: to the ende the promise might be sure to all the seede, not to that onely which is of the Law, but to that also which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, \*I haue made thee a father of many nations) before him whom he beleued, euen God who quickeneth the dead, and calleth those things which bee not, as though they were,

18 who against hope, beleued in hope, that hee might become the father of many nations: according to that

\*Gen. 17. 5

|| Or, like vnto him.



\*Gen. 15. 5.

Which was spoken, \* So shall thy seed be.

19 And being not weake in faith, hee considered not his owne body now dead, when hee was about an hundred yere old, neither yet the deadnes of Saraes wombe.

20 Hee staggered not at the promise of God through vnbeliefe: but was strong in faith, giuing glory to God:

21 And being fully perswaded, that what he had promised, he was able also to performe.

22 And therefore it was imputed to him for righteousnesse.

23 Now it was not written for his sake alone, that it was imputed to him:

24 But for vs also, to whome it shall be imputed, if wee beleue on him that raised by Jesus our Lord from the dead,

25 who was deliuered for our offences, and was raised againe for our iustification.

CHAP. V.

1 Being iustified by faith, wee haue peace with God, 2 and ioy in our hope, 8 that sith we were reconciled by his blood, when wee were enemies, 10 wee shall much more be saued being reconciled. 12 As sinne and death came by Adam, 17 so much more righteousnesse and life by Iesus Christ. 20 Where sinne abounded, grace did superabound.



erefore being iustified by faith, wee haue peace with God, through our Lord Iesus Christ.

2 By whom also wee haue accesse by faith, into this grace wherein wee stand, and reioyce in hope of the glory of God.

3 And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience:

4 And patience, experience: and experience, hope:

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost, which is giuen vnto vs.

6 For when wee were yet without strength, in due time, Christ died for the vngodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man, some would euen dare to dye.

||Or, according to the time.

8 But God commendeth his loue towards vs, in that, while we were yet sinners, Christ died for vs.

9 Much more then being now iustified by his blood, we shall be saued from wrath through him.

10 For if when wee were enemies, we were reconciled to God, by the death of his sonne: much more being reconciled, we shall be saued by his life.

11 And not onely so, but wee also ioy in God, through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 Whersfore, as by one man sinne entred into the world, and death by sin: and so death passed vpon all men, || for that all haue sinned.

||Or, in whom

13 For vntill the Law sinne was in the world: but sin is not imputed when there is no Law.

14 Neuertheles, death reigned from Adam to Moses, euen ouer them that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come:

15 But not as the offence, so also is the free gift: for if through the offence of one, many bee dead: much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 And not as it was by one that sinned, so is the gift: for the iudgement was by one to condemnation: but the free gift is of many offences vnto iustification.

17 For if || by one mans offence, death reigned by one, much more they which receiue abundance of grace and of the gift of righteousness, shall reigne in life by one, Iesus Christ.

||Or, by one offence.

18 Therfore as || by the offence of one, iudgment came vpon all men to condemnation: euen so by the || righteousness of one, the free gift came vpon all men vnto iustification of life.

||Or, by one offence.

||Or, by one righteousness.

19 For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

20 Moreover, the Lawe entred, that the offence might abound: but where sinne abounded, grace did much more abound.

21 That as sinne hath reigned vnto death; euen so might grace reigne thorow righteousness vnto eternall life, by Iesus Christ our Lord.

## C H A P. VI.

1 Wee may not liue in sinne, 2 for wee are dead vnto it, 3 as appeareth by our baptisme. 12 Let not sinne raigne any more, 18 because wee haue yeelded our selues to the seruice of righteousnesse, 23 and for that death is the wages of sinne.



What shall we say then: shall we continue in sinne: that grace may abound:

2 God forbid: how shall we that are dead to sinne,

liue any longer therein:

3 Know ye not, that so many of vs as were baptized into Jesus Christ, were baptized into his death:

4 Therefore we are buried with him by baptisme into death, that like as Christ was raised vp from the dead by the glorie of the Father: euen so we also should walke in newnesse of life.

5 For if we haue bene planted together in the likenesse of his death: we shall be also in the likenesse of his resurrection:

6 Knowing this, that our old man is crucified with him, that the bodie of sinne might be destroyed, that henceforth we should not serue sinne.

7 For he that is dead, is freed from sinne.

8 Now if we be dead with Christ, we beleue that we shall also liue with him:

9 Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion ouer him.

10 For in that he dyed, he dyed vnto sinne once: but in that hee liueth, hee liueth vnto God.

11 Likewise reckon ye also your selues to be dead indeed vnto sinne: but alieue vnto God, through Jesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof.

13 Neither yeeld ye your members as instruments of vnrighthousnes vnto sinne: but yeelde your selues vnto God, as those that are alieue from the dead, and your members as instruments of righteousnesse vnto God.

14 For sinne shall not haue dominion ouer you, for ye are not vnder the Law, but vnder Grace.

15 What then: shall we sinne, because we are not vnder the Law, but vnder Grace: God forbid.

16 Know ye not, that to whom ye yeeld your selues seruants to obey, his seruants ye are to whom ye obey: whether of sinne vnto death, or of obedience vnto righteousnesse:

17 But God be thanked, that ye were the seruants of sinne: but ye haue obeyed from the heart that fourme of doctrine, † which was deliuered you.

18 Being then made free from sinne, ye became the seruants of righteousnesse.

19 I speake after the maner of men, because of the infirmitie of your flesh: for as ye haue yeelded your members seruants to vncleannesse and to iniquitie, vnto iniquitie: euen so now yeelde your members seruants to righteousnesse, vnto holinesse.

20 For when ye were the seruants of sinne ye were free † from righteousnesse.

21 What fruit had ye then in those things, whereof ye are now ashamed: for the end of those things is death.

22 But now being made free from sinne, and become seruants to God, ye haue your fruit vnto holinesse, and the end euerlasting life.

23 For the wages of sinne is death: but the gift of God is eternall life, through Jesus Christ our Lord.

## C H A P. VII.

1 No law hath power ouer a man, longer then hee liueth. 4 But we are dead to the law. 7 Yet is not the law sinne, 12 but holy, iust, good, 16 as I acknowledge, who am grieued because I cannot keepe it.

Know ye not, brethren (for I speake to them that knowe the Lawe) how that the Lawe hath dominion ouer a man, as long as he liueth:

2 For the woman which hath an husband, is bound by the law to her husband, so long as he liueth: but if the husband be dead, she is loosed from the law of the husband.

3 So then if while her husband liueth, shee be married to another man, shee shall be called an adulteresse: but if her husband be dead, shee is free from that law, so that shee is no adulteresse, though she be married to another man.

† Gr. where-  
to ye were  
deliuered.

† Gr. to righ-  
teousnesse.

Or, are.

† Gr. iustificed

† Gr. armes,  
or weapons.

# Mans weakenes. To the Romanes. Flesh and spirit.

4 Wherefore my brethren, yee also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that wee should bring forth fruit vnto God,

† Gr. passions

5 For when wee were in the flesh, the † motions of sinnes which were by the law, did worke in our members, to bring forth fruit vnto death.

|| Or, being dead to that.

6 But now wee are deliuered from the law, || that being dead wherein we were held, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

|| Or, concupiscence.

7 What shall wee say then: is the law sinne: God forbid. Nay, I had not knowen sinne, but by the lawe: for I had not knowen || lust, except the Law had said, Thou shalt not couet.

8 But sinne taking occasion by the commaundement, wrought in me all maner of concupiscence. For without the Law sinne was dead.

9 For I was alieue without the Law once, but when the commaundement came, sinne reuiued, and I died.

10 And the commaundement which was ordained to life, I found to be vnto death.

11 For sinne taking occasion by the commaundement, deceiued me, and by it slew me.

12 Wherefore the Law is holy, and the Commaundement holy, and iust, and good.

13 Was that then which is good, made death vnto me: God forbid. But sinne, that it might appeare sinne, working death in mee by that which is good: that sinne by the Commaundement might become exceeding sinfull.

14 For wee know that the Law is spirituall: but I am carnall, sold vnder sinne.

† Gr. know.

15 For that which I do, I † allow not: for what I would, that do I not, but what I hate, that doe I.

16 If then I doe that which I would not, I consent vnto the Law, that it is good.

17 Now then, it is no more I that doe it: but sinne that dwelleth in me.

18 For I know, that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me: but how to performe that which is good, I find not.

19 For the good that I would, I do

not: but the euill which I would not, that I doe.

20 Now if I doe that I would not, it is no more I that do it, but sinne that dwelleth in me.

21 I find then a Law, that when I would do good, euill is present with me.

22 For I delight in the Lawe of God, after the inward man.

23 But I see another Lawe in my members, warring against the Lawe of my minde, and bringing me into captiuitie to the Law of sinne, which is in my members.

|| Or, this body of death.

24 O wretched man that I am: who shall deliuer me from || the body of this death:

25 I thanke God through Iesus Christ our Lord. So then, with the mind I my self serue the Law of God: but with the flesh, the law of sinne.

## CHAP. VIII.

1 They that are in Christ, and liue according to the Spirit, are free from condemnation.

5. 13 What harme commeth of the flesh,

6. 14 and what good of the Spirit: 17 and what of being Gods childe, 19 whose glorious deliuerance all things long for, 29 was before hand decreed from God. 38 What

can seuer vs from his loue?



ere is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit.

2 For the law of the spirit of life, in Christ Iesus, hath made me free from the law of sinne and death.

3 For what the law could not doe, in that it was weake through the flesh, God sending his owne Sonne, in the likenesse of sinnefull flesh, and || for sinne condemned sinne in the flesh:

|| Or, by a sacrifice for sin.

4 That the righteousnesse of the law might be fulfilled in vs, who walke not after the flesh, but after the spirit.

5 For they that are after the flesh, doe minde the things of the flesh: but they that are after the spirit, the things of the spirit.

† Gr. the minding of the flesh.

† Gr. the minding of the spirit.

† Gr. the minding of the flesh.

6 For to † be carnally minded, is death: but † to be spiritually minded, is life and peace:

7 Because † the carnall minde is enmitie against God: for it is not subiect to the law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 But

9 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man haue not the spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sinne: but the spirit is life, because of righteousnesse.

11 But if the spirit of him that raised vp Jesus from the dead, dwell in you: he that raised vp Christ from the dead, shall also quicken your mortall bodies, || by his spirit that dwelleth in you.

|| Or, because of his spirit.

12 Therefore brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the spirit doe mortifie the deeds of the body, ye shall live.

14 For as many as are led by the spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage againe to feare: but ye haue receiued the spirit of adoption, whereby we cry, Abba, father.

16 The spirit it selfe beareth witnes with our spirit, that we are the children of God.

17 And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together.

18 For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in vs.

19 For the earnest expectation of the creature, waiteth for the manifestation of the sonnes of God.

20 For the creature was made subiect to vanitie, not willingly, but by reason of him who hath subiected the same in hope:

21 Because the creature it selfe also shall bee deliuered from the bondage of corruption, into the glorious libertie of the children of God.

|| Or, euery creature.

22 For wee know that || the whole creation groaneth, and trauaileth in paine together vntill now.

23 And not only they, but our selues also which haue the first frutes of the spirit, euen we our selues groane within our selues, waiting for the adoption, to wit, the \* redemption of our body.

\* Luke 21. 28.

24 For wee are saued by hope: but hope that is seene, is not hope: for what a man seeth, why doth he yet hope for?

25 But if wee hope for that wee see not, then doe wee with patience waite for it.

26 Likewise the spirit also helpeth our infirmities: for we know not what wee should pray for as wee ought: but the spirit it selfe maketh intercession for vs with groanings, which cannot bee vttered.

27 And he that searcheth the hearts, knoweth what is the minde of the spirit, || because he maketh intercession for the Saints, according to the will of God.

|| Or, that

28 And wee know that all things worke together for good, to them that loue God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his sonne, that hee might bee the first borne amongst many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified.

31 What shall wee then say to these things? If God be for vs, who can bee against vs?

32 He that spared not his owne son, but deliuered him vp for vs all: how shall hee not with him also freely giue vs all things?

33 Who shall lay any thing to the charge of Gods elect? It is God that iustificieth:

34 Who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?

36 (As it is written, \* for thy sake we are killed all the day long, wee are accounted as sheepe for the slaughter.)

\* Psal. 44. 22.

37 Nay in all these things wee are more then conquerours, through him that loued vs.

38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Jesus our Lord.

CHAP. IX.

1 Paul is sory for the Iewes. 7 All the seed of Abraham

Abraham were not the children of the promise. 18 God hath mercy vpon whom hee will. 21 The potter may doe with his clay what he list. 25 The calling of the Gentiles, and reiecting of the Iewes were foretold. 32 The cause why so few Iewes embraced the righteousnesse of faith.

**S**ay the trueth in Christ, I lie not, my conscience also bearing mee witnesse in the holy Ghost,

2 That I haue great heauinesse, and continuall sorrow in my heart.

3 For I could wish that my selfe were accursed from Christ, for my brethren my kinsmen according to the flesh:

4 Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the seruice of God, and the promises:

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is ouer all, God blessed for ever, Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel:

7 Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sara shall haue a sonne.

10 And not onely this, but when Rebecca also had conceived by one, euen by our father Isaac,

11 (For the children being not yet borne, neither hauing done any good or euil, that the purpose of God according to election might stand, not of workes, but of him that calleth.)

12 It was said vnto her, The elder shall serue the younger.

13 As it is written, \* Jacob haue I loued, but Esau haue I hated.

14 What shall we say then: Is there vnrighteousnes with God: God forbid.

15 For hee saith to Moyses, \* I will haue mercy on whom I wil haue mercie, and I will haue compassion on whom I will haue compassion.

16 So then it is not of him that wil-

leth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith vnto Pharaoh, \* Euen for this same purpose haue I raised thee vp, that I might shew my power in thee, and that my Name might bee declared throughout all the earth.

18 Therefore hath hee mercie on whom hee will haue mercy, and whom hee will, he hardeneth.

19 Thou wilt say then vnto mee; why doeth he yet find fault: For who hath resisted his will:

20 Nay but O man, who art thou that repliest against God: Shall the thing formed say to him that formed it, \* why hast thou made me thus:

21 Hath not the \* potter power ouer the clay, of the same lumpe, to make one vessell vnto honour, and another vnto dishonour:

22 What if God, willing to shew his wrath, & to make his power knownen, indured with much long suffering the vessels of wrath fitted to destruction:

23 And that he might make knownen the riches of his glory on the vessels of mercy, which hee had afore prepared vnto glorie:

24 Euen vs whom hee hath called, not of the Iewes onely, but also of the Gentiles.

25 As he saith also in Osee, \* I will call them my people, which were not my people: and her, beloued, which was not beloued.

26 \* And it shall come to passe, that in the place where it was saide vnto them, We are not my people, there shall they bee called the children of the liuing God.

27 Elaias also crieth concerning Israel, \* Though the number of the children of Israel be as the sand of the sea, a remnant shall be saued.

28 For hee will finish the worke, and cut it short in righteousnesse: because a short worke will the Lord make vpon the earth.

29 And as Elaias said before, \* Except the Lord of Sabboth had left vs a seed, we had bene as Sodoma, and bene made like vnto Gomorha.

30 What shall wee say then: That the Gentiles which followed not after righteousnesse, haue attained to righteousnesse, euen the righteousnesse which is of faith:

31 But

|| Or, separated.

|| Or, testaments.

\* Gen. 21. 12.

\* Gen. 18. 10.

\* Gene. 25. 23.  
|| Or, greater.  
|| Or, lesser.  
\* Mala. 1. 2.

\* Exod. 33. 19.

\* Exod. 9. 16.

|| Or, answered against, or disputed with God?  
\* Esay 45. 9.  
\* Iere. 18. 6. wisd. 15. 7.

|| Or, made up.

\* Ose. 1. 23. 1. pct. 2. 10.

\* Ose. 1. 10.

\* Esay 10. 22, 23.

|| Or, the account.

\* Esay 1. 9.

31 But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness.

32 Wherefore: because they sought it, not by faith, but as it were by the works of the Law: for they stumbled at that stumbling stone,

33 As it is written, \* Beholde, I lay in Sion a stumbling stone, and rocke of offence: and whosoever beleueth on him, shall not be ashamed.

CHAP. X.

5 The Scripture sheweth the difference betwixt the righteousness of the Law, and this of faith,

11 and that all both Iew and Gentile that beleue, shall not be confounded, 18 and that the Gentiles shall receiue the word and beleue.

19 Israel was not ignorant of these things.

**B**rethren, my hearts desire and prayer to God for Israel is, that they might be saved.

2 For I beare them record, that they haue a zeale of God, but not according to knowledge.

3 For they being ignorant of Gods righteousness, and going about to establish their owne righteousness, haue not submitted themselues vnto the righteousness of God.

4 For Christ is the end of the Law for righteousness to every one that beleueth.

5 For Moses describeth the righteousness which is of the Law, that \* the man which doeth those things shall liue by them.

6 But the righteousness which is of faith, speaketh on this wise: \* Say not in thine heart, who shall ascend into heaven: That is to bring Christ down from aboue.

7 Or, who shall descend into the deepe: That is to bring vp Christ againe from the dead.

8 But what saith it: \* The word is nigh thee, euen in thy mouth, and in thy heart, that is the word of faith which we preach,

9 That if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleue in thine heart, that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man beleueth vnto righteousness, and with the mouth confession is made vnto saluation.

11 For the Scripture saith, \* whosoever beleueth on him, shall not be ashamed.

12 For there is no difference betwene the Iew and the Greeke: for the same Lord ouer all, is rich vnto all, that call vpon him.

13 \* For whosoever shall call vpon the Name of the Lord, shall be saved.

14 How then shall they call on him in whom they haue not beleued: and how shall they beleue in him, of whom they haue not heard: and how shall they heare without a Preacher:

15 And how shall they preach, except they be sent: as it is written: \* how beautifull are the feete of them that preach the \* Gospel of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel. For Elaias saith, \* Lord, who hath beleued our report:

17 So then, faith commeth by hearing, and hearing by the word of God.

18 But I say, haue they not heard: yes verely, \* their sound went into all the earth, and their words vnto the ends of the world.

19 But I say, Did not Israel know: First Moses saith, \* I will prouoke you to ieaousie by them that are no people, & by a foolish nation I will anger you.

20 But Elaias is very bold, and saith, \* I was found of them that sought me not: I was made manifest vnto them, that asked not after me.

21 But to Israel he sayth, \* All day long I haue stretched forth my hands vnto a disobedient and gaine saying people.

CHAP. XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened.

16 There is hope of their conuersion. 18 The Gentiles may not insult vpon them: 26 For there is a promise of their saluation. 33 Gods iudgements are vnsearchable.

**S**ay then, hath God cast away his people: God forbidde. For I also am an Israelite of the seede of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which hee foreknew. Wote yee not what the Scripture saith of Elias: how hee maketh intercession to God against Israel, saying,

3 \* Lord,

\*Esa. 28. 16

\*Ioel 2. 32. acts 2. 21.

\*Esa. 52. 7. naum. 1. 15

\*Esa. 53. 1. iohn 12. 38

|| Or, preaching.

† Gr. the hearing of vs.

\*Psal. 19. 4.

\*Deut. 32. 21.

\*Esa. 65. 1.

\*Esa. 65. 2.

\*Esay 8. 14 and 28. 16. 1. pet. 2. 6.

|| Or, confounded.

\*Leu. 18. 5 ezek. 20. 11 gal. 3. 12.

\*Deut. 30. 12.

\*Deut. 30. 14.

The true, and To the Romanes. wilde Oliue.

\* 1. Reg. 19.  
14.

3 \* Lord, they haue killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seeke my life.

\* 1. Reg. 19.  
18.

4 But what saith the answer of God vnto him? \* I haue reserued to my selfe seuen thousand men, who haue not bowed the knee to the image of Baal.

5 Euen so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of workes: otherwise grace is no more grace. But if it bee of workes, then is it no more grace, otherwise worke is no more worke.

7 What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded,

|| Or, hardened.

\* Esa. 29. 10

|| Or, remorse

\* Esa. 6. 9.

8 According as it is written, \* God hath given them the spirit of slumber: \* eyes that they should not see, and eares that they should not heare vnto this day.

\* Psa. 69. 22

9 And David sayth, \* Let their table be made a snare, and a trap, and a stumbling block, and a recompense vnto them.

\* Psa. 69. 23

10 \* Let their eyes be darkened, that they may not see, and bow downe their backe alway.

11 I say then; haue they stumbled that they should fall? God forbid. But rather through their fall, saluation is come vnto the Gentiles, for to prouoke them to ielousie.

|| Or, decay, or losse.

12 Now if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles: how much more their fulnesse?

13 For I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office:

14 If by any means I may prouoke to emulation them which are my flesh, and might saue some of them.

15 For if the casting away of them be the reconciling of the world: what shall the receiuing of them be, but life from the dead?

16 For if the first fruite bee holy, the lump is also holy: and if the root be holy, so are the branches.

|| Or, for them.

17 And if some of the branches bee broken off, and thou being a wilde oliue tree wert grafted in amongst them, and with them partakest of the roote and fatnesse of the Oliue tree:

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might bee grafted in.

20 Well: because of vnbelieve they were broken off, and thou standest by fayth. Be not high minded, but feare.

21 For if God spared not the natural branches, take heede least hee also spare not thee.

22 Beholde therefore the goodnesse and seueritie of God: on them which fell, seueritie; but towards thee, goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off.

23 And they also, if they bide not still in vnbelieve, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wert cut out of the Oliue tree which is wilde by nature, and wert grafted contrary to nature into a good Oliue tree: how much more shall these which be the naturall branches, bee grafted into their owne Oliue tree?

25 For I would not, brethren, that ye should bee ignorant of this mysterie (least yee should bee wise in your owne conceits) that blindness in part is happened to Israel, vntill the fulnes of the Gentiles be come in.

|| Or, hardness.

26 And so all Israel shall be saved, as it is written, \* There shall come out of Sion the Deliuerer, and shall turne away vngodlinesse from Jacob.

\* Esa. 59. 20

27 For this is my couenant vnto them, when I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloued for the fathers sakes.

29 For the gifts and calling of God are without repentance.

30 For as yee in times past haue not beleued God, yet haue now obtained mercy through their vnbelieve:

|| Or, obeyed.

31 Euen so haue these also now not beleued, that through your mercy they also may obtaine mercy.

|| Or, obeyed.

32 For God hath concluded them all in vnbelieve, that he might haue mercy vpon all.

|| Or, shut them all up together.

33 Of the depth of the riches both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 \* For who hath knowen the mind of

\* Esa. 40. 13  
wisd. 9. 13.  
1. cor. 2. 16.

of

of the Lord, or who hath bene his counsellor:

35 Or who hath first giuen to him, and it shall bee recompensed vnto him againe:

36 For of him, and through him, and to him are all things: to whom be glory for euer. Amen.

CHAP. XII.

1 Gods mercies must moue vs to please God.

3 No man must thinke too well of himselfe,

6 But attend euerie one, on that calling, wherein he is placed. 9 Loue, and many other dueties are required of vs. 19 Reuenge is specially forbidden.

**B**eseech you therefore brethren, by the mercies of God, that yee present your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruice.

2 And bee not conformed to this world: but be ye transformed by the renewing of your minde, that ye may proue what is that good, that acceptable and perfect will of God.

3 For I say, through the grace giuen vnto mee, to euery man that is among you, not to thinke of himselfe more highly then hee ought to thinke, but to thinke soberly, according as God hath dealt to euery man the measure of faith.

4 For as we haue many members in one body, and all members haue not the same office:

5 So we being many are one bodie in Christ, and euery one members one of another.

6 Hauing then gifts, differing according to the grace that is giuen to vs, whether propheticke, let vs propheticke according to the proportion of faith.

7 Or ministry, let vs wait, on our ministering: or hee that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that giueth, let him doe it with simplicitie: hee that ruleth, with diligence: hee that sheweth mercy, with cheerefulnesse.

9 Let loue bee without dissimulation: abhorre that which is euill, cleaue to that which is good.

10 Bee kindly affectioned one to another with brotherly loue, in honour preferring one another.

11 Not slouthfull in busines: feruent

in spirit, seruing the Lord.

12 Reioycing in hope, patient in tribulation, continuing instant in prayer.

13 Distributing to the necessitie of Saints: giuen to hospitalitie.

14 Blesse them which persecute you, blesse, and curse not.

15 Reioyce with them that doe reioyce, and weepe with them that weepe.

16 Be of the same mind one towards another. Mide not high things, but condescend to men of low estate. Bee not wise in your owne conceits.

17 Recompence to no man euill for euill. Provide things honest in the sight of all men.

18 If it be possible, as much as lyeth in you, liue peaceably with all men.

19 Dearely beloved, auenge not your selues, but rather giue place vnto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him: if he thirst, giue him drink. For in so doing thou shalt heape coales of fire on his head.

21 Be not overcome of euill, but overcome euill with good.

CHAP. XIII.

1 Subiection, and many other dueties wee owe to the Magistrates. 8 Loue is the fulfilling of the Law. 11 Gluttonie and drunkennes, and the workes of darkenesse, are out of season in the time of the Gospel.

**E**t every soule bee subiect vnto the higher powers: For there is no power but of God. The powers that be, are ordeined of God.

2 Whosoener therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselves damnation.

3 For rulers are not a terrour to good works, but to the euill. Wilt thou then not bee afraide of the power: doe that which is good, and thou shalt haue praise of the same.

4 For hee is the minister of God to thee for good: but if thou do that which is euill, be afraid: for he beareth not the sword in vaine: for he is the minister of God, a reuenger to execute wrath vpon him that doeth euill.

5 Wherefore ye must needs be subiect, not onely for wrath, but also for conscience sake.

6 For, for this cause pay you tribute also:

|| Or, be contented with meane things.

\* Deut. 32. 35.

\* Pro. 25. 21

|| Or, ordered.

† Gr. so sobriety.

|| Or, impartially. || Or, liberally.

|| Or, in the love of the brethren.



also: for they are Gods ministers, attending continually vpon this very thing.

7 Render therfore to all their dues, tribute to Whom tribute is due, custome to Whome custome, feare to Whome feare, honour to Whom honour.

8 Owe no man any thing, but to loue one another: for hee that loueth another hath fulfilled the Law.

9 For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commandement, it is brievely comprehended in this saying, namely, Thou shalt loue thy neighbour as thy selfe.

10 Lone worketh no ill to his neighbour, therefore loue is the fulfilling of the Law.

11 And that, knowing the time, that now it is high time to awake out of sleepe: for now is our saluation neerer then when we beleued.

12 The night is farre spent, the day is at hand: let vs therefore cast off the workes of darkenesse, and let vs put on the armour of light.

|| Or, decently.

13 Let vs walke || honestly as in the day, not in rioting and drunkennesse, not in champing and wantonnes, not in strife and enuying.

14 But put yee on the Lord Jesus Christ, and make not prouision for the flesh, to fulfill the lusts thereof.

CHAP. XIII.

3 Men may not contemne nor condemne one the other for things indifferent: 13 But take heed that they giue no offence in them: 15 For that the Apostle proueth vnlawfull by many reasons.

|| Or, not to iudge his doubtfull thoughts.

**H**im that is weake in the faith receiue you, but not to || doubtfull disputations.

2 For one beleueth that he may eat all things: another who is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receiued him.

4 Who art thou that iudgest another mans seruant: to his owne master he standeth or falleth; Pea he shall bee holden vp: for God is able to make him stand.

5 One man esteemeth one day aboue another: another esteemeth euery

day alike. Let euery man bee || fully perswaded in his owne minde.

|| Or, fully assured.

6 He that || regardeth a day, regardeth it vnto the Lord; and hee that regardeth not the day, to the Lord hee doeth not regard it. He that eateth, eateth to the Lord, for hee giueth God thanks: and hee that eateth not, to the Lord hee eateth not, and giueth God thanks.

|| Or, obserueth.

7 For none of vs liueth to himselfe, and no man dieth to himselfe.

8 For whether we liue, we liue vnto the Lord: and whether wee die, we die vnto the Lord: whether wee liue therefore or die, we are the Lords.

9 For to this ende Christ both died, and rose, and reuiued, that hee might be Lord both of the dead and liuing.

10 But why doest\* thou iudge thy brother: or why dost thou set at nought thy brother: wee shall all stand before the Iudgement seat of Christ.

\* 1. Cor. 5. 10.

11 For it is written,\* As I liue, saith the Lord, euery knee shall bow to mee, and euery tongue shall confesse to God.

\* Esay 45. 23.

12 So then euery one of vs shall giue accompt of himselfe to God.

13 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fall in his brothers way.

14 I know, and am perswaded by the Lord Jesus, that there is nothing vn-cleane of it selfe: but to him that esteemeth any thing to bee vn-cleane, to him it is vn-cleane.

† Gr. common.

† Gr. common.

15 But if thy brother be grieued with thy meate: now walkest thou not † charitably. Destroy not him with thy meate, for whom Christ died.

† Gr. according to charitie. 1. Cor. 8. 11.

16 Let not then your good be euill spoken of.

17 For the kingdome of God is not meat and drinke: but righteousnes, and peace, and ioy in the holy Ghost.

18 For hee that in these things serueth Christ, is acceptable to God, and approued of men.

19 Let vs therefore follow after the things which make for peace, and things wherewith one may edifie another.

20 For meate, destroy not the worke of God: all\* things indeed are pure; but it is euill for that man who eateth with offence.

\* Tit. 1. 15.

21 It is good neither to eate\* flesh, nor to drinke wine, nor any thing where-

\* 1. Cor. 8. 13.

by

by thy brother stumbleth, or is offended, or is made weake.

22 Hast thou faith: haue it to thy selfe before God. Happie is he that condemneth not himselfe in that thing which hee alloweth.

23 And hee that || doubteth, is damned if hee eate, because hee eateth not of faith: For whatsoever is not of faith, is sinne.

CHAP. XV.

1 The strong must beare with the weake. 2 We may not please our selues, 3 for Christ did not so, 7 but receiue one the other, as Christ did vs all, 8 both Iewes 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.

**W**e then that are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Let euery one of vs please his neighbour for his good to edification.

3 For euen Christ pleased not himselfe, but as it is written, \* The reproches of them that reproched thee, fell on mee.

4 For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope.

5 \* Now the God of patience and consolation graunt you to be like minded one towards another, || according to Christ Iesus:

6 That ye may with one mind and one mouth glorifie God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue yee one another, as Christ also receiued vs, to the glory of God.

8 Now I say, that Iesus Christ was a Minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers:

9 And that the Gentiles might glorifie God for his mercie, as it is written, \* For this cause I will confesse to thee among the Gentiles, and sing vnto thy Name.

10 And againe he saith, \* Reioyce yee Gentiles with his people.

11 And againe, \* Praise the Lord all ye Gentiles, and laud him all ye people.

12 And againe Esaias saith, \* There

shal be a roote of Iesse, and he that shal rise to raigine ouer the Gentiles, in him shall the Gentiles trust.

13 Nowe the God of hope fill you with all ioy and peace in beleeuing, that yee may abound in hope through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another.

15 Neuerthelesse, brethren, I haue written the more boldly vnto you, in some sort, as putting you in mind, because of the grace that is giuen to mee of God,

16 That I should be the minister of Iesus Christ to the Gentiles, ministering the Gospel of God, that the || offering by of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I haue therfore whereof I may glory through Iesus Christ, in those things which pertaine to God.

18 For I will not dare to speake of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deede,

19 Through mighty signes and wonders, by the power of the Spirit of God, so that from Hierusalem and round about vnto Illyricum, I haue fully preached the Gospel of Christ.

20 Yea, so haue I strined to preach the Gospel, not where Christ was named, lest I should build vpon another mans foundation:

21 But as it is written, \* To whom hee was not spoken of, they shall see: and they that haue not heard, shall vnderstand.

22 For which cause also I haue been || much hindered from comming to you.

23 But now hauing no more place in these parts, and hauing a great desire these many yeeres to come vnto you:

24 Whensoeuer I take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, if first I be somewhat filled with † your company.

25 But now I goe vnto Hierusalem, to minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine contribution for the poore Saints which are at Hierusalem.

27 It hath pleased them verely, and their

|| Or, discerneth, & putteth a difference between meats

\* Psa. 69. 9.

\* 1. Cor. I. 10.

|| Or, after the example of.

\* Psa. 118. 50

\* Deut. 32. 43.

\* Psa. 117. 1

\* Es. 11. 10.

|| Or, sacrificing.

\* Esa. 52. 15

|| Or, many wayes, or oftentimes.

† Gr. wish you, Ver. 32.

their detters they are. For if the Gentiles haue bene made partakers of their spirituall things, their duetie is also to minister vnto them in carnall things.

28 When therefore I haue performed this, and haue sealed to them this fruit, I will come by you into Spaine.

29 And I am sure that when I come vnto you, I shall come in the fulnes of the blessing of y<sup>e</sup> Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the loue of the Spirit, that ye strue together with me, in your prayers to God for me,

31 That I may bee deliuered from them that do not beleue in Judea, and that my seruice which I haue for Hierusalem, may bee accepted of the Saints:

32 That I may come vnto you with ioy by the Will of God, and may with you be refreshed.

33 Now the God of peace bee with you all. Amen.

### CHAP. XVI.

3 Paul willeth the brethren to greete many, 17 and aduise them to take heede of those which cause dissention and offences, 21 and after sundry salutations endeth with praise and thanks to God,

**C**ommend vnto you Phebe our suster, which is a seruant of the Church which is at Cenchea:

2 That ye receiue her in the Lord as becommeth Saints, and that ye assist her in whatsoeuer businesse she hath need of you: for she hath bene a succourer of many, and of my selfe also.

3 Greete Priscilla and Aquila, my helpers in Christ Jesus:

4 (who haue for my life laid downe their owne neckes: vnto whome not onely I giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greet the Church that is in their house. Salute my welbeloued Epenetus, who is the first fruits of Achaia vnto Christ.

6 Greete Marie, who bestowed much labour on vs.

7 Salute Andronicus and Junia my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloued.

10 Salute Appelles approoued in Christ. Salute them which are of Aristobulus household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloued Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus & Julia, Nereus, and his suster, and Olympas, and all the Saints which are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Now I beseech you, brethren, marke them which cause diuisions and offences, contrary to the doctrine which ye haue learned, and auoide them.

18 For they that are such, serue not our Lord Jesus Christ, but their owne belly, and by good wordes and faire speeches deceiue the hearts of the simple.

19 For your obedience is come abroad vnto all men. I am glad therefore on your behalfe: but yet I would haue you wise vnto that which is good, and simple concerning euill.

20 And the God of peace shal bruise Satan vnder your feete shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my worke-fellow, and Lucius, and Iason, and Solipater my kinsmen salute you.

22 I Tertius who wrote this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church, saluteth you. Erastus the Chamberlaine of the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the reuelation of the the my-

sterie,

Or, are disobedient.

Or, friends.

Or, friends.

Or, harme-  
lesse.  
Or, read.

terie, which was kept secret since the world began:

26 But now is made manifest, and by the Scriptures of the Prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith,

27 To God, onely wise, bee glorie through Jesus Christ, for ever. Amen.

Written to the Romanes from Corinthus, and sent by Phebe servant of the Church at Cenchrea.



THE FIRST EPISTLE  
of Paul the Apostle to the  
Corinthians.

CHAP. I.

After his salutation, and thankesgiuing, 10 he exhorteth them to vnitie, and 12 reprocureth their dissentions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27. 28 the foolish, weake, and men of no accompt.



Paul called to be an Apostle of Jesus Christ, through the will of God, and Sosthenes our brother,

2 Unto the Church of God which is at Corinth, to them

that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

4 I thanke my God alwayes on your behalfe, for the grace of God which is given you by Jesus Christ,

5 That in every thing yee are enriched by him, in all utterance, and in all knowledge:

6 Even as the Testimony of Christ was confirmed in you.

7 So that yee come behinde in no gift; waiting for the coming of our Lord Jesus Christ,

8 who shall also confirme you unto

the end, that yee may be blamelesse in the day of our Lord Jesus Christ.

9 God is faithful by whom ye were called unto the fellowship of his Sonne Jesus Christ our Lord.

10 Now I beseech you brethren by the name of our Lord Jesus Christ, that yee all speake the same thing, and that there be no divisions among you: but that ye be perfectly ioynd together in the same minde, and in the same iudgement.

11 For it hath bene declared unto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you.

12 Now this I say, that euery one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ.

13 Is Christ diuided: was Paul crucified for you: or were yee baptized in the name of Paul:

14 I thanke God that I baptized none of you, but Crispus and Gaius:

15 Lest any should say, that I had baptized in mine owne name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the Crosse of Christ should be made of none effect.

18 For the preaching of the Crosse is to them that perish, foolishnesse: but unto vs which are saued, it is the power of God.

\* 1. Theff. 5. 24.

† Greeke, schismes.

\* Acts. 18. 24.

\* Acts. 18. 8.

\* 2. Pet. 1. 16. Or, speech.

\* Rom. 1. 16.

\* Acts. 15. 9. Rom. 1. 7.

† Gr. Resurrection.

Wherin to glory. I. Corinthians. Gods wisdom.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

\*Esa. 29. 14

20 Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

\*Esa. 33. 18

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe.

\*Rom. 1. 20

22 For the Jews require a sign, and the Greeks seek after wisdom.

\*Matt. 12. 38.

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness:

24 But unto them which are called, both Jews and Greeks, Christ, the power of God, & the wisdom of God.

25 Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are,

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That according as it is written, He that glorieth, let him glory in the Lord.

\*Iere. 9. 23.

CHAP. II.

Hee declareth that his preaching, though it bring not excellency of speech, or of humane wisdom: yet consisteth in the power of God: and so farre excelleth the wisdom of this world, and humane sense, as that the naturall man cannot vnderstand it.

\*WIL. 1. 17.

And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in feare, and in much trembling.

4 And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power:

\* 2. Pet. 1. 10.

|| Or, perswasible.

† Gr. be.

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, euen the hidden wisdom which God ordeined before the world, unto our glory.

8 Which none of the princes of this world knewe: for had they known it, they would not haue crucified the Lord of glory.

9 But as it is written, Eye hath not seene, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him.

\*Esa. 64. 4

10 But God hath reueiled them vnto vs by his Spirit: for the Spirit searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? Euen so the things of God knoweth no man, but the Spirit of God.

12 Now we haue receiued, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely giuen to vs of God.

\* 2. Pet. 1. 6

13 Which things also we speake, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spirituall.

14 But the naturall man receiveth not the things of the Spirit of God, for they are foolishness vnto him: neither can he know them, because they are spiritually discerned.

\*Pro. 27. 19

|| Or, discerneth.

|| Or, discerned.

\*Rom. 11. 34

|| Esa. 40. 13.

15 But he that is spirituall, iudgeth all things, yet he himselfe is iudged of no man.

16 For who hath known the mind of

of

† Gr. shall.

of the Lord that he † may instruct him: But we haue the mind of Christ.

CHAP. III.

2 Milke is fit for children. 3 Strife and diuision, arguments of a fleshly minde. 7 Hee that planteth, and hee that watereth, is nothing. 9 The ministers are Gods fellowe workemen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishnesse with God.

**A**ND I, brethren, could not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ.

2 I haue fed you with milke, and not with meate: for hitherto yee were not able to beare it, neither yet now are ye able.

3 For ye are yet carnall: for where as there is among you enuying, and strife, and diuisions, are ye not carnall, and walke † as men:

4 For while one saith, I am of Paul, and another, I am of Apollo, are ye not carnall:

5 Who then is Paul: and who is Apollo: but ministers by whom ye beleued, euen as the Lord gaue to euery man.

6 I haue planted, Apollo watered: but God gaue the encrease.

7 So then, neither is he that planteth any thing, neither hee that watereth: but God that giueth the increase.

8 Now hee that planteth, and hee that watereth, are one: \* and euery man shall receiue his owne reward according to his owne labour.

9 For wee are labourers together with God, ye are Gods husbandry, yee are Gods building.

10 According to the grace of God which is giuen vnto mee, as a wise master builder I haue laid the foundation, and another buildeth thereon. But let euery man take heede how hee buildeth thereupon.

11 For other foundation can no man lay, then that is laide, which is Iesus Christ.

12 Now if any man build vpon this foundation, gold, siluer, precious stones, wood, hay, stubble:

13 Euery mans worke shall be made manifest. For the day shall declare it, be-

cause it † shall bee revealed by fire, and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke abide which he hath built thereupon, hee shall receiue a reward.

15 If any mans worke shall bee burnt, hee shall suffer losse: but he himselfe shall be saued: yet so, as by fire.

16 \* Knowe yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you:

17 If any man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are.

18 Let no man deceiue himselfe: If any man among you seemeth to bee wise in this world, let him become a foole, that he may be wise.

19 For the wisdom of this world is foolishnesse with God: for it is written, \* Hee taketh the wise in their owne craftinesse.

20 And againe, \* The Lord knoweth the thoughts of the wise, that they are vaine.

21 Therefore let no man glory in men, for all things are yours.

22 Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.

23 And yee are Christs, and Christ is Gods.

CHAP. III.

1 In what account the Ministers ought to bee had. 7 We haue nothing which wee haue not receiued. 9 The Apostles spectacles to the world, Angels and men, 13 The filth and off-scouring of the worlde: 15 Yet our fathers in Christ, 16 Whome wee ought to followe.

**L**ET A man so account of vs, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithfull.

3 But with mee it is a very small thing that I should bee iudged of you, or of mans † iudgement: yea, I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not hereby iustified: but hee that iudgeth me is the Lord.

5 \* Therefore iudge nothing before the

† Gr. is revealed.

\* 1. Cor. 6. 19.

|| Or, destroy.

\* Job. 5. 13.

\* Psal. 94. 11.

|| Or, factions † Gr. according to man.

\* Psal. 63. 13 gal. 6. 5.

|| Or, tillage.

† Gr. day.

\* Matt. 7. 1. rom. 2. 1.

the time, vntill the Lord come, who both will bring to light the hidden things of darkenesse, and will make manifest the counsels of the hearts: and then shall euery man haue prayse of God.

6 And these things, brethren, I haue in a figure transferred to my selfe, and to Apollo, for your sakes: that ye might learne in vs not to thinke of men, aboue that which is written, that no one of you bee puffed vp for one against another.

† Gr. distinguisheth thee?

7 For who † maketh thee to differ from another? And what hast thou that thou didst not receiue? Now if thou didst receiue it, why doest thou glory as if thou hadst not receiued it?

8 Now ye are full, now ye are rich, ye haue reigned as kings without vs, and I would to God ye did reigne, that we also might reigne with you.

† Gr. theater.

9 For I thinke that God hath set forth vs the Apostles last, as it were approued to death. For wee are made a † spectacle vnto the world, and to Angels, and to men.

10 We are fooles for Christs sake, but ye are wise in Christ. We are weake, but ye are strong: yee are honourable, but we are despised.

11 Euen vnto this present houre we both hunger and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

\* Act. 20. 34  
1 thess. 2. 9.  
2 thess. 3. 8.  
\* Mat. 5. 44

12 \* And labour, working with our owne hands: being reuiled, wee blesse: being persecuted, we suffer it:

13 \* Being defamed, we intreate: we are made as the filth of the world, and are the off-scouring of all things vnto this day.

14 I write not these things to shame you, but as my beloved sonnes I warne you.

15 For though you haue ten thousand instructors in Christ, yet haue yee not many fathers: For in Christ Jesus I haue begotten you through the Gospel.

16 Wherefore I beseech you, be yee followers of me.

17 For this cause haue I sent vnto you Timotheus, who is my beloved sonne, and faithfull in the Lord, who shall bring you into remembrance of my wayes which be in Christ, as I teach euery where in euery Church.

18 Nowe some are puffed vp as

though I would not come to you.

19 \* But I will come to you shortly, if the Lord will, and will knowe, not the speach of them which are puffed vp, but the power.

\* Acts 19.  
21. iam 4.  
15.

20 For the kingdome of God is not in word, but in power.

21 What will ye? Shall I come vnto you with a rod, or in loue, and in the spirit of meekenesse?

CHAP. V.

1 The incestuous person 6 is cause rather of shame vnto them, then of reioycing. 7 The olde leauen is to be purged out. 10 Heinous offenders are to be shamed & auoided.

**I**t is reported commonly, that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should haue his fathers wife.

2 And yee are puffed vp, and haue not rather mourned, that he that hath done this deed, might bee taken away from among you.

3 \* For I verily as absent in body, but present in spirit, haue iudged already, as though I were present, concerning him that hath so done this deed,

\* Col. 2. 5.  
|| Or, determined.

4 In the Name of our Lord Jesus Christ, when yee are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 \* To deliuer such a one vnto Satan for the destruction of the flesh, that the spirit may be saued in the day of the Lord Jesus.

\* 1. Tim. 1.  
20.

6 Your glorying is not good: know ye not that a little leauen leaueneth the whole lump?

\* Gal. 5. 9.

7 Purge out therefore the olde leauen, that ye may be a new lump, as ye are unleavened. For euen Christ our Pasche is sacrificed for vs.

|| Or, is slain.  
|| Or, bold-day.

8 Therefore let vs keepe the Feast, not with old leauen, neither with the leauen of malice and wickednesse: but with the unleavened bread of sinceritie and trueth.

9 I wrote vnto you in an Epistle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then must yee needs goe out of the world.

11 But now I haue written vnto you,

you, not to keepe company, if any man that is called a brother bee a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eate.

12 For what haue I to doe to iudge them also that are without: doe not ye iudge them that are within:

13 But them that are without, God iudgeth. Therefore put away from among your selues that wicked person.

### CHAP. VI.

1 The Corinthians must not vexe their brethren, in going to law with them: 6 Especially vnder Infidels. 9 The vnrighteous shall not inherite the kingdome of God. 15 Our bodies are the members of Christ, 19 And Temples of the holy Ghost. 16.17 They must not therefore be defiled.

**D** Are any of you, hauing a matter against another, goe to law before the vnjust, and not before the Saints?

2 Doe ye not know that the Saints shall iudge the world: And if the world shalbe iudged by you, are ye vnworthy to iudge the smallest matters?

3 Know ye not that we shall iudge Angels: how much more things that pertaine to this life?

4 If then yee haue iudgements of things pertaine to this life, set them to iudge who are least esteemed in the Church.

5 I speake to your shame. Is it so, that there is not a wise man amongst you: no not one that shall bee able to iudge betweene his brethren?

6 But brother goeth to law with brother, & that before the vnbeleeuers?

7 Now therefore, there is vtterly a fault among you, because yee goe to law one with another: why doe ye not rather take wrong: why doe ye not rather suffer your selues to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know yee not that the vnrighteous shall not inherite the kingdome of God: Be not deceiued: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankinde,

10 Nor theeuers, nor couetous, nor drunkards, nor reuelers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but

ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawfull vnto mee, but all things are not expedient: all things are lawfull for mee, but I will not bee brought vnder the power of any.

13 Meats for the belly, and the belly for meates: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body.

14 And God hath both raised by the Lord, and will also raise by vs by his owne power.

15 Know yee not that your bodies are the members of Christ: Shall I then take the members of Christ, and make them the members of an harlot: God forbid.

16 What know ye not that he which is ioyned to an harlot, is one body: for two (saith he) shalbe one flesh.

17 But hee that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: Euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 What, know ye not that your body is the Temple of the holy Ghost which is in you, which yee haue of God, and ye are not your owne:

20 For yee are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.

### CHAP. VII.

2 He treateth of mariage, 4 shewing it to be a remedy against fornication: 10 And that the bond thereof ought not lightly to be dissolved. 18. 20 Euery man must be content with his vocation. 25 Virginitie wherefore to be imbraced. 35 And for what respects we may either marry, or abstaine from marrying.

**N**ow concerning the things wherof ye wrote vnto me, It is good for a man not to touch a woman.

2 Neuerthelesse, to auoid fornication, let euery man haue his owne wife, and let euery woman haue her owne husband.

3 Let the husband render vnto the wife due beneuolence: and likewise also the wife vnto the husband.

4 The wife hath not power of her owne body, but the husband: and like-  
Wife

|| Or, profitable.



Wife also the husband hath not power of his owne body, but the wife.

5 Defraud you not one the other, except it bee with consent for a time, that yee may give your selues to fasting and prayer, and come together againe, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, and not of commandement.

7 For I would that all men were euen as I my selfe: but every man hath his proper gift of God, one after this maner, and another after that.

8 I say therefore to the vnmarrried and widowes, It is good for them if they abide euen as I.

9 But if they cannot containe, let them marry: for it is better to marrie then to burne.

10 And vnto the married, I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if shee depart, let her remaine vnmarrried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speake I, not the Lord, If any brother hath a wife that beleueth not, and shee bee pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleueth not, and if hee be pleased to dwell with her, let her not leaue him.

14 For the vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband; else were your children vncleane, but now are they holy.

15 But if the vnbeleeuing depart, let him depart. A brother or a sister is not vnder bondage in such cases: but God hath called vs to peace.

† Gr. in peace

16 For what knowest thou, O wife, whether thou shalt saue thy husband: or how knowest thou, O man, whether thou shalt saue thy wife:

17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke, and so ordeine I in all Churches.

18 Is any man called being circumcised: let him not become vncircumcised: Is any called in vncircumcision: let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the kee-

ping of the Commandements of God.

20 Let euery man abide in the same calling wherein he was called.

21 Art thou called being a seruant: care not for it: but if thou maist be made free, vse it rather.

22 For he that is called in the Lord, being a seruant, is the Lords free man: like wise also hee that is called being free, is Christs seruant.

† Gr. made free.

23 We are bought with a price, be not ye the seruants of men.

24 Brethren, let euery man wherein he is called, therein abide with God.

25 Nowe concerning virgins, I haue no commaundement of the Lord: yet I give my iudgement as one that hath obtained mercy of the Lord to be faithfull.

26 I suppose therefore that this is good for the present || distresse, I say, that it is good for a man so to be.

|| Or, necessitate.

27 Art thou bound vnto a wife: seeke not to bee loosed. Art thou loosed from a wife: seeke not a wife.

28 But and if thou marry, thou hast not sinned, and if a virgin marry, shee hath not sinned: neuertheless, such shall haue trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that haue wiues, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as not abusing it: for the fashion of this world passeth away.

32 But I would haue you without carefulnesse. He that is vnmarrried, careth for the things that belögeth to the Lord, how he may please the Lord:

33 But hee that is married, careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin: the vnmarrried woman careth for the things of the Lord, that shee may be holy, both in body and in spirit: but she that is married, careth for the things of the worlde, how shee may please her husband.

35 And this I speake for your owne profite, not that I may cast a snare vpon you, but for that which is comely, and that you may attend vpon

on

on the Lord without distraction.

36 But if any man thinke that he be-  
haueth himselfe vncomely toward his  
virgin, if she passe the floure of her age,  
and neede so require, let him doe what  
hee will, hee sinneth not: let them  
marry.

37 Neuerthelesse, hee that standeth  
stedfast in his heart, hauing no necessi-  
tie, but hath power ouer his owne will,  
and hath so decreed in his heart that he  
will keepe his virgin, doeth well.

38 So then he that giueth her in ma-  
riage, doeth wel: but he that giueth her  
not in marriage, doeth better.

39 The wife is bound by the Lawe  
as long as her husband liueth: but if  
her husband bee dead, shee is at liberty  
to bee married to whom shee will, onely  
in the Lord.

40 But shee is happier if shee so-  
bide, after my iudgment: and I thinke  
also that I haue the Spirit of God.

### CHAP. VIII.

To abstaine from meates offered to Idoles:

8. 9 We must not abuse our Christian liber-  
tie, to the offence of our brethren: 11 but  
must bridle our knowledge with Charitie.

**N**OW as touching things  
offered vnto idoles, wee  
know that wee all haue  
knowledge. Knowledge  
puffeth vp: but Cha-  
ritie edifieth.

2 And if any man thinke that hee  
knoweth any thing, hee knoweth no-  
thing yet as he ought to know.

3 But if any man loue God, the  
same is knowen of him.

4 As concerning therefore the ea-  
ting of those things that are offered in  
sacrifice vnto idoles, wee know that an  
idole is nothing in the world, and that  
there is none other God but one.

5 For though there bee that are cal-  
led gods, whether in heauen or in earth  
(as there be gods many, and lords ma-  
ny:)

6 But to vs there is but one God,  
the Father, of whom are all things,  
and we || in him, and one Lord Jesus  
Christ, by whom are all things, and we  
by him.

7 Howbeit there is not in euerie  
man that knowledge: for some with  
conscience of the idole vnto this houre,  
eate it as a thing offered vnto an idole,

and their conscience being weake, is de-  
filed.

8 But meate commendeth vs not  
to God: for neither if we eate, || are we  
the better: neither if wee eate not, || are  
we the worse.

9 But take heed lest by any meanes,  
this || libertie of yours become a stum-  
bling blocke to them that are weake.

10 For if any man see thee which hast  
knowledge, sit at meat in the idols tem-  
ple: shall not the conscience of him  
which is weake, be emboldened to eat  
those things which are offered to idols?

11 And through thy knowledge shall  
the weake brother perish, for whome  
Christ died:

12 But when ye sinne so against the  
brethren, and wound their weake con-  
science, ye sinne against Christ.

13 Wherefore if meate make my bro-  
ther to offend, I will eat no flesh while  
the world standeth, lest I make my bro-  
ther to offend.

### CHAP. IX.

1 He sheweth his libertie, 7 and that the mi-  
nister ought to liue by the Gospel: 15 yet  
that himselfe hath of his owne accord abstai-  
ned, 18 to be either chargeable vnto them:  
22 or offensiuue vnto any, in matters indiffe-  
rent. 24 Our life is like vnto a race.

**A**M I not an Apostle: am  
I not free: haue I not  
seene Jesus Christ our  
Lord: Are not you my  
worke in the Lord:

2 If I bee not an Apostle vnto o-  
thers, yet doubtlesse I am to you: for  
the seale of mine Apostleship are yee in  
the Lord.

3 Mine answer to them that doe  
examine me, is this:

4 Haue wee not power to eate and  
to drinke:

5 Haue we not power to lead about  
a sister a || wife as wel as other Apostles,  
and as the brethren of the Lord, and  
Cephas:

6 Or I onely and Barnabas, haue  
not we power to forbear working:

7 Who goeth a warfare any time  
at his owne charges: who planteth a  
vineyard, and eateth not of the fruite  
thereof: or who feedeth a flocke, and  
eateth not of the milke of the flocke:

8 Say I these things as a man: or  
saith not the Law the same also:

9 For

|| Or, haue we  
the more.

|| Or, haue  
we the lesse.

|| Or, power.

† Gr. edified.

True Ministers. I. Corinthians. Runne, to obteine.

9 For it is written in the Law of Moyses, \* Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doth God take care for oxen?

\* Deut. 25. 4.

10 Or saith hee it altogether for our sakes: for our sakes, no doubt, this is written: that hee that ploweth, should plow in hope: and that hee that thresheth in hope, should bee partaker of his hope.

\* Rom. 15. 27.

11 \* If we haue sowed vnto you spirituall things, is it a great thing if wee shall reape your carnall things?

12 If others bee partakers of this power ouer you, are not we rather? Neuerthelesse, we haue not vsed this power: but suffer all things, lest wee should hinder the Gospel of Christ.

\* Deut. 18. 1. Or, feed.

13 \* Do ye not know that they which minister about holy things, || liue of the things of the Temple: and they which wait at the altar, are partakers with the altar?

14 Euen so hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things. Neither haue I written these things, that it should bee so done vnto me: for it were better for me to die, then that any man should make my glorying boyd.

16 For though I preach the Gospel, I haue nothing to glorie of: for necessitie is laid vpon mee, yea, woe is vnto me, if I preach not the Gospel.

17 For if I doe this thing willingly, I haue a reward: but if against my will, a dispensation of the Gospel is committed vnto me.

18 What is my reward then: verily that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.

19 For though I bee free from all men, yet haue I made my selfe seruant vnto all, that I might gaine the more.

20 And vnto the Iewes, I became as a Jew, that I might gaine the Iewes: to them that are vnder the Law, as vnder the Law, that I might gaine them that are vnder the Law:

21 To them that are without Law, as without Law (being not without Law to God, but vnder the Law to Christ,) that I might gaine them that are without Law.

22 To the weake became I as

weake, that I might gaine the weake: I am made all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know yee not that they which runne in a race, runne all, but one receiueth the price: So runne, that yee may obtaine.

25 And euery man that striveth for the masterie, is temperate in all things: Now they doe it to obtaine a corruptible crowne, but we an incorruptible.

26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the ayre:

27 But I keepe vnder my body, and bring it into subiection: lest that by any meanes when I haue preached to others, I my selfe should be a castaway.

CHAP. X.

1 The Sacraments of the Iewes, 6 are types of ours, 7 and their punishments, 11 examples for vs. 14 We must flie from idolatrie. 21 We must not make the Lords Table the table of deuils: 24 And in things indifferent, we must haue regard of our brethren.

**M**oreouer brethren, I would not that yee should be ignorant, how that all our fathers were vnder the cloud, and all passed thorow the Sea:

2 And were all baptized vnto Moyses in the cloud, and in the sea:

3 And did all eat the same spirituall meat:

4 And did all drinke the same spirituall drinke: (for they dranke of that spirituall Rocke that || followed them: and that Rocke was Christ)

Or, went with them.

5 But with many of them God was not well pleased: for they were ouerthrowen in the wilderness.

6 Now these things were † our examples, to the intent wee should not lust after euil things, as they also lusted.

† Gr. our figures.

7 Neither be ye idolaters, as were some of them, as it is written, \* The people sate downe to eate and drinke, and rose vp to play.

\* Exod. 32. 6. psal. 106. 14.

8 Neither let vs commit fornication, as some of them committed, and \* fell in one day three and twentie thousand.

\* Num. 25. 9.

9 Neither let vs tempt Christ, as some

# One bread, one body. Chap. xj. Women couered.

<sup>\* Num. 21. 6.</sup> some of them also tempted, \* and were destroyed of serpents.

<sup>\* Num. 14. 37.</sup> 10 Neither murmure ye, as some of them also murmured, and were \* destroyed of the destroyer.

<sup>|| Or, Types.</sup> 11 Now all these things happened vnto them for || ensamples: and they are written for our admonition, vpon whom the ends of the world are come.

12 Wherefore, let him that thinketh he standeth, take heed lest he fall.

<sup>|| Or, moderate.</sup> 13 There hath no temptation taken you, but such as is || common to man: but God is faithfull, who wil not suffer you to bee tempted aboue that you are able: but will with the temptation also make a way to escape, that ye may bee able to beare it.

14 Wherefore my dearely beloued, flee from idolatrie.

15 I speake as to wise men: iudge ye what I say.

16 The cup of blessing which wee blesse, is it not the communion of the blood of Christ: The bread which we breake, is it not the communion of the body of Christ:

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the Altar:

19 What say I then: that the idole is any thing: or that which is offered in sacrifice to idols is any thing:

<sup>\* Deut. 32. 17. psal. 106. 37.</sup>

20 But I say that the things which the Gentiles \* sacrifice, they sacrifice to devils, and not to God: and I would not that yee should haue fellowship with devils.

21 Bee cannot drinke the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords Table, and of the table of devils.

22 Doe we prouoke the Lord to iea- lousie: are we stronger then he:

23 All things are lawfull for me, but all things are not expedient: All things are lawfull for mee, but all things edifie not.

24 Let no man seeke his owne: but every man anothers wealth.

25 Whatsoever is solde in the shambles, that eate, asking no question for conscience sake.

<sup>\* Deut. 10. 14. psal. 24. 1.</sup>

26 For \* the earth is the Lords, and the fulnesse thereof.

27 If any of them that beleue not,

bid you to a feast, and yee be disposed to goe, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is offered in sacrifice vnto idoles, eate not for his sake that shewed it, and for conscience sake. \* The earth is the Lords, and the fulnesse thereof.

<sup>Deut. 10. 14. psal. 24. 1.</sup>

29 Conscience I say, not thine owne, but of the others: for why is my liber- tie iudged of another mans conscience:

30 For, if I by || grace be a partaker, why am I euill spoken of, for that for which I giue thanks:

<sup>|| Or, thanksg- iving.</sup>

31 Whether therfore ye eat or drinke, or whatsoever ye doe, doe all to the glo- ry of God.

32 Giue none offence, neither to the Jewes, nor to the † Gentiles, nor to the Church of God:

<sup>† Gr. Greeks</sup>

33 Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saued.

## CHAP. XI.

1 He reprooueth them, because in holy assem- blies, 4 their men prayed with their heads couered, and 6 women with their heads vn- couered, 17 and because generally their mee- tings were not for the better but for the worse, as 21 namely in profaning with their owne feasts the Lords Supper. 25 Lastly, he calleth them to the first institution thereof.

**B**e yee followers of mee, euen as I also am of Christ.

2 Now I prayse you, brethren, that you remem- ber me in all things, and keepe the || ordinances, as I deliuered them to you.

<sup>|| Or, traditi- ons.</sup>

3 But I would haue you knowe, that the head of euery man is Christ: and the head of the woman is the man, and the head of Christ is God.

4 Euery man praying or prophecy- ing, hauing his head couered, dishonou- reth his head.

5 But euery woman that prayeth or prophesieth with her head vncou- red, dishonoureth her head: for that is euen all one as if she were shauen.

6 For if the woman be not couered, let her also bee shorne: but if it bee a shame for a woman to be shorne or sha- uen, let her be couered.

7 For a man in deede ought not to couer his head, forasmuch as hee is the image

image and glory of God : but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman : but the woman for the man.

10 For this cause ought the woman to haue power || on her head, because of the Angels.

11 Neuerthelesse, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man: euen so is the man also by the woman ; but all things of God.

13 Judge in your selues, is it comely that a woman pray vnto God vncouered :

14 Doeth not euen nature it selfe teach you, that if a man haue long haire, it is a shame vnto him :

15 But if a woman haue long haire, it is a glory to her: for her haire is giuen her for a || covering.

16 But if any man seeme to be contentious, we haue no such custome, neither the Churches of God.

17 Now in this that I declare vnto you, I praise you not, that you come together not for the better, but for the worse.

18 For first of all when yee come together in the Church, I heare that there be || diuisions among you, and I partly beleue it.

19 For there must bee also || heresies among you, that they which are approued may be made manifest among you.

20 When yee come together therefore into one place, this is || not to eate the Lords Supper.

21 For in eating, euery one taketh before other, his owne supper : and one is hungry, and another is drunken.

22 What, haue ye not houses to eate and to drinke in : Or despise yee the Church of God, and shame || them that haue not : what shall I say to you: shall I praise you in this : I prayse you not.

23 For I haue receiued of the Lord that which also I deliuered vnto you, that the Lord Jesus, the same night in which he was betrayed, tooke bread :

24 \*And when he had giuen thanks, he brake it, and sayd, Take, eate, this is my body, which is broken for you : this doe || in remembrance of mee.

25 After the same manner also hee tooke the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as ye drinke it, in remembrance of me.

26 For as often as ye eate this bread, and drinke this cup, || yee doe shew the Lords death till he come.

27 Wherefore, whosoever shall eate this bread, and drinke this cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himselfe, and so let him eate of that bread, and drinke of that cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh || damnation to himselfe, not discerning the Lords body.

30 For this cause many are weake and sickly among you, and many sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, that wee should not be condemned with the world.

33 Wherefore my brethren, when ye come together to eate, tary one for another.

34 And if any man hunger, let him eate at home, that ye come not together vnto || condemnation. And the rest wil I set in order, when I come.

CHAP. XII.

1 Spirituall gifts 4 are diuers, 7 yet all to profit withall. 8 And to that ende, are diuersly bestowed: 12 That by the like proportion, as the members of a naturall body, tend all to the 16 mutuall decency, 22 seruice, and 26 succour of the same body; 27 so wee should doe one for another, to make vp the mysticall body of Christ.

**N**OW concerning spirituall giftes, brethren, I would not haue you ignorant.

2 Yee know that yee were Gentiles, caried away vnto these dumbe idoles, euen as ye were led.

3 Wherefore I giue you to vnderstand, that no man speaking by the spirit of God, calleth Jesus || accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

4 Nowe there are diuersities of gifts, but the same spirit.

5 And there are differences of administrations, but the same Lord.

6 And

|| That is, a covering, in signe that she is vnder the power of her husband

|| Or, vail.

|| Or, schismes.

|| Or, sects.

|| Or, ye cannot eate.

|| Or, them that are poore.

\*Mat. 26. 16  
mar. 14. 23.  
luk. 22. 19.

|| Or, for a remembrance.

|| Or, benycc.

|| Or, iudgement.

|| Or, iudgement.

|| Or, Anathema.

6 And there are diuersities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the spirit, is giuen to euery man to profit with all.

8 For to one is giuen by the spirit, the word of wisdom, to another the word of knowledge, by the same spirit.

9 To another faith, by the same spirit: to another the gifts of healing, by the same spirit:

10 To another the working of miracles, to another prophetic, to another discerning of spirits, to another diuers kindes of tongues, to another the interpretation of tongues.

11 But all these worketh that one and the selfe same spirit, diuiding to euery man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one spirit are we all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free: and haue bene all made to drinke into one spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the eare shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members, euery one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say vnto the hand, I haue no need of thee: nor againe, the head to the feete, I haue no neede of you.

22 Nay, much more those members of the body, which seeme to be more feeble, are necessary.

23 And those members of the body, which we thinke to be lesse honourable, vpon these we bestow more abundant honour, and our vncomely parts

haue more abundant comelinesse.

24 For our comely parts haue no need: but God hath tempered the body together, hauing giuen more abundant honour to that part which lacked:

25 That there should be no schisme in the body: but that the members should haue the same care one for another.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members reioyce with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helpees in gouernments, diuersities of tongues.

29 Are all Apostles: are all Prophets: are all Teachers: are all workers of miracles?

30 Haue all the gifts of healing: doe all speake with tongues: doe all interpret?

31 But couet earnestly the best gifts: And yet shew I vnto you a more excellent way.

CHAP. XIII.

1 All giftes, 2, 3 how excellent soeuer, are nothing worth without charitie. 4 The praises therof, and 13 prelation before hope & faith.

**T**hough I speake with the tongues of men & of Angels, and haue not charity, I am become as sounding brasse or a tinkling cymbal.

2 And though I haue the gift of prophetic, and vnderstand all mysteries and all knowledge: and though I haue all faith, so that I could remooue mountaines, and haue no charitie, I am nothing.

3 And though I bestowe all my goods to feede the poore, and though I giue my body to be burned, and haue not charitie, it profiteth me nothing.

4 Charitie suffereth long, and is kinde: charitie enuieth not: charitie vaunteth not it selfe, is not puffed vp,

5 Doeth not behaue it selfe vnseemly, seeketh not her owne, is not easily prouoked, thinketh no euill,

6 Reioyceth not in iniquitie, but reioyceth in the trueth:

7 Beareth all things, beleueth all things, hopeth all things, endureth all things.

|| Or, diuision.

|| Or, kinds.

|| Or, powers.

† Gr. Greeks.

|| Or, is not rash.

|| Or, with the trueth.

|| Or, put on.

# Of prophecyng, I. Corinthians. I. strangetongues,

8 Charitie neuer faileth: but whether there be prophesies, they shall faile; whether there bee tongues, they shall cease; whether there bee knowledge, it shall vanish away.

9 For we know in part, and we prophesie in part.

10 But when that which is perfect is come, then that which is in part, shall be done away.

11 When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now we see through a glasse, darkely: but then face to face: now I know in part, but then shall I know even as also I am known.

13 And now abideth faith, hope, charitie, these three, but the greatest of these is charitie.

## C H A P. XIII.

1 Prophecie is commended, 2. 3. 4 and preferred before speaking with tongues, 6 by a comparison drawn from muscull instruments. 12 Both must bee referred to edification, 22 as to their true and proper end. 26 The true vse of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speake in the Church.

**F**ollow after charitie, and desire spirituall giftes, but rather that yee may prophesie.

2 For he that speaketh in an vnknown tongue, speaketh not vnto men, but vnto God: for no man understandeth him: howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh vnto men to edification, and exhortation, and comfort.

4 He that speaketh in an vnknown tongue, edifieth himselfe: but hee that prophesieth, edifieth the Church.

5 I would that yee all spake with tongues, but rather that ye prophesied: for greater is hee that prophesieth, then hee that speaketh with tongues, except hee interprete, that the Church may receiue edifying.

6 Now brethren, if I come vnto you speaking with tongues, what shall I profit you, except I shall speake to you either by reuelation, or by knowledge, or by prophesying, or by doctrine:

7 And euen things without life giuing sound, whether pipe or harpe, except they giue a distinction in the sounds, how shall it be known what is piped or harped:

8 For if the trumpet giue an vncertaine sound, who shall prepare himselfe to the battell:

9 So likewise you, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken: for ye shall speake into the aire.

10 There are, it may bee, so many kindes of voices in the world, and none of them are without signification.

11 Therefore if I know not the meaning of the voyce, I shall bee vnto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian vnto mee.

12 Euen so ye, forasmuch as yee are zealous of spirituall gifts, seeke that yee may excell to the edifying of the Church.

13 Wherefore let him that speaketh in an vnknown tongue, pray that he may interprete.

14 For if I pray in an vnknown tongue, my spirit prayeth, but my vnderstanding is vnfruitfull.

15 What is it then: I will pray with the spirit, and will pray with vnderstanding also: I will sing with the spirit, and I will sing with the vnderstanding also.

16 Else, when thou shalt blesse with the spirit, how shall hee that occupieth the roome of the vnlearned, say Amen at thy giuing of thankes, seeing he vnderstandeth not what thou sayest:

17 For thou verily giuest thankes well: but the other is not edified.

18 I thanke my God, I speake with tongues more then you all.

19 Yet in the Church I had rather speake five words with my vnderstanding, that by my voyce I might teach others also, then ten thousand words in an vnknown tongue.

20 Brethren, bee not children in vnderstanding: how be it, in malice be yee children, but in vnderstanding be men.

21 In the Law it is written, with men of other tongues, and other lippes will I speake vnto this people: and yet for all that will they not heare me, saith the Lord.

22 Wherefore tongues are for a signe, not to them that beleue, but to them that beleue not: But prophesying ser-

*Or, tunes.*

*Gr. significant.*

*Gr. of spirit.*

*Or, reasoned.*

*Gr. in a riddle.*

*Gr. heareth.*

*Gr. perfect or of a ripe age. Ela. 28. 11.*

ueth

ueth not for them that beleue not, but for them which beleue.

23 If therefore the whole Church be come together into some place, and all speake with tongues, & there come in those that are vnlarned, or vnbeleeuers, will they not say that ye are mad:

24 But if all prophesie, and there come in one that beleueth not, or one vnlarned: he is conuincd of all, he is iudged of all.

25 And thus are the secrets of his heart made manifest, and so falling downe on his face, hee will worship God, and report that God is in you of a trueth.

26 How is it then brethren: when ye come together, euery one of you hath a psalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let all things be done vnto edifying.

27 If any man speake in an vnknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God.

29 Let the Prophets speake two or three, and let the other iudge.

30 If any thing be reueiled to another, that sitteth by, let the first hold his peace.

31 For yee may all prophesie one by one, that all may learne, and all may be comforted.

32 And the spirits of the Prophets are subiect to the Prophets.

33 For God is not the authour of confusion, but of peace, as in all Churches of the Saints.

34 Let your women keepe silence in the Churches, for it is not permitted vnto them to speake; but they are commanded to be vnder obedience: as also saith the Law.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 What came the word of God out from you: or came it vnto you onely:

37 If any man thinke himselfe to be a prophet, or spiritual, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 But if any man bee ignorant, let him be ignorant.

39 Wherefore brethren, couet to pro-

phesie, and forbid not to speake with tongues.

40 Let all things be done decently, and in order.

CHAP. XV.

3 By Christes resurrection, 12 he proueth the necessitie of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and maner thereof, 51 And of the changing of them, that shall bee found aliue at the last day.



Moreouer brethren, I declare vnto you the Gospel which I preached vnto you, which also you haue receiued, and wherein yee stand.

2 By which also yee are saued, if yee keepe in memorie what I preached vnto you, vnlesse yee haue beleued in vaine.

3 For I deliuered vnto you first of all, that which I also receiued, how that Christ died for our sinnes according to the Scriptures:

4 And that he was buried, and that he rose againe the third day according to the Scriptures.

5 And that he was seene of Cephas, then of the twelue.

6 And that hee was seene of aboue five hundred brethren at once: of whom the greater part remaine vnto this present, but some are fallen asleepe.

7 After that, he was seen of James, then of all the Apostles.

8 And last of all he was seene of me also, as of one borne out of due time.

9 For I am the least of the Apostles, that am not meet to be called an Apostle because I persecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed vpon me, was not in vaine: But I laboured more abundantly then they all, yet not I, but the grace of God which was with me:

11 Therefore, whether it were I or they, so we preach, and so ye beleued.

12 Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead:

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine:

|| Or, hold fast.  
† Gr. by what speech.

|| Or, an abortiue.

† Gr. tumult, or vniquietnesse.

† Gen. 3. 16.



The resurrection I. Corinthians. is prooued.

15 Yea, and we are found false witnesses of God, because we haue testified of God, that he raised by Christ: whom hee raised not by, if so bee that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, your faith is vaine, ye are yet in your sinnes.

18 Then they also which are fallen asleepe in Christ, are perished.

19 If in this life only we haue hope in Christ, wee are of all men most miserable.

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alieue.

23 But every man in his owne order, Christ the first fruits, after ward they that are Christs, at his comming.

24 Then commeth the end, when he shall haue deliuered by the kingdome to God euen the Father, when he shall haue put downe all rule, and all authority and power.

25 For he must reigne, till hee hath put all enemies vnder his feete.

26 The last enemy that shall be destroyed, is death.

27 For he hath put all things vnder his feete; but when hee saith all things are put vnder him, it is manifest that he is excepted which did put all things vnder him.

28 And when all things shall bee subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all.

29 Else what shall they do, which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead?

30 And why stand we in iopardy e- uery houre?

31 I protest by your reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 If after the maner of men I haue fought with beasts at Ephesus, what aduantage it me, if the dead rise not: let vs eate and drinke, for to morrow we die.

33 Wee not deceiued: euill commu-

nications corrupt good manners.

34 Awake to righteousnesse, and sinne not: for some haue not the know- ledge of God, I speake this to your shame.

35 But some man will say, how are the dead rayled by: and with what body doe they come?

36 Thou foole, that which thou sowest, is not quickened except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare graine, it may chance of wheate, or of some other graine.

38 But God giueth it a body as it hath pleased him, and to euery seed his owne body.

39 All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestiall bodies, and bodies terrestriall: But the glorie of the celestiall is one, and the glorie of the terrestriall is another.

41 There is one glory of the sunne, another of the moone, and another glorie of the starres: for one starre differeth from another starre in glorie.

42 So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption.

43 It is sown in dishonour, it is rayled in glorie: it is sown in weaknesse, it is rayled in power:

44 It is sown a naturall body, it is raised a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie.

45 And so it is written: The first man Adam was made a liuing soule, the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spirituall: but that which is naturall, and after ward that which is spirituall.

47 The first man is of the earth, earthy: The second man is the Lord from heauen.

48 As is the earthy, such are they that are earthy, and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the image of the earthy, wee shall also beare the image of the heauenly.

50 Now this I say, brethren, that flesh & blood cannot inherite the kingdome of God: neither doth corruption inherite incorruption.

51 Wee

||Some reade, our.

||Or, to speak after the maner of men.

51 Wee shall be changed  
52 For of an eye to an eye shall be raised  
53 For the corruptible shall be changed  
54 For the sown shall be raised  
55 For the sown shall be raised  
56 For the sown shall be raised  
57 For the sown shall be raised  
58 For the sown shall be raised  
59 For the sown shall be raised  
60 For the sown shall be raised  
61 For the sown shall be raised  
62 For the sown shall be raised  
63 For the sown shall be raised  
64 For the sown shall be raised  
65 For the sown shall be raised  
66 For the sown shall be raised  
67 For the sown shall be raised  
68 For the sown shall be raised  
69 For the sown shall be raised  
70 For the sown shall be raised

51 Behold, I shew you a myserie: We shall not all sleepe, but wee shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trumpe, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.)

53 For this corruptible must put on incorruption, and this mortall must put on immortallitie.

54 So when this corruptible shall haue put on incorruption, & this mortall shall haue put on immortality, then shall be brought to passe the saying that is written, \*Death is swallowed vp in victorie.

55 O death, where is thy sting: O graue, where is thy victorie:

56 The sting of death is sinne, and the strength of sinne is the law.

57 But thanks bee to God, which giueth vs the victorie, through our Lord Iesus Christ.

58 Therefore my beloved brethren, be yee stedfast, vnmoueable, alwayes abounding in the worke of the Lord, forasmuch as you know that your labour is not in vaine in the Lord.

### CHAP. XVI.

1 Hee exhorteth them to relieue the want of the brethren at Ierusalem. 10 Commendeth Timothy, 13 And after friendly admonitions, 16 Shutteth vp his Epistle with diuers salutations.

**N**ow concerning the collection for the Saints, as I haue giuen order to the Churches of Galatia, euen so doe ye.

2 Upon the first day of the weeke, let euery one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approue by your letters, them wil I send to bring your † liberality vnto Ierusalem.

4 And if it be meet that I goe also, they shall goe with me.

5 Now I wil come vnto you, when I shall passe through Macedonia: for I doe passe through Macedonia.

6 And it may bee that I will abide, yea, and winter with you, that yee may bring me on my iourney, whithersoever I goe.

7 For I will not see you now by

the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus vntill Pentecost.

9 For a great doore and effectually is opened vnto mee, and there are many aduersaries.

10 Now if Timotheus come, see that he may be with you without feare: for hee worketh the worke of the Lord, as I also doe.

11 Let no man therefore despise him: but conduct him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching our brother Apolos, I greatly desired him to come vnto you with † brethren, but his wil was not at all to come at this time: but he wil come when hee shall haue convenient time.

13 Watch yee, stand fast in the faith, quit you like men: be strong.

14 Let all your things be done with charitie.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they haue addicted themselves to the ministry of the Saints,)

16 That ye submit your selues vnto such, and to euery one that helpeth with vs and laboureth.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they haue supplied.

18 For they haue refreshed my spirit and yours: therefore acknowledge yee them that are such.

19 The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.

20 All the brethren greet you: greet ye one another with an holy kisse.

21 The salutation of me Paul, with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him bee Anathema Maranatha.

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus, Amen.

**T**he first Epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Ose. 13. 14

|| Or, bell.

† Gr. gift.



THE SECOND EPISTLE  
of Paul the Apostle to the  
Corinthians.

CHAP. I.

3 The Apostle encourageth them against troubles, by the comforts and deliuerances which God had giuen him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his owne conscience, and theirs to witnesse, of his sincere maner of preaching the immutable trueth of the Gospel, 15 Hee excuseth his not comming to them, as proceeding not of lightnesse, but of his lenitie towards them.



Paul an Apostle of Jesus Christ by the Will of God, and Timothe our brother, vnto the Church of God, which is at Corinth, with all the Saints,

which are in all Achaia:

2 Grace bee to you and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, euen the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,

4 who comforteth vs in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort, wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and saluation, which is effectually in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation, and saluation.

7 And our hope of you is stedfast, knowing, that as you are partakers of the sufferings, so shall yee be also of the consolation.

|| Or, is wrought.

8 For we would not, brethren, haue you ignorant of our trouble which came to vs in Asia, that we were pressed out of measure, aboue strength, in so much that we dispaired euen of life.

9 But we had the sentence of death in our selues, that we should not trust in our selues, but in God which raiseth the dead.

|| Or, answered.

10 Who deliuered vs from so great a death, and doeth deliuer: in whom we trust that he will yet deliuer vs:

11 You also helping together by prayer for vs, that for the gift bestowed vpon vs by the meanes of many persons, thankes may bee giuen by many on our behalfe.

12 For our reioycing is this, the testimony of our conscience, that in simplicitie and godly sinceritie, not with fleshly wisdom, but by the grace of God, we haue had our conuersation in the world, and more abundantly to you-wards.

13 For we write none other things vnto you, then what you reade or acknowledge, and I trust you shall acknowledge euen to the end.

14 As also you haue acknowledged vs in part, that we are your reioycing, euen as ye also are ours, in the day of the Lord Jesus.

15 And in this confidence I was minded to come vnto you before, that you might haue a second benefit:

|| Or, grace.

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and of you to bee brought on my way toward Iudea.

17 When I therefore was thus minded, did I vse lightnesse: or the things that I purpose, doe I purpose according to the flesh, that with mee there should be yea yea, and nay nay?

18 But as God is true, our word toward you, was not yea and nay.

|| Or, preaching.

19 For

19 For the Sonne of God Iesus Christ, who was preached among you by vs, euen by me, and Syluanus and Timotheus, was not Yea, and Nay, but in him, was yea.

20 For all the promises of God in him are Yea, and in him Amen, vnto the glory of God by vs.

21 Now hee which stablisheth vs with you, in Christ, and hath anoynted vs, is God,

22 who hath also sealed vs, and giuen the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record vpon my soule, that to spare you I came not as yet vnto Corinth.

24 Not for that we haue dominion ouer your faith, but are helpers of your ioy: for by faith ye stand.

## C H A P. II.

1 Having shewed the reason why he came not to them, 6 Hee requireth them to forgiue and to comfort that excommunicated person, 10 Euen as himselfe also vpon his true repentance had forgiuen him, 12 declaring withall why hee departed from Troas to Macedonia, 14 and the happy successe which God gaue to his preaching in all places.

**B**ut I determined this with my selfe, that I would not come againe to you in heavinesse.

2 For if I make you sorie, who is hee then that maketh mee glad, but the same which is made sorie by me.

3 And I wrote this same vnto you, least when I came, I should haue sorrow from them of whome I ought to reioyce, hauing confidence in you all, that my ioy is the ioy of you all.

4 For out of much affliction and anguish of heart, I wrote vnto you with many teares, not that you should bee grieved, but that yee might knowe the loue which I haue more abundantly vnto you.

5 But if any haue caused grieffe, hee hath not grieved mee, but in part: that I may not ouercharge you all.

6 Sufficient to such a man is this Or, censure punishment, which was inflicted of many.

7 So that contrarywise, yee ought rather to forgiue him, and comfort him, lest perhaps, such a one should be swallowed vpon with ouermuch sorrow.

8 Wherefore I beseech you, that you would confirme your loue towards him.

9 For to this end also did I write, that I might knowe the prooffe of you, whether ye be obedient in all things.

10 To whom yee forgiue any thing, I forgiue also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in Or, in the sight. the person of Christ,

11 Lest Satan should get an aduantage of vs: for wee are not ignorant of his deuices.

12 Furthermore when I came to Troas, to preach Christs Gospel, and a doore was opened vnto mee of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but taking my leaue of them, I went from thence into Macedonia.

14 Now thankes bee vnto God, which alwayes causeth vs to triumph in Christ, and maketh manifest the sa- uour of his knowledge by vs in euery place.

15 For wee are vnto God, a sweet sa- uour of Christ, in them that are saued, and in them that perish.

16 To the one wee are the saueur of death vnto death; and to the other, the saueur of life vnto life: and who is sufficient for these things?

17 For wee are not as many which Or, deale deceitfully with. corrupt the word of God: but as of sinceritie, but as of God, in the sight of God speake we in Christ.

## C H A P. III.

1 Lest their false teachers should charge him with vaine glory, hee sheweth the faith and graces of the Corinthians, to bee a sufficient commendation of his ministerie. 6 Where- upon entring a comparison betweene the ministers of the Law & of the Gospel, 12 he proueth that his ministerie is so far the more excellent, as the Gospel of life and libertie is more glorious then the law of condemnation.

**D**e wee begin againe to commend our selues: or need wee, as some others, Epistles of commendati- on to you, or letters of com- mendation from you?

2 We are our Epistle written in our hearts, known and read of all men.

3 Forasmuch as yee are manifestly de- clared to be the Epistle of Christ mini- stered by vs, written not with inke, but with

Letter and spirit. II. Corinthians. Earthen vessels.

With the spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to Godward:

5 Not that we are sufficient of our selves to thinke any thing as of our selves: but our sufficiencie is of God:

6 who also hath made vs able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit quickeneth life.

|| Or, quickeneth.

7 But if the ministration of death written, and ingrauen in stones, was glorious, so that the children of Israel could not stedfastly beholde the face of Moses, for the glory of his countenance, which glorie was to be done away:

8 How shall not the ministration of the spirit, be rather glorious?

9 For if the ministration of condemnation bee glory, much more doth the ministration of righteousnesse exceed in glorie.

10 For euen that which was made glorious, had no glorie in this respect by reason of the glorie that excelleth.

11 For if that which is done away, was glorious, much more that which remaineth is glorious.

|| Or, boldnes.

12 Seeing then that we have such hope, we vse great plainnesse of speech.

13 And not as Moses, which put a vail ouer his face, that the children of Israel could not stedfastly looke to the end of that which is abolished;

14 But their mindes were blinded: for vntill this day remaineth the same vail vntaken away, in the reading of the old testament: which vail is done away in Christ.

15 But euen vnto this day, when Moses is read, the vail is vpon their heart.

16 Neuerthelesse, when it shall turne to the Lord, the vail shall be taken away.

17 Now the Lord is that spirit, and where the Spirit of the Lord is, there is libertie.

18 But we all, with open face beholding as in a glasse the glory of the Lord, are changed into the same image, from glorie to glorie, euen as by the spirit of the Lord.

|| Or, of the Lord the spirit.

CHAP. III.

1 He declareth how hee hath vsed all synceritie

and faithfull diligence in preaching the Gospel, 7 and how the troubles and persecutions which he dayly indured for the same, did redound to the praise of Gods power, 12 to the benefit of the Church, 16 and to the Apostles owne eternall glory.

**H**erefore, seeing we haue this ministry, as we haue receiued mercie wee faint not:

2 But haue renounced the hidden things of dishonesty, not walking in craftines, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to euery mans conscience, in the sight of God.

† Gr. shame.

3 But if our Gospel be hid, it is hid to them that are lost:

4 In whom the God of this world hath blinded the minds of them which beleue not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine vnto them.

5 For we preach not our selves, but Christ Jesus the Lord, and our selves your seruants for Jesus sake.

6 For God who commaunded the light to shine out of darkenes, hath shined in our hearts, to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

7 But we haue this treasure in earthen vessels, that the excellencie of the power may be of God, and not of vs.

8 Wee are troubled on euery side, yet not distressed; we are perplexed, but not in despaire,

9 Persecuted, but not forsaken; cast downe, but not destroyed.

|| Or, not altogether without help or means.

10 Alwayes bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might bee made manifest in our body.

11 For we which liue, are alway deliuered vnto death for Jesus sake, that the life also of Jesus might bee made manifest in our mortall flesh.

12 So then death worketh in vs, but life in you.

13 We hauing the same spirit of faith, according as it is written, \* I beleued, and therefore haue I spoken: wee also beleue, and therefore speake.

\* Pl. 116. 10

14 Knowing that hee which raised vp by the Lord Jesus, shall raise vp vs also by Jesus, and shall present vs with you.

15 For all things are for your sakes, that

that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall waight of glory,

18 While we looke not at the things which are seene, but at things which are not seene: for the things which are seene, are temporall, but the things which are not seene, are eternall.

CHAP. V.

1 That in his assured hope of immortall glorie, 9 and in expectance of it, and of the generall iudgement, hee laboureth to keepe a good conscience, 12 not that he may here-in boast of himselfe, 14 but as one that hauing receiued life from Christ, indeuoureth to liue as a new creature to Christ onely, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

**H**Or we know, that if our earthly house of this Tabernacle were dissolued, we haue a building of God, an house not made with hand, eternall in the heauens.

2 For in this we grone earnestly, desiring to be clothed byō with our house, which is from heauen.

3 If so be that being clothed we shal not be found naked.

4 For, we that are in this tabernacle, doe grone, being burdened, not for that we would bee vnclouted, but clothed byō, that mortalitie might bee swallowed by of life.

5 Now he y<sup>e</sup> hath wrought vs for the selfe same thing, is God, who also hath giuen vnto vs the earnest of the spirit.

6 Therefore we are alwayes confident, knowing that whilest we are at home in the body, we are absent from the Lord.

7 (For we walke by faith, not by sight.)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that whether present or absent, we may be accepted of him.

10 For we must all appeare before the iudgement seat of Christ, that euery one may receiue the things done in his body, according to that hee hath done, whether it be good or bad.

11 Knowing therefore the terrour of the Lord, we perswade men; but we are made manifest vnto God, & I trust also, are made manifest in your consciences.

12 For we commend not our selues againe vnto you, but giue you occasion to glory on our behalfe, that you may haue somewhat to answer them, which glory <sup>†</sup> in appearance, and not in heart.

13 For whether wee bee besides our selues, it is to God: or whether we bee sober, it is for your cause.

14 For the loue of Christ constraineth vs, because wee thus iudge: that if one died for all, then were all dead:

15 And that he died for all, that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe.

16 Wherefore henceforth know we no man, after the flesh: yea, though we haue knowen Christ after the flesh, yet now henceforth knowe wee him no more.

17 Therefore if any man be in Christ, <sup>||</sup> hee is a new creature: \* old things are past away, behold, all things are become new.

18 And all things are of God, who hath reconciled vs to himselfe by Jesus Christ, and hath giuen to vs the ministry of reconciliation,

19 To wit, that God was in Christ, reconciling the world vnto himselfe, not imputing their trespasses vnto them, and hath <sup>†</sup> committed vnto vs the word of reconciliation.

20 Now then we are Ambassadors for Christ, as though God did beseech you by vs; we pray you in Christs stead, that be ye reconciled to God.

21 For he hath made him to be sinne for vs, who knewe no sinne, that we might bee made the righteousnesse of God in him.

CHAP. VI.

That hee hath approued himselfe a faithfull minister of Christ, both by his exhortations, 3 and by integritie of life, 4 and by patient enduring all kinds of affliction and disgraces for the Gospel. 10 Of which hee speaketh the more boldly amongst them, because his heart

† Gr. in the face.

|| Or, let him be.  
\* Esa. 43. 19  
reuel. 21. 5.

† Gr. put in vs.

True Ministers. II. Corinthians. Of godly, and

heart is open to them, 13 And he expecteth the like affection from them againe, 14 Exhorting to flee the societie and pollutions of Idolaters, as being themselues Temples of the living God.

**W**E then, as workers together with him, beseech you also, that ye receive not the grace of God in vaine.

Esa. 49. 8.

2 (For he saith, \*I have heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde, now is the accepted time, behold, now is the day of saluation)

3 Giving no offence in any thing, that the ministry be not blamed:

†Gr. commending.

4 But in all things || approuing our selues, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses,

||Or, in sufferings to and fro.

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6 By purenesse, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfeined,

7 By the worde of trueth, by the power of God, by the armour of righteousness, on the right hand, and on the left,

8 By honour and dishonour, by euil report and good report, as deceiuers and yet true:

9 As vnknown, & yet wel known: as dying, and behold, we liue: as chastened, and not killed:

10 As sorrowfull, yet alway reioycing: as poore, yet making many rich: as hauing nothing, and yet possessing all things.

11 O yee Corinthians, our mouth is open vnto you, our heart is enlarged.

12 Yee are not straitened in vs, but yee are straitned in your owne bowels.

13 Nowe for a recompense in the same, (I speake as vnto my children) be ye also enlarged.

14 Be ye not vnequally yoked together with vnbeleeuers: for what fellowship hath righteousness with vnrightheousnesse: and what communion hath light with darknesse:

15 And what concord hath Christ with Belial: or what part hath he that beleueth, with an infidel:

16 And what agreement hath the Temple of God with idoles: for ye are the Temple of the living God, as God

hath saide, \*I will dwell in them, and walke in them, and I will be their God, and they shall be my people.

\*Leuit. 26. 12.

17 \*wherefore come out from among them, and bee yee separate, saith the Lord, and touch not the vncleane thing, and I will receiue you,

\*Esa. 52. 11

18 \*And will bee a Father vnto you, and ye shall bee my sonnes and daughters, saith the Lord Almighty.

\*Iere. 31. 1

CHAP. VII.

1 Hee proceedeth in exhorting them to puritie of life, 2 and to beare him like affection as hee doeth to them. 3 Whereof, lest hee might seeme to doubt, hee declareth what comfort he tooke in his afflictions, by the report which Titus gaue of their godly sorrow, which his former Epistle had wrought in them, 13 and of their louing kindnes and obedience towards Titus, answerable to his former boastings of them.

**H**Auing therefore these promises (dearely beloved) let vs cleanse our selues from all filthines of the flesh and spirit, perfecting holinesse in the feare of God.

2 Receiue vs, we haue wronged no man, we haue corrupted no man, we haue defrauded no man.

3 I speake not this to condemne you: for I haue said before, that you are in our hearts to die and liue with you.

4 Great is my boldnesse of speach toward you, great is my glorying of you, I am filled with comfort, I am exceeding ioyfull in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but we were troubled on euery side; without were fightings, within were feares.

6 Neuerthelesse, God that comforteth those that are cast downe, comforted vs by the comming of Titus.

7 And not by his comming onely, but by the consolation wherewith hee was comforted in you, when he told vs your earnest desire, your mourning, your feruent minde toward me, so that I reioyced the more.

8 For though I made you sorry with a letter, I doe not repent, though I did repent: for I perceiue that the same Epistle hath made you sorry, though it were but for a season.

9 Now I reioyce, not that ye were made sorie, but that ye sorrowed to repentance: for ye were made sorie || after a godly

||Or, according to God.

godly maner, that ye might receiue damage by vs in nothing.

10 For godly sorrow worketh repentance to saluation not to be repented of, but the sorrow of the world worketh death.

11 For behold this selfe same thing that yee sorrowed after a godly sort, what carefulnesse it wrought in you, yea, what clearing of your selues, yea, what indignation, yea what feare, yea what vehement desire, yea what zeale, yea what reuenge; In all things yee haue approued your selues to be cleare in this matter.

12 Wherefore though I wrote vnto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appeare vnto you.

13 Therefore we were comforted in your comfort, yea and exceedingly the more ioyed we for the ioy of Titus, because his spirit was refreshed by you all.

14 For if I haue boasted any thing to him of you, I am not ashamed; but as we spake all things to you in trueth, euen so our boasting which I made before Titus, is found a trueth.

15 And his <sup>†</sup> inward affection is more abundant toward you, whilest he remembreth the obedience of you all, how with feare and trembling you receiued him.

16 I reioyce therefore that I haue confidence in you in all things.

## CHAP. VIII.

1 He stirreth them vp to a liberall contribution for the poore Saints at Ierusalem, by the example of the Macedonians, 7 by commendation of their former forwardnesse, 9 by the example of Christ, 14 and by the spirituall profit that shall redound to themselves thereby: 16 Commending to them the integritie and willingnesse of Titus, and those other brethren, who vpon his request, exhortation and commendation, were purposely come to them for this businesse.

**M**oreouer, brethren, wee do you to wit of the grace of God bestowed on the Churches of Macedonia, 2 How that in a great trial of affliction, the abundance of their ioy, and their deepe pouertie, abounded vnto the riches of their liberalitie.

3 For to their power (I beare record)

yea, and beyond their power they were willing of themselves:

4 Praying vs with much entreatie, that we would receiue the gift, and take vpon vs the fellowship of the ministering to the Saints.

5 And this they did, not as we hoped, but first gaue their owne selues to the Lord, and vnto vs, by the will of God.

6 In so much that wee desired Titus, that as he had begun, so hee would also finish in you, the same grace also.

7 Therefore (as ye abound in euery thing, in faith, and utterance, & knowledge, and in all diligence, and in your loue to vs) see that yee abound in this grace also.

8 I speake not by commandement, but by occasion of the forwardnesse of others, and to prooue the sinceritie of your loue.

9 For yee know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poore, that yee through his pouertie might be rich.

10 And herein I giue my aduice, for this is expedient for you, who haue begun before, not onely to doe, but also to be <sup>†</sup> forward a yeere agoe.

11 Now therefore performe the doing of it, that as there was a readinesse to will, so there may be a performance also out of that which you haue.

12 For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 For I meane not that other men bee eased, and you burthened:

14 But by an equalitie: that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equalitie,

15 As it is written, \* hee that had gathered much, had nothing ouer, and hee that had gathered little, had no lacke.

16 But thanks bee to God which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his owne accord he went vnto you.

18 And wee haue sent with him the brother, whose praise is in the Gospel, throughout all the Churches.

19 And not that onely, but who was also chosen of the Churches to trauaile with

† Gr. bow-  
els.

† Gr. wil-  
ling.

\* Exod. 16.  
18.



|| Or, gift.

With vs With this || grace Which is administered by vs to the glorie of the same Lord, and declaration of your readie minde.

20 Auoyding this, that no man should blame vs in this abundance which is administered by vs.

21 Prouiding for honest things, not onely in the sight of the Lord, but in the sight of men.

22 And We haue sent with them our brother, Whom wee haue often times proued diligent in many things, but now much more diligent, vpon the great confidence which I haue in you.

|| Or, hee bath.

23 Whether any doe enquire of Titus; he is my partner and fellow helper concerning you: or our brethren bee enquired of, they are the messengers of the Churches, and the glorie of Christ.

24 Wherefore shew ye to them, and before the Churches, the prooue of your loue, & of our boasting on your behalfe.

CHAP. IX.

1 Hee yeeldeth the reason why, though hee knewe their forwardnesse, yet hee sent Titus and his brethren before hand. 6 And hee proceedeth in stirring them vp to a bountifull almes, as being but a kind of sowing of seed, 10 which shall returne a great increase to them, 13 and occasion a great sacrifice of thanksgiuings vnto God.



Or as touching the ministering to the Saints, it is superfluous for mee to write to you.

2 For I know the forwardnesse of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a yeere agoe, and your zeale hath prouoked very many.

3 Yet haue I sent the brethren, least our boasting of you should bee in vaine in this behalfe, that as I saide, yee may be readie.

4 Lest happily if they of Macedonia come with mee, & find you vnprepared, wee (that wee say not, you) should bee ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before vnto you, and make vp before hand your bountie, || whereof yee had notice before, that the same might be readie, as a matter of bountie, not of couetousnesse.

† Gr. blessing  
|| Or, which hath benefo much spoken of before.

6 But this I say, hee which soweth sparingly, shall reape sparingly: and he which soweth bountifully, shall reape bountifully.

7 Euerie man according as he purposeth in his heart, so let him giue; not grudgingly, or of necessitie: for God loveth a cheerefull giuer.

\*Pro. 11. 25  
rom. 12. 8.  
ecclu. 35. 9.

8 And God is able to make all grace abound towards you, that ye alwayes hauing all sufficiencie in all things, may abound to euerie good worke,

9 (As it is written: Hee hath dispersed abroad: hee hath giuen to the poore: his righteousnesse remaineth for euer.

\*Psa. 112. 9

10 Now he that ministrereth seede to the sower, both minister bread for your foode, and multiply your seede sowed, and encrease the fruites of your righteousnesse)

\*Esa. 55. 10

11 Being enriched in euerie thing to al bountifullnes, which causeth through vs thanksgiuing to God.

12 For the administration of this seruice, not onely supplieth the want of the Saints, but is abundant also by many thanksgiuings vnto God,

13 Whiles by the experiment of this ministracion, they glorifie God for your professed subiection vnto the Gospel of Christ, and for your liberall distribution vnto them, and vnto all men:

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be vnto God for his vnspokeable gift.

CHAP. X.

Against the false Apostles, who disgraced the weaknesse of his person and bodily presence, he setteth out the spirituall might and authoritie, with which hee is armed against all aduersary powers, 7 assuring them that at his comming hee will be found as mightie in word, as hee is now in writing being absent, 12 And withall taxing them for reaching out themselues beyond their compasse, and vantage theselues into other mens labors.

Now I Paul my selfe beseech you, by the meekenes and gentlenesse of Christ, who || in presence am base among you, but being absent, am bold toward you:

|| Or, in outward appearance.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I thinke to be

Pauls weapons, Chap.xj. His godly ieloufie.

*Or, reckon.* be bold against some, which || thinke of vs as if wee walked according to the flesh.

3 For though we walke in the flesh, we doe not warre after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty || through God to the pulling downe of strong holds.)

*Or, to God.*

*Or, reasonings.*

5 Casting down || imaginations, and euery high thing that exalteth it selfe against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ:

6 And hauing in a readinesse to reuenge all disobedience, when your obedience is fulfilled.

7 Doe ye looke on things after the outward appearance: if any man trust to himselfe, that he is Christs, let him of himselfe thinke this againe, that as he is Christs, euen so are we Christs.

8 For though I should boast some what more of our authority (which the Lord hath giuen vs for edification, and not for your destruction) I should not be ashamed:

9 That I may not seeme as if I would terrifie you by letters.

10 For his letters (say they) are waighy and powerfull, but his bodily presence is weake, and his speech contemptible.

11 Let such a one thinke this: that such as we are in word by letters, when we are absent, such will we be also in deede when we are present.

12 For we dare not make our selues of the number, or compare our selues with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, || are not wise.

*Or, understand it not.*

13 But we will not boast of things without our measure, but according to the measure of the || rule, which God hath distributed to vs, a measure to reach euen vnto you.

*Or, line.*

14 For we stretch not our selues beyond our measure as though wee reached not vnto you, for wee are come as farre as to you also, in preaching the Gospel of Christ.

15 Not boasting of things without our measure, that is, of other mens labours, but hauing hope, when your faith is increased, that wee shall be || enlarged by you, according to our rule abundantly.

*Or, magnified in you.*

16 To preach the Gospel in the regions beyond you, and not to boast in another mans || line of things made ready to our hand.

*Or, rule.*

17 \*But he that glozieth, let him glory in the Lord.

\*Iere. 9. 24.  
1. cor. 1. 31

18 For, not he that commendeth himselfe is approued, but whom the Lord commendeth.

CHAP. XI.

1 Out of his ielousie ouer the Corinthians, who seemed to make more account of the false apostles, then of him, he entred into a forced commendation of himselfe, 5 of his equalitie with the chiefe Apostles, 7 of his preaching the Gospel to them freely, and without any their charge, 13 shewing that hee was not inferiour to those deceitfull workers, in any legall prerogatiue, 13 and in the seruice of Christ, and in all kind of sufferings for his ministry, farre superiour.

**W**ould to God you could beare with mee a little in my folly, & in deede || beare with me.

*Or, you do beare with me.*

2 For I am ielous ouer you with godly ielousie, for I haue espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I feare lest by any meanes, as the Serpent beguiled Eue through his subtilty, so your mindes should be corrupted from the simplicitie that is in Christ.

4 For if he that commeth preacheth another Jesus whome wee haue not preached, or if yee receiue another spirit, which ye haue not receiued, or another Gospel, which ye haue not accepted, yee might well beare with him.

5 For, I suppose, I was not a whit behinde the very chiefest Apostles.

6 But though I be rude in speech, yet not in knowledge; but we haue bene thoroughly made manifest among you in all things.

7 Haue I committed an offence in abasing my selfe, that you might be exalted, because I haue preached to you the Gospel of God freely?

8 I robbed other Churches, taking wages of them to doe you seruice.

9 And when I was present with you, and wanted, I was chargeable to no man: For that which was lacking to mee, the brethren which came from Macedonia supplied, and in all things

S

I haue

I haue kept my selfe from being burthensome to you, and so will I keepe my selfe.

10 As the trueth of Christ is in mee, no man shall stop mee of this boasting in the regions of Achaia.

11 Wherefore: because I loue you not: God knoweth.

12 But what I doe, that I wil doe, that I may cut off occasion from them which desire occasion, that wherein they glory, they may bee found euen as we.

13 For such are false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ.

14 And no marueile, for Sathan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing if his ministers also bee transformed as the ministers of righteousnesse, whose end shall be according to their workes.

16 I say againe, Let no man thinke mee a foole; if otherwise, yet as a foole receive me, that I may boast my selfe a little.

17 That which I speake, I speake it not after the Lord, but as it were foolishly in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fooles gladly, seeing ye your selues are wise.

20 For ye suffer if a man bring you into bondage, if a man deuoure you, if a man take of you, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning reproch, as though we had bene weake: howbeit, wherein soeuer any is bold, I speake foolishly, I am bold also.

22 Are they Hebrewes: so am I: are they Israelites: so am I: are they the seed of Abraham: so am I:

23 Are they ministers of Christ: I speake as a foole, I am more: in labors more abundant: in stripes above measure: in prisons more frequent: in deaths oft.

24 Of the Jewes five times receiued I forty stripes saue one.

25 Thrice was I beaten with rods, once was I stoned: thrice I suffered shipwracke: a night and a day I haue bene in the deepe.

26 In iourneying often, in perils of waters, in perils of robbers, in perils by my owne countrey men, in perils by

the heathen, in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watchings often, in hunger & thirst, in fastings often, in cold and nakednes.

28 Besides those things that are without, that which cometh vpon me dayly, the care of all the Churches.

29 Who is weake, and I am not weake: who is offended, and I burne not:

30 If I must needes glory, I will glory of the things which concerne mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In Damascus the gouernour vnder Aretas the King, kept the citie with a garison, desirous to apprehend mee.

33 And through a window in a basket was I let downe, by the wall, and escaped his hands.

CHAP. XII.

1 For commending of his Apostleship, though he might glory of his wonderfull reuelations, 9 Yet hee rather chuseth to glory of his infirmities, 11 blaming them for forcing him to this vaine boasting. 14 Hee promiseth to come to them againe: but yet altogether in the affection of a father, 10 although hee feareth he shall to his grieve finde many offenders, and publike disorders there.

**I**t is not expedient for me, doubtlesse, to glory, I wil come to visions and reuelations of the Lord.

2 I knewe a man in Christ aboute foureteene yeeres agoe, whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth: such a one, caught vp to the third heauen.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth.)

4 How that he was caught vp into Paradise, and heard vnspeakeable wordes, which it is not lawfull for a man to vtter.

5 Of such a one will I glory, yet of my selfe I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a foole: for I will say the trueth. But now I forbear, lest

† Gr. this boasting shall not be stopped in me.

|| Or, suffer.

\* Deut. 25. 3.

|| Or, possible.

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that whic  
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lest any man should thinke of me aboute that which hee seeth me to bee, or that hee heareth of me:

7 And least I should bee exalted aboue measure through the abundance of the reuelations, there was giuen to me a \* thorne in the flesh, the messenger of Sathan to buffet me, lest I should be exalted aboue measure.

\* See Ezek.  
28. 24.

8 For this thing I besought the Lord thrice, that it might depart from mee.

9 And he said vnto me, My grace is sufficient for thee: for my strength is made perfect in weaknes. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest vpon me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christes sake: for when I am weake, then am I strong.

11 I am become a foole in glorying, ye haue compelled me. For I ought to haue bene commended of you: for in nothing am I behinde the very chiefest Apostles, though I be nothing.

12 Cruely the signes of an Apostle were wrought among you in all patience, in signes and wonders, and mightie deeds.

13 For what is it wherein yee were inferior to other Churches, except it bee that I my selfe was not burthensome to you: forgiue me this wrong.

14 Behold, the third time I am ready to come to you, and I will not bee burthensome to you; for I seeke not yours, but you: for the children ought not to lay by for the parents, but the parents for the children.

15 And I wil very gladly spend and bee spent for † you, though the more abundantly I loue you, the lesse I bee loued.

† Gr. your  
soules.

16 But be it so: I did not burthen you: neuertheless being craftie, I caught you with guile.

17 Did I make a gaine of you by any of them, whom I sent vnto you?

18 I desired Titus, and with him I sent a brother: did Titus make a gaine of you? walked wee not in the same spirit? walked wee not in the same steps?

19 Againe, thinke you that we excuse our selues vnto you? wee speake before God in Christ: but wee doe all things,

dearely beloued, for your edifying.

20 For I feare lest when I come, I shall not find you such as I would, and that I shall bee found vnto you such as ye would not, lest there bee debates, enuyings, wraths, strifes, backbitings, whisperings, swellings, tumults,

21 And least when I come againe, my God will humble mee among you, and that I shall bewaile many which haue sinned alreadie, and haue not repented of the vncleannesse, and fornication, and lasciuiousnesse which they haue committed.

### CHAP. XIII.

1 He threatneth seueritie, and the power of his Apostleship against obstinate sinners. 5 And aduising them to a triall of their faith, 7 and to a reformation of their finnes before his comming, 11 He concludeth his Epistle with a generall exhortation and a prayer.

**T**his is the third time I am comming to you: in the mouth of two or three witnesses shal every word be established.

2 I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore haue sinned, and to all other, that if I come againe I will not spare:

3 Since ye seeke a prooue of Christ, speaking in me, which to you-ward is not weake, but is mightie in you.

4 For though hee was crucified through weaknesse, yet he liueth by the power of God: for wee also are weake in him, but wee shall liue with him by the power of God toward you.

|| Or, with  
him.

5 Examine your selues, whether ye be in the faith: proue your owne selues. Know yee not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that yee shall knowe that we are not reprobates.

7 Now I pray to God, that ye doe no euill, not that we should appeare approved, but that ye should doe † which is honest, though we be as reprobates.

8 For wee can doe nothing against the trueth, but for the trueth.

9 For wee are glad when wee are weake, and ye are strong: and this also we wish, euen your perfection.

10 Therefore I write these things being absent, lest being present I should

use sharpnesse, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell: Bee perfect, bee of good comfort, bee of one minde, live in peace, and the God of loue and peace shall be with you.

12 Greet one another with an holy kisse.

13 All the Saints salute you.

14 The grace of the Lord Jesus Christ, and the loue of God, and the communion of the holy Ghost, be with you all. Amen.

The second Epistle to the Corinthians, was written from Philippios a cite of Macedonia, by Titus and Lucas.



## THE EPISTLE OF Paul to the Galatians.

### CHAP. I.

6 Hee wondereth that they haue so soone left him, and the Gospel, 8 And accurseth those that preach any other Gospel then hee did.

11 He learned the Gospel not of men, but of God: 14 And sheweth what he was before his calling, 17 and what he did presently after it.



Paul an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee to you and peace, from God the Father, and from our Lord Jesus Christ,

4 who gaue himselfe for our sinnes, that he might deliuer vs from this present euill world, according to the will of God, and our Father,

5 To whom bee glorie for euer and euer, Amen.

6 I marueile, that you are so soone removed from him, that called you into the grace of Christ, vnto an other Gospel:

7 which is not another; but there bee some that trouble you, and would peruert the Gospel of Christ.

8 But though we, or an Angel from heauen, preach any other Gospel vnto you, then that which wee haue preached vnto you, let him be accursed.

9 As we said before, so say I now againe, If any man preach any other Gospel vnto you, then that yee haue received, let him be accursed.

10 For doe I now perswade men, or God: or doe I seeke to please men: For if I yet pleased men, I should not bee the seruant of Christ.

11 But I certifie you, brethren, that the Gospel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught it, but by the reuelation of Jesus Christ.

13 For yee haue heard of my conuersation in time past, in the Jewes Religion, how that beyond measure I persecuted the Church of God, and wasted it:

14 And profited in the Jewes Religion, aboue many my equals in mine owne nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mothers wombe, and called me by his grace,

16 To reueale his sonne in mee, that I might preach him among the heathen, immediatly I conferred not with flesh and blood:

17 Neither went I vp to Jerusalem, to them which were Apostles before me, but I went into Arabia, and returned againe vnto Damascus.

18 Then after three yeeres, I went vp to Jerusalem to see Peter, and abode with him fiftene dayes.

19 But other of the Apostles saw I none,

† Gr. equals in yeeres.

|| Or. yet named.

none, save James the Lords brother.

20 Now the things which I write vnto you, behold, before God I lye not.

21 Afterwards I came into the regions of Syria and Cilicia,

22 And was vnknownen by face vnto the Churches of Judea, which were in Christ.

23 But they had heard onely, that he which persecuted vs in times past, now preacheth the faith, which once hee destroyed.

24 And they glorified God in me.

## CHAP. II.

1 He sheweth when he went vp againe to Hierusalem, and for what purpose: 3 And that Titus was not circumcised: 11 And that he resisted Peter, and told him the reason, 14 why hee and other being Iewes, doe beleue in Christ to bee Iustified by faith, and not by workes: 20 And that they liue not in sinne, who are so iustified.

**W**hen foureene yeeres after, I went by againe to Hierusalem with Barnabas, and tooke Titus with me also.

2 And I went by by reuelation, and communicated vnto them that Gospel, which I preach among the Gentiles, but || privately to them which were of reputation, lest by any meanes I should runne, or had runne in vaine.

3 But neither Titus, who was with me, being a Greeke, was compelled to be circumcised:

4 And that because of false brethren vnawares brought in, who came in priuily to spie out our libertie, which wee haue in Christ Iesus, that they might bring vs into bondage.

5 To whom wee gaue place by subiection, no not for an houre, that the trueth of the Gospel might continue with you.

6 But of these, who seemed to bee somewhat, ( whatsoever they were, it maketh no matter to mee, God accepteth no mans person,) for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the circumcision was vnto Peter:

8 (For he that wrought effectually in Peter to the Apostleship of the cir-

cumcision, the same was mightie in me towards the Gentiles.)

9 And when James, Cephas and John, who seemed to bee pillars, perceived the grace that was giuen vnto me, they gaue to me and Barnabas the right hands of fellowship, that wee should goe vnto the heathen, and they vnto the circumcision.

10 Onely they would that wee should remember the poore, the same which I also was forward to doe.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certaine came from James, he did eat with the Gentiles: but when they were come, hee withdrew, and separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, insonmuch that Barnabas also was caried away with their dissimulation.

14 But when I saw that they walked not by rightly according to the truth of the Gospel, I said vnto Peter before them all, If thou, being a Jew, liuest after the maner of Gentiles, and not as doe the Iewes, why compellest thou the Gentiles to liue as do the Iewes?

15 We who are Iewes by nature, and not sinners of the Gentiles,

16 Knowing that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, euen we haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law: for by the workes of the Law shall no flesh be iustified.

17 But if while we seeke to be iustified by Christ, wee our selues also are found sinners, is therefore Christ the minister of sinne: God forbid.

18 For if I build againe the things which I destroyed, I make my selfe a transgressour.

19 For I through the Law, am dead to the Law, that I might liue vnto God.

20 I am crucified with Christ. Nevertheless, I liue, yet not I, but Christ liueth in me, and the life which I now liue in the flesh, I liue by the faith of the sonne of God, who loued mee, and gaue himselfe for me.

21 I doe not frustrate the grace of God: for if righteousness come by the Lawe, then Christ is dead in vaine.

The seed To the Galatians. of Abraham.

C H A P. III.

1 He asketh what moued them to leaue the faith, and hang vpon the Law? 6 They that beleeue are iustified, 9 & blessed with Abraham. 10 And this he sheweth by many reasons.

**F**oolish Galatians, who hath bewitched you, that you should not obey the trueth, before whose eyes Jesus Christ hath been euidently set forth, crucified among you:

2 This onely would I learne of you, receiued ye the spirit, by the workes of the Law, or by the hearing of faith:

3 Are ye so foolish: hauing begun in the Spirit, are ye now made perfect by the flesh:

*Or, so great*

4 Haue ye suffered || so many things in vaine: if it be yet in vaine.

5 He therfore that ministreth to you the Spirit, and worketh miracles among you, doeth he it by the workes of the Law, or by the hearing of faith:

*Or, imputed.*

6 Euen as Abraham beleued God, and it was || accounted to him for righteousness.

7 Knowe yee therefore, that they which are of faith, the same are the children of Abraham.

*\*Gen. 12. 3*

8 And the Scripture foreseeing that God would iustifie the heathen through faith, preached before the Gospel vnto Abraham, saying, \* In thee shall all nations be blessed.

9 So then, they which bee of faith, are blessed with faithfull Abraham.

*\*Deu. 27. 26.*

10 For as many as are of the workes of the lawe, are vnder the curse: for it is written, \* Cursed is euery one that continueth not in all things which are written in the booke of the Law to doe them.

*\*Abac. 2. 4. rom. 1. 17.*

11 But that no man is iustified by the Lawe in the sight of God, it is euident: for, \* The iust shall liue by faith.

*\*Leui. 18. 5*

12 And the Law is not of faith: but \* the man that doeth them, shall liue in them.

*\*Deut. 21. 23.*

13 Christ hath redeemed vs from the curse of the Law, being made a curse for vs: for it is written, \* Cursed is euery one that hangeth on tree:

14 That the blessing of Abraham might come on the Gentiles, through Jesus Christ: that wee might receiue the promise of the Spirit through faith.

*Or, testament.*

15 Brethren, I speake after the manner of men: though it be but a mans || co-

uenant, yet if it bee confirmed, no man disanulleth, or addeth thereto.

16 Now to Abraham and his seede were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.

17 And this I say, that the Couenant that was confirmed before of God in Christ, the Lawe which was foure hundred and thirtie yeres after, cannot disanul, that it should make the promise of none effect.

18 For if the inheritance bee of the Law, it is no more of promise: but God gaue it to Abraham by promise.

19 Wherefore then serueth the Law: it was added because of transgressions, till the seed should come, to whome the promise was made, and it was ordeyned by Angels in the hand of a Mediatour.

20 Now a mediatour is not a Mediatour of one, but God is one.

\* 21 Is the Lawe then against the promises of God: God forbid: for if there had beene a Lawe giuen which could haue giuen life, verily righteousness should haue bene by the Law.

22 But the Scripture hath concluded all vnder sinne, that the promise by faith of Jesus Christ might be giuen to them that beleeue.

23 But before faith came, wee were kept vnder the Law, shut vp vnto the faith, which should afterwards bee reuealed.

24 Wherefore the Law was our Schoolemaster to bring vs vnto Christ, that we might be iustified by Faith.

25 But after that Faith is come, we are no longer vnder a Schoolemaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as haue bene baptized into Christ, haue put on Christ.

28 There is neither Jewe, nor Greeke, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if yee be Christs, then are ye Abrahams seed, and heires according to the promise.

C H A P. III.

1 We were vnder the Law till Christ came, as the heire is vnder his gardian till he be of age.

5 But Christ freed vs from the Law: 7 therefore we are seruants no longer to it. 14 He remembereth their good will to him, and his

to them, 22 and sheweth that wee are the  
sonnes of Abraham by the free woman.

**N**ow I say, that the heire,  
as long as hee is a child,  
differeth nothing from a  
servant, though hee bee  
Lord of all,

2 But is vnder tutors and gover-  
nours vntill the time appointed of the  
father.

3 Euen so we, when wee were chil-  
dren, were in bondage vnder the || Ele-  
ments of the world:

4 But when the fulnes of the time  
was come, God sent forth his Sonne  
made of a woman, made vnder the  
Law,

5 To redeeme them that were vnder  
the Law, that we might receiue the  
adoption of sonnes.

6 And because yee are sonnes, God  
hath sent forth the spirit of his Sonne  
into your hearts, crying Abba, Father.

7 Wherefore thou art no more a ser-  
uant, but a sonne: and if a sonne, then an  
heire of God through Christ.

8 Howbeit, then when ye knew  
not God, yee did seruire vnto them  
which by nature are no Gods.

9 But now after that yee haue  
knowen God, or rather are knowen of  
God, how turne ye || againe to the weak  
and beggerly || Elements, whereunto  
ye desire againe to be in bondage?

10 Bee obserue dayes, and moneths,  
and times, and yeeres.

11 I am afraid of you, lest I haue  
bestowed vpon you labour in vaine.

12 Brethren, I beseech you, be as I  
am; for I am as ye are, ye haue not iniu-  
red me at all.

13 We know how through infirmitie  
of the flesh, I preached the Gospel vn-  
to you at the first.

14 And my temptation which was  
in my flesh ye despised not, nor reiected,  
but receiued mee as an Angel of God,  
euen as Christ Iesus.

15 Where is then the blessednes you  
spake of? for I beare you record, that if  
it had bin possible, ye would haue pluc-  
ked out your own eyes, and haue giuen  
them to me.

16 Am I therefore become your e-  
nemie, because I tell you the trueth?

17 They zelously affect you, but not  
well: yea, they would exclude || you, that  
you might affect them.

18 But it is good to bee zealously af-

fectcd alwayes in a good thing, and not  
onely when I am present with you.

19 My litle children, of whom I tra-  
uaile in birth againe, vntill Christ bee  
formed in you:

20 I desire to bee present with you  
now, and to change my voyce, for I  
|| stand in doubt of you.

21 Tell me, ye that desire to be vnder  
the Law, doe ye not heare the Law?

22 For it is written, that Abraham  
had two sonnes, the one by a bond-  
maid, the other by a free woman.

23 But he who was of the bondwo-  
man, was borne after the flesh; but hee  
of the free woman, was by promise.

24 Which things are an Allegorie;  
for these are the two || Couenants; the  
one from the mount Sinai, which gen-  
dereth to bondage, which is Agar.

25 For this Agar is mount Sinai in  
Arabia, and || answereth to Jerusalem,  
which now is, and is in bondage with  
her children.

26 But Jerusalem which is aboue  
is free, which is the mother of vs all.

27 For it is written, \*Reioyce thou  
barren that bearest not, breake forth  
and cry thou that trauestlest not; for the  
desolate hath many moe children then  
she which hath an husband.

28 Now wee, brethren, as Isaac  
was, are the children of promise.

29 But as then hee that was borne  
after the flesh, persecuted him that was  
borne after the Spirit, euen so it is now.

30 Neuertheless, what saith the  
Scripture? \*Cast out the bondwoman  
and her sonne: for the son of the bond-  
woman shall not bee heire with the son  
of the free woman.

31 So then, brethren, we are not chil-  
dren of the bondwoman, but of the free.

CHAP. V.

1 Hee mooueth them to stand in their libertie,

3 and not to obserue circumcision: 13 but  
rather loue, which is the summe of the Law.

19 Hereckoneth vp the workes of the flesh,  
22 and the fruits of the spirit, 25 and exhor-  
teth to walke in the spirit.

**S**tand fast therefore in the  
libertie wherewith Christ  
hath made vs free, and bee  
not intangled againe with  
the yoke of bondage.

2 Beholde, I Paul say vnto you,  
that if ye be circumcised, Christ shall pro-  
fite you nothing.

3 For

|| Or, rudi-  
ments.

|| Or, backe.

|| Or, rudi-  
ments.

|| Or, what  
was then?

|| Or, vs.

|| Or, I am  
perplexed  
for you.

|| Or, testa-  
ments.

|| Or, is in the  
same ranke  
with.

\* Esay 54. 1

\* Gen. 21.  
10.



3 For I testifie againe to euery man that is circumcised, that he is a debtoꝝ to doe the whole Law.

4 Christ is become of no effect vnto you, whosoever of you are iustified by the Law: ye are fallen from grace.

5 For we through the spirit waite for the hope of righteousnesse by faith.

6 For in Iesus Christ, neither circumcision auaieth any thing, noꝝ vncircumcision, but faith which worketh by loue.

*|| Or, who did drive you backe?*

7 He did run well; || who did hinder you, that ye should not obey the trueth:

8 This perswasion commeth not of him that calleth you.

9 A little leauen leaueneth the whole lump.

10 I haue confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you, shall beare his iudgement, whosoever hee be.

11 And I, brethren, if I yet preach circumcision, why doe I yet suffer persecution: then is the offence of the crosse cealed.

12 I would they were euen cut off which trouble you.

13 For brethren, ye haue bene called vnto liberty, onely vſe not libertie for an occasion to the flesh, but by loue serue one another.

*\*Leu. 19. 18 mat. 22. 39.*

14 For all the Law is fulfilled in one word, euen in this: \* Thou shalt loue thy neighbour as thy selfe.

15 But if yee bite and deuoure one another, take heed ye be not consumed one of another.

*|| Or, fulfill not.*

16 This I say then, walke in the spirit, and || ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that yee cannot doe the things that yee would.

18 But if yee be lead of the spirit, yee are not vnder the Law.

19 Nowe the workes of the flesh are manifest, which are these, adulterie, fornication, vncleannesse, lasciuiousnesse,

20 Idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Enuyings, murders, drunkennesse, reuellings, and such like: of the which I tell you before, as I haue

also tolde you in time past, that they which do such things shall not inherite the kingdome of God.

22 But the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperance: against such there is no law.

24 And they that are Christs, haue crucified the flesh with the || affections and lustes.

*|| Or, passions*

25 If we live in the spirit, let vs also walke in the spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

CHAP. VI.

1 He moueth them to deale mildly with a brother that hath slipped, 2 and to beare one anothers burden. 6 To bee liberall to their teachers, 9 and not wearie of well doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, saue in the Crosse of Christ.

**B**rethren, || if a man bee ouertaken in a fault: yee which are spirituall, restore such a one in the spirit of meeknesse, considering thy selfe least thou also be tempted.

*|| Or, although.*

2 Beare ye one anothers burthens, and so fulfill the Law of Christ.

3 For if a man thinke himselfe to be some thing, when he is nothing, hee deceiueth himselfe.

4 But let euery man prooue his owne worke, and then shall he haue reioycing in him selfe alone, and not in another.

5 For euery man shall beare his owne burthen.

6 Let him that is taught in the word, communicate vnto him that teacheth, in all good things.

7 Be not deceiued, God is not mocked: for whatsoever a man soweth, that shall he also reape.

8 For hee that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting.

9 And let vs not bee weary in well doing: for in due season we shall reape, if we faint not.

10 As we haue therefore opportunitie, let vs doe good vnto all men, especially vnto them who are of the household of faith.

11 Ye see how large a letter I have written vnto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constraîne you to be Circumcised: onely least they should suffer persecution for the Crosse of Christ.

13 For neither they themselves who are circumcised, keepe the Law, but desire to haue you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, saue in the Crosse of our Lord Jesus Christ, || by whom the world is

crucified vnto me, & I vnto the world.

15 For in Christ Jesus neither circumcision auaieth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace be on them, and mercie, and vpon the Israel of God.

17 From henceforth let no man trouble mee, for I beare in my body the markes of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Vnto the Galatians, written from Rome.

|| Or, where-  
by.



## THE EPISTLE OF PAVL the Apostle to the Ephesians.

### CHAP. I.

1 After the salutation, 3 and thanksgiuing for the Ephesians, 4 he treateth of our Election, 6 and Adoption by grace, 11 which is the true and proper fountaine of mans saluation.

13 And because the height of this mysterie cannot easily be attained vnto, 16 he praieth that they may come 18 to the full knowledge, and 20 possession thereof in Christ.



Daulan Apostle of Jesus Christ by the Will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Jesus.

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed vs with all spirituall blessings in heavenly || places in Christ:

4 According as he hath chosen vs in him, before the foundation of the world, that wee should bee holy, and without blame before him in loue:

5 Having predestinated vs vnto the adoption of children by Jesus Christ to

himselfe, according to the good pleasure of his Will:

6 To the praise of the glorie of his grace, wherein he hath made vs accepted in the beloued:

7 In whom wee haue redemption through his blood, the forgiveness of sinnes, according to the riches of his grace,

8 wherein hee hath abounded toward vs in all wisdom and prudence:

9 Having made knowen vnto vs the mysterie of his Will, according to his good pleasure, which he had purposed in himselfe,

10 That in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in † heauen, and which are on earth, euen in him:

11 In whom also we haue obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsell of his owne Will:

12 That we should be to the praise of his glorie, who first || trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of trueth, the Gospel of your saluation: in whom also after that yee beleued, yee were sealed with that holy Spirit of promise,

14 which

† Gr. the  
heavens.

|| Or, hoped.

|| Or, things.

# Christs power. To the Ephesians. Christ our peace.

14 Which is the earnest of our inheritance, vntill the redemption of the purchased possession, vnto the praise of his glorie.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and loue vnto all the Saints,

16 Cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ the Father of glorie, may giue vnto you the Spirit of wisdom and reuelation || in the knowledge of him :

|| Or, for the acknowledgment.

18 The eyes of your vnderstanding being inlightned : that yee may know what is the hope of his calling, and what the riches of the glorie of his inheritance in the Saints :

19 And what is the exceeding greatness of his power to vs-ward who beleeue, according to the working † of his mightie power :

† Gr. of the might of his power.

20 Which he wrought in Christ when he raised him from the dead, and set him at his owne right hand in the heauenly places,

21 Farre aboue all principallitie, and power, and might, and dominion, and euery name that is named, not onely in this world, but also in that which is to come :

22 And hath put all things vnder his feete, and gaue him to be the head ouer all things to the Church,

23 Which is his body, the fulnesse of him that filleth all in all.

## CHAP. II.

1 By comparing what we were by 3 nature, with what we are 5 by grace: 10 He declareth, that wee are made for good workes; and 13 beeing brought neere by Christ, should not liue as 11 Gentiles, and 12 forreiners in time past, but as 19 citizens with the Saints, and the family of God.

**A**nd you hath hee quickned who were dead in trespasses, and sinnes,

2 wherein in time past ye walked according to the course of this world, according to the pryncipallitie of the power of the aire, the spirit that now worketh in the children of disobedience,

3 Among whom also we all had our conuersation in times past, in the lusts of our flesh, fulfilling † the desires of the flesh, and of the minde, and were by

† Gr. the wills.

nature the children of wrath, euen as others :

4 But God who is rich in mercie, for his great loue wherewith hee loued vs,

5 Euen when wee were dead in sinnes, hath quickned vs together with Christ, (by grace ye are saued)

6 And hath raised vs vp together, and made vs sit together in heauenly places in Christ Jesus :

7 That in the ages to come, hee might shew the exceeding riches of his grace, in his kindenesse towards vs, through Christ Jesus.

8 For by grace are ye saued, through faith, and that not of your selues: it is the gift of God :

9 Not of workes, lest any man should boast.

10 For wee are his workmanship, created in Christ Jesus vnto good workes, which God hath before || ordeined, that we should walke in them.

|| Or, prepared.

11 Wherefore remember that ye being in time passed Gentiles in the flesh, who are called vncircumcision by that which is called the Circumcision in the flesh made by hands,

12 That at that time yee were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, hauing no hope, & without God in the world.

13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 For hee is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene vs :

15 Hauing abolished in his flesh the enmitie, euen the Lawe of Commandments contained in Ordinances, for to make in himselfe, of twaine, one newe man, so making peace.

16 And that he might reconcile both vnto God in one body by the crosse, hauing slaine the enmitie || thereby,

|| Or, in himselfe.

17 And came, and preached peace to you, which were afarre off, and to them that were nigh.

18 For through him wee both haue an accesse by one Spirit vnto the Father.

19 Now therefore yee are no more strangers and forreiners; but fellow citizens with the Saints, and of the household of God,

20 And are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner stone,

21 In whom all the building fitly framed together, groweth vnto an holy Temple in the Lord:

22 In whom you also are builded together for an habitation of God thorough the Spirit.

### CHAP. III.

5 The hidden mysterie, 6 that the Gentiles should be sau'd, 3 was made knowen to Paul by reuelation: 8 And to him was that grace giuen, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and praieth, 19 that they may perceiue the great loue of Christ toward them.

**F**or this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to you-ward:

3 Now that by reuelation hee made knowen vnto me the mysterie, (as I wrote afoze in few words,

4 whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ.)

5 which in other ages was not made knowen vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be fellow heires, and of the same body, and partakers of his promise in Christ, by the Gospel:

7 whereof I was made a Minister, according to the gift of the grace of God giuen vnto mee, by the effectuall working of his power.

8 Vnto mee, who am lesse then the least of all Saints, is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And to make all men see, what is the fellowship of the mysterie, which from the beginning of the world, hath bene hid in God, who created all things by Jesus Christ:

10 To the intent that now vnto the principalities and powers in heavenly places, might be knowen by the church, the manifold wisdom of God,

11 According to the eternall pur-

pose which he purposed in Christ Jesus our Lord:

12 In whom we haue boldnesse and accesse, with confidence, by the faith of him.

13 wherefore I desire that yee faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you according to the riches of his glory, to bee strengthened with might, by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue,

18 May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee might bee filled with all the fulnesse of God.

20 Now vnto him that is able to do exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 Vnto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

### CHAP. IIII.

1 He exhorteth to vnitie, 7 and declareth that God therefore giueth diuers 11 gifts vnto men, that his Church might be 13 edified, and 16 growen vp in Christ. 18 He calleth them from the impuritie of the Gentiles. 24 To put on the new man. 25 To cast of lying, and 29 corrupt communication.

**T**herefore the prisoner of the Lord, beseech you that yee walke worthy of the vocation wherewith ye are called,

2 with all lowlinesse and meekenesse, with long suffering, forbearing one another in loue.

3 Endeavouring to keepe the vnitie of the Spirit in the bond of peace.

4 There is one body, and one spirit, even as yee are called in one hope of your calling.

5 One Lord, one Faith, one Baptisme,

6 One

|| Or, a little before.

|| Or, in the Lord.

Christes gifts. To the Ephesians. The new man.

6 One God and Father of all, who is above all, & through all, & in you all.

7 But vnto euery one of vs is giuen grace, according to the measure of the gift of Christ.

\*Psal. 68. 18.  
|| Or, a multitude of captiues.

8 Wherefore he saith: \* When he ascended vp on high, he led captiuitie captive, and gaue gifts vnto men.

9 (Now that he ascended, what is it but that hee also descended first into the lower parts of the earth:

|| Or, fulfill. 1. Cor. 12. 28.

10 He that descended, is the same also that ascended vp far above all heauens, that he might fill all things.)

11 \* And he gaue some, Apostles: and some, Prophets: and some, Euangelists: and some, Pastors, and teachers:

12 For the perfecting of the Saints, for the worke of the ministerie, for the edifying of the body of Christ:

|| Or, into the vnitie.

13 Till we all come in the vnitie of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the stature of the fulnesse of Christ:

|| Or, age.

14 That we henceforth be no more children, tossed to and fro, and caried about with euery winde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lye in waite to deceiue:

|| Or, being sincere.

15 But speaking the trueth in loue, may grow vp into him in all things which is the head, euen Christ:

\* Col. 2. 19.

16 \* From whom the whole body fitly ioyned together, and compacted by that which euery ioynt supplyeth, according to the effectuall working in the measure of euery part, maketh increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in the vanitie of their minde,

18 Having the vnderstanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their heart:

\* Rom. 1. 21  
|| Or, hardnesse.

19 Who being past feeling, haue giuen themselves ouer vnto lasciuiousnesse, to worke all vncleannesse with greedinesse.

20 But ye haue not so learned Christ:

21 If so be that ye haue heard him, and haue bene taught by him, as the trueth is in Iesus,

22 That yee put off concerning the

former conuersation, the olde man, which is corrupt according to the deceitfull lusts:

23 And bee renewed in the spirit of your minde:

24 And that yee put on that new man, which after God is created in righteousnesse, and true holinesse.

|| Or, holinesse of truth.

25 Wherefore putting away lying, speake euery man truth with his neighbour: for we are members one of another.

26 Be ye angry and sinne not, let not the Sunne go down vpon your wrath:

27 Neither giue place to the deuill.

28 Let him that stole, steale no more: but rather let him labour, working with his handes the thing which is good, that he may haue to giue to him that needeth.

|| Or, so distribute.

29 Let no corrupt communication proceede out of your mouth, but that which is good to the vse of edifying, that it may minister grace vnto the hearers.

|| Or, so edifie profitably.

30 And grieue not the holy Spirit of God, whereby yee are sealed vnto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and euill speaking, be put away from you, with all malice,

32 \* And bee ye kinde one to another, tender hearted, forgiving one another, euen as God for Christs sake hath forgiven you.

\* 2. Cor. 2. 10.

CHAP. V.

2 After generall exhortations, to loue, 3 to flie fornication, 4 and all vncleannesse, 7 not to conuerse with the wicked, 15 to walke warily, and to be 18 filled with the spirit, 22 he descendeth to the particular dueties, how wiues ought to obey their husbands, 25 and husbands ought to loue their wiues, 32 euen as Christ doth his Church.



Ye therefore followers of God, as deare children.

2 And walke in loue, as Christ also hath loued vs, and hath giuen himselfe for vs, an offering and a sacrifice to God for a sweet smelling saour;

3 But fornication and all vncleannesse, or couetousnesse, let it not be once named amongst you, as becommeth Saints:

4 Neither filthinesse, nor foolish talking,

talking, nor iesting, which are not convenient: but rather giuing of thankes.

5 For this ye know, that no Whoremonger, nor vncleane person, nor couetous man who is an idolater, hath any inheritance in the kingdome of Christ, and of God.

6 Let no man deceiue you with vaine words: for because of these things commeth the wrath of God vpon the children of disobedience.

7 Bee not yee therefore partakers with them.

8 For yee were sometimes darknesse, but now are yee light in the Lord: walke as children of light,

9 (For the fruite of the spirit is in all goodnesse and righteousnesse & trueth.)

10 Proouing what is acceptable vnto the Lord:

11 And haue no fellowship with the vnfuitfull workes of darknesse, but rather reprove them.

12 For it is a shame euen to speake of those things which are done of them in secret.

13 But all things that are reprobued, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore hee saith: \* Awake thou that sleepest, and arise from the dead, and Christ shall giue thee light.

15 \* See then that yee walke circumspectly, not as fooles, but as wise,

16 Redeming the time, because the dayes are euill.

17 Wherefore be ye not vniwise, but vnderstanding what the will of the Lord is.

18 And bee not drunke with wine, wherein is excesse: but bee filled with the Spirit:

19 Speaking to your selues, in psalmes, and hymnes, and spirituall songs, singing and making melodie in your heart to the Lord,

20 Giuing thankes alwayes for all things vnto God, and the Father, in the Name of our Lord Jesus Christ,

21 Submitting your selues one to another in the feare of God.

22 Wives, submit your selues vnto your owne husbands, as vnto the Lord.

23 For the husband is the head of the wife, euen as Christ is the head of the Church: and he is the sauour of the body.

24 Therefore as the Church is sub-

iect vnto Christ, so let the wives bee to their owne husbands in euery thing.

25 Husbands, loue your wives, euen as Christ also loued the Church, and gaue himselfe for it:

26 That he might sanctifie & cleanse it with the washing of water, by the word,

27 That hee might present it to himselfe a glorious Church, not hauing spot or wrinkle, or any such thing: but that it should bee holy and without blemish.

28 So ought men to loue their wives, as their owne bodies: hee that loueth his wife, loueth himselfe.

29 For no man euer yet hated his owne flesh: but nourisheth and cherisheth it, euen as the Lord the Church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leaue his father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh.

32 This is a great mysterie: but I speake concerning Christ and the Church.

33 Neuerthelesse, let euery one of you in particular, so loue his wife euen as himselfe, and the wife see that she reuerence her husband.

## CHAP. VI.

1 The duetie of children towards their parents, 5 Of seruants towards their masters. 10 Our life is a warfare, 12 Not onely against flesh and blood, but also spiritual enemies. 13 The complete armor of a Christian, 18 and how it ought to be vsed. 21 Tychicus is comended.

**C**hildren, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise.)

3 That it may bee well with thee, and thou maiest liue long on the earth.

4 And yee fathers, prouoke not your children to wrath: but bring them vp in the nourture and admonition of the Lord.

5 Seruants, bee obedient to them that are your masters according to the flesh, with feare and trembling, in singleness of your heart, as vnto Christ:

6 Not with eye seruite as men pleasers, but as the seruants of Christ, doing the will of God from the heart:

**I**

7 with

|| Or, vnbeliefe.

|| Or, discovered.

\* Eſai. 60. 1.

\* Col. 4. 5.

# The armour To the Ephesians. of Christians.

7 With good will doing service, as to the Lord, and not to men,

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

*|| Or, moderating.  
|| Some reade, both your, and their master.*

9 And ye masters, do the same things vnto them, || forbearing threatening: knowing that || your master also is in heaven, neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, & in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devill.

*|| Or, wicked spirits.  
|| Or, heauenly.*

12 For wee wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknes of this world, against || spirituall wickednes in || high places.

*|| Or, having overcome all.*

13 Wherefore take vnto you the whole armour of God, that yee may be able to withstand in the euill day, and || having done all, to stand.

14 Stand therefore, having your loynes girt about with trueth, and hauing on the breast-plate of righteousness:

15 And your feete shod with the preparation of the Gospel of peace.

16 Above all, taking the shilde of Faith, wherewith yee shall bee able to

quench all the fierie dartes of the wicked.

17 And take the helmet of saluation, and the sword of the Spirit, which is the word of God:

18 Praying alwayes with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints,

19 And for mee, that utterance may be giuen vnto me, that I may open my mouth boldly, to make known the mystery of the Gospel:

20 For which I am an ambassadoz || in bonds, that || therein I may speake boldly, as I ought to speake.

*|| Or, in a chaine.  
|| Or, thereof.*

21 But that yee also may know my affaires, and how I doe, Tychicus a beloued brother, and faithfull minister in the Lord, shall make known to you all things.

22 Whom I haue sent vnto you for the same purpose, that yee might know our affaires, and that he might comfort your hearts.

23 Peace be to the brethren, and loue, with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that loue our Lord Jesus Christ || in sinceritie.

*|| Or, with incorruption.*

**W**ritten from Rome vnto the Ephesians by Tychicus.

THE



# THE EPISTLE OF PAVL the Apostle to the Philippians.

## CHAP. I.

3 He testifieth his thankfulness to God, and his loue toward them, for the fruits of their faith and fellowship, in his sufferings, 9 dayly praying to him for their increase in grace: 12 Hee sheweth what good the faith of Christ had receiued by his troubles at Rome, 21 and how ready he is to glorifie Christ either by his life or death, 27 exhorting them to vnitie, 28 and to fortitude in persecution.



**P**aul and Timotheus the seruants of Jesus Christ, to all the Saints in Christ Jesus, which are at Philippi, with the Bishops and Deacons:

2 Grace be vnto you, and peace, from God our Father, and from the Lord Jesus Christ.

3 I thanke my God vpon euery remembrance of you,

4 Alwayes in euery prayer of mine for you all making request, with ioy

5 For your fellowship in the Gospel from the first day vntill now;

6 Being confident of this very thing, that he which hath begun a good work in you, will performe it vntill the day of Jesus Christ:

7 Euen as it is meete for mee to thinke this of you all, because I haue you in my heart, in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray, that your loue may abound yet more & more in knowledge, and in all iudgment.

10 That ye may approue things that

are excellent, that ye may be sincere, and without offence till the day of Christ.

11 Being filled with the fruites of righteousnesse, which are by Jesus Christ vnto the glory and praise of God.

12 But I would yee should vnderstand brethren, that the things which happened vnto mee, haue fallen out rather vnto the furtherance of the Gospel.

13 So that my bonds in Christ are manifest in all the palace, and in all other places.

14 And many of the brethren in the Lord, waring confident, by my bonds, are much more bold to speake the word without feare.

15 Some in deed preach Christ, euen of enuie and strife, and some also of good will.

16 The one preach Christ of contentioun, not sincerely, supposing to adde affliction to my bonds:

17 But the other of loue, knowing that I am set for the defence of the Gospel.

18 What then? Notwithstandinge euery way, whether in pretence, or in trueth: Christ is preached, and I there in doe reioyce, yea, and will reioyce.

19 For I know that this shall turne to my saluation through your prayer, and the supplie of the spirit of Jesus Christ,

20 According to my earnest expectation, and my hope, that in nothing I shalbe ashamed: but that with all boldnes, as alwayes, so now also Christ shal be magnified in my body, whether it be by life or by death.

21 For to me to liue is Christ, and to die is gaine.

22 But if I liue in the flesh, this is the fruit of my labour: yet what I shal chuse, I wote not.

23 For I am in a strait betwixt two, hauing a desire to depart, & to bee with Christ, which is farre better.

L 2 24 Neuer-

Or, differ.

Or, for Christ.  
Or, Casars Court.  
Or, to all others.

Or, mention.

Or, will finish it.

Or, you haue me in your heart.

Or, partakers with me of grace.

Or, fence.

Or, trie.



# Christ humbled, To the Philippians. and exalted.

24 Neuertheles, to abide in the flesh, is moze needfull for you.

25 And hauing this confidence, I know that I shall abide and continue with you all, for your furtherance and ioy offaith,

26 That your reioycing may bee moze abundant in Iesus Christ for me, by my comming to you againe.

27 Onely let your conuersation bee as it becommeth the Gospel of Christ, that whether I come and see you, or else be absent, I may heare of your affaires, that yee stand fast in one spirit, with one minde, struiuing together for the faith of the Gospel,

28 And in nothing terrified by your aduersaries, which is to them an euident token of perdition: but to you of saluation, and that of God.

29 For vnto you it is giuen in the behalfe of Christ, not onely to beleue on him, but also to suffer for his sake,

30 Hauing the same conflict which ye saw in me, and now heare to be in me.

## CHAP. II.

He exhorteth them to vnitie, and to all humblenesse of minde, by the example of Christs humilitie and exaltation: 12 To a carefull proceeding in the way of saluation, that they bee as lights to the wicked world, 16 and comforts to him their Apostle, who is now ready to bee offered vp to God. 19 He hopeth to send Timothie to them, whom hee greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

**I**f there bee therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any bowels, & mercies;

2 Fulfill ye my ioy, that yee be like minded, hauing the same loue, being of one accord, of one minde.

3 Let nothing bee done through strife, or vaine glory, but in lowlinesse of minde let each esteeme other better then themselves.

4 Looke not euery man on his owne things, but euery man also on the things of others.

5 Let this minde bee in you, which was also in Christ Iesus:

6 who being in the forme of God, thought it not robbery to bee equall with God:

7 But made himselfe of no reputation, and tooke vpon him the forme of

a seruant, and was made in the like-  
nesse of men. *Or, habite.*

8 And being found in fashion as a man, he humbled himselfe, and became obedient vnto death, euen the death of the Crosse.

9 Wherefore God also hath highly exalted him, and giuen him a Name which is aboue every name:

10 That at the Name of Iesus euery knee should bow, of things in heauen, and things in earth, and things vnder the earth:

11 And that euery tongue should confesse, that Iesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloued, as yee haue alwayes obeyed, not as in my presence onely, but now much moze in my absence; worke out your owne saluation with feare, and trembling.

13 For it is God which worketh in you, both to will, and to doe, of his good pleasure.

14 Doe all things without murmurings, and disputings:

15 That yee may bee blamelesse and harmelesse, the sonnes of God, without rebuke, in the middes of a crooked and peruerse nation, among whom ye shine as lights in the world: *Or, sincere.*

16 Holding forth the word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither laboured in vaine. *Or, shine ye*

17 Yea, and if I bee offered vpon the sacrifice and seruite of your faith, I ioy, and reioyce with you all. *† Gr. powred forth.*

18 For the same cause also doe ye ioy, and reioyce with me.

19 But I trust in the Lord Iesus, to send Timotheus shortly vnto you, that I also may bee of good comfort, when I know your state. *Or, more-ouer.*

20 For I haue no man like minded, who will naturally care for your state. *Or, so deare unto mee.*

21 For all seeke their owne, not the things which are Iesus Christs.

22 But ye know the prooffe of him, that as a sonne with the father, hee hath serued with me, in the Gospel.

23 Him therefore I hope to send presently, so soone as I shall see how it wil goe with me.

24 But I trust in the Lord, that I also my selfe shall come shortly.

25 Yet I supposed it necessary, to send to you Epaphroditus my brother and companion in labour, and fellow souldiour,

sonldiour, but your messenger, and hee that ministred to my wants.

26 For hee longed after you all, and was full of heauinesse, because that yee had heard that he had bene sicke.

27 For indeed he was sicke nigh vnto death, but God had mercy on him: and not on him onely, but on mee also, lest I should haue sorrow vpon sorrow.

28 I sent him therefore the more carefully, that when ye see him againe, ye may reioyce, and that I may bee the lesse sorrowfull.

29 Receiue him therfore in the Lord with all gladnesse, and hold such in reputation:

30 Because for the worke of Christ he was nigh vnto death, not regarding his life, to supply your lacke of seruice toward me.

CHAP. III.

1 Hee warneth them to beware of the false teachers of the Circumcision, 4 shewing that himself hath greater cause then they, to trust in the righteousnesse of the Law: 7 which notwithstanding hee counteth as dounge and losse, to gaine Christ and his righteousnesse, 12 therein acknowledging his owne imperfection. 15 Hee exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the waies of carnall Christians.



**F**inally, my brethren, reioyce in the Lorde. To write the same things to you, to me indeed is not grieuous: but for you it is safe.

2 Beware of dogs, beware of euill workers: beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh.

4 Though I might also haue confidence in the flesh. If any other man thinketh that hee hath whereof hee might trust in the flesh, I more:

5 Circumcised the eight day, of the stocke of Israel, of the tribe of Benjamin, an Hebrew of the Hebrewes, as touching the Law, a Pharise:

6 Concerning zeale, persecuting the Church: touching the righteousnesse which is in the Law, blamelesse.

7 But what things were gaine to me, those I counted losse for Christ.

8 Yea doubtlesse, and I count all things but losse, for the excellencie of the

knowledge of Christ Iesus my Lord: for whom I haue suffered the losse of all things, and doe count them but dounge, that I may win Christ,

9 And be found in him, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable vnto his death,

11 If by any meanes I might attaine vnto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.

13 Brethren, I count not my selfe to haue apprehended: but this one thing I doe, forgetting those things which are behinde, and reaching forth vnto those things which are before,

14 I presse toward the marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore, as many as bee perfect, bee thus minded: and if in any thing ye be otherwise minded, God shall reueale euen this vnto you.

16 Neuerthelesse, whereto wee haue already attained, let vs walke by the same rule, let vs minde the same thing.

17 Brethren, be followers together of me, and marke them which walke so, as ye haue vs for an ensample.

18 (For many walke, of whome I haue told you often, and now tell you euen weeping, that they are the enemies of the crosse of Christ:

19 whose end is destruction, whose God is their belly, and whose glorie is in their shame, who minde earthly things.)

20 For our conuersation is in heauen, from whence also we looke for the Sauiour, the Lord Iesus Christ:

21 who shall change our vile bodie, that it may bee fashioned like vnto his glorious body, according to the working whereby he is able euen to subdue all things vnto himselfe.

CHAP. III.

1 From particular admonitions 4 hee proceedeth to generall exhortations, 10 shewing how hee reioyced at their liberalitie towards

Or, honor  
such.

Booke of life. To the Philippians. Contentation.

wards him lying in prison, not so much for the supply of his owne wants, as for the grace of God in them. 19 And so he concludeth with prayer and salutations.

**H**erefore, my brethren, dearely beloved and longed for, my ioy and crowne, so stand fast in the Lord, my dearely beloved.

2 I beseech Euodias, and beseech Syntiche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yokefellow, helpe those women which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the booke of life.

4 Reioyce in the Lord alway: and againe I say, Reioyce.

5 Let your moderation be knowen vnto all men. The Lord is at hand.

6 Bee carefull for nothing: but in euery thing by prayer and supplication with thanksgiuing, let your request be made knowen vnto God.

7 And the peace of God which passeth all vnderstanding, shall keepe your hearts & minds through Christ Iesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are louely, whatsoever things are of good report: if there bee any vertue, and if there bee any praise, thinke on these things:

9 Those things which ye haue both learned and receiued, and heard, and seene in mee, doe: and the God of peace shall be with you.

10 But I reioyced in the Lorde greatly, that now at the last your care of me hath flourished againe, wherein yee were also carefull, but ye lacked opportunity.

*Or, venerable.*

*Or, is reuiued.*

11 Not that I speake in respect of want: for I haue learned in whatsoever state I am, therewith to bee content.

12 I know both how to bee abased, and I knowe how to abound: euerie where, and in all things I am instructed, both to bee full, and to bee hungrie, both to abound, and to suffer need.

13 I can do all things through Christ, which strengtheneth me.

14 Notwithstanding, yee haue well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, as concerning giuing and receiuing, but ye onely.

16 For euen in Thessalonica, ye sent once, and againe vnto my necessitie.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I haue all, and abound. I am full, hauing receiued of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

*Or, I haue receiued all.*

19 But my God shall supply all your need, according to his riches in glory, by Christ Iesus.

20 Now vnto God and our Father be glory for euer and euer. Amen.

21 Salute euery Saint in Christ Iesus: the brethren which are with me, greet you.

22 All the Saints salute you, chiefly they that are of Cæsars household.

23 The grace of our Lord Iesus Christ be with you all. Amen.

**I**t was written to the Philippians from Rome, by Epaphroditus.

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