

Rom. 12, 10.
1. pet. 4, 9.
Gen. 18, 3.
& 19, 2.

a As incontinen-
cencie is a dif-
ease commune
to men of all
fortes, and de-
grees, so mar-
ge the remedie
is offered by
fre mercie of
God to all ma-
ner of men
without re-
spe&.
b The Lord.
Iosh. 1, 9.
Psal. 118, 6.
c He was, is, &
shalbe the fun-
dation of the
Church for e-
uer.
d Whatsoe-
uer doctrine is
not according
to the simple
trueth of Gods
worde, is stran-
ge.
e By repron-
ing them which in
perficiouly
put difference
betwixt meats
he cōdemneth
all the seruice
which stode in
ceremonies, cō-
paring it with
the spiritual
worshiping, &
regeneration.
Leui. 6, 36.
& 16, 27.
f They that
sticke to y^e ce-
remonies of y^e
Law, can not
eate. that is,
cā not be par-
takers of our
altar, which
is thanksgiv-
ing and libe-
ralitie, which
two sacrifices
or offerings are
now onely left
to y^e Christiā.
g So that the
Priests had no
piece thereof.

- 1 **L**et* brotherlie loue continue.
- 2 Be not forgetful to lodge strangers: for thereby some haue * receiued Angels into their houses vnwares.
- 3 Remember them that are in bondes, as thogh ye were bonde with them: and them that are in affliction, as if ye were also afflicted in the bodie.
- 4 ^a Marriage is honorable amōg all, and the bed vndefiled: but whoremungers & adulterers God wil iudge.
- 5 Let your conuersation be without couetousnes, and be content with those things that ye haue: for ^b he hathe said, * I wil not faile thee, nether forsake thee:
- 6 So that we may boldely say, * The Lord is mine helper, nether wil I feare what mā can do vnto me.
- 7 Remember them which haue the ouersight of you, which haue declared vnto you y^e worde of God: whose faith followe, considering what hathe bene the end of their conuersation.
- 8 Iesus Christ: yester day, and to day, the same also is for euer.
- 9 Be not caryed about with diuers & strange^d doctrines: for it is a good thing that y^e heart be stablished with grace, & not with meates, which haue not profited thē that haue bene occupied therein.
- 10 We haue an altar whereof they haue no autoritie to eate which serue in the Tabernacle.
- 11 * For the bodies of those beastes whose blood is broght into the Holie place by the hie Priest for sinne, are burnt without the campe.
- 12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffred without the gate.
- 13 Let vs go forthe therefore out of the campe, bearing his reproche.

- 14 For here haue we no continuing citie: but we seke one to come.
- 15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the * fruite of the lippes, which confesse his Name.
- 16 ^h To do good, & to distribute forget not: for with suchē sacrifices God is pleased.
- 17 Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accounts, that they may do it with ioye, and not with grief: for that is vnprofitable for you.
- 18 Pray for vs: for we are assured that we haue a good cōscience in all things, desiring to liue honestly.
- 19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.
- 20 The God of peace that broght againe from the dead our Lord Iesus, the greatⁱ shepherd of y^e shepe, through the blood of the euerlasting Couenant,
- 21 Make you perse in all good workes, to do his wil, working in you that which is pleasant in his sight through I E S U S C H R I S T, to whome be praise for euer & euer, Amen.
- 22 I besechē you also, brethren, suffre the wordes of exhortation: for I haue written vnto you in fewe wordes.
- 23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I wil see you.
- 24 Salute all them that haue the ouersight of you, and ail the Saintes. They of Italie salute you.
- 25 Grace be with you all, Amen.

^h Thanksgiv-
ing & doing
good are out
onelic sacrific-
ces which plea-
se God.

ⁱ Read Act. 20,
28 and Ioh. 10,
11.

Written to the Hebrewes from Italie,
and sent by Timotheus.

THE * GENERAL Epistle of Iames.

THE ARGUMENT.

Iames the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhortieth them to patience and prayer, to embrace the true worde of God, & not to be partial, neither to boast of an ydle faith, but to declare a true faith by liuelse frutes, to auoide ambition, to bridel the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to vttier their fantasies when they haue offended, to praye one for another, and to bring him which is out of the way, to the knowledge of Christ.

* That is, writ to no one mā, citie or countrey, but to all the Iewes generally, being now disperied

CHAP. I.

He exhortheth to reioyce in trouble, & To be feruent in prayer with stedfast beliefe, 17 To loke for all good things from aboue. 21 To forsake all vice, and thankesfully to receiue the worde of God, 22 Not onely hearing it, & speaking of it, but to do thereafter in dede. 27 What true religion is.



JAMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, w^{ch} are scattred abroade, salutation.

2 My brethre, counte it exceding ioye, whē ye fall into diuers tentacions,

Or, afflictions.

Rom. 5. 3.

a Afflictions trye our faith & ingendre pacience.

b Our pacience ought to continue to send til by working it hathe polished vs, & made vs perfect in Christ. c To endure patiently what soeuer God layeth vpon him.

Mat. 7. 7.

mar. 11. 24.

luk. 11. 9.

iohn 14. 13.

& 16. 23.

d Douting in doctrine, or of Gods wil.

Or, double.

e That he is called to the companie of Christ and his Angels.

Eccles. 14. 18.

isa. 40. 6.

1 pet. 1. 24.

f Or contemptible to y^e worde.

Iob 5. 17.

Or, in all his shoghts and desires.

Or, moued in euil.

g He meaneth now of the inward tentacions as of our disordered appetites, which cause vs to sinne.

h Seeing all good things come of God, we ought not to make him the autor of euil.

i He alludeth vnto the sunne which in his course and turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberalitie is euer like it self, bright and continualy shining.

3 * Knowing that the trying of your faith bringeth forthe pacience.

4 And let pacience haue her^b perfite worke, that ye may be perfite and entier, lacking nothing.

5 If any of you lacke wisdome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.

6 * But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caryed away.

7 Nether let that man thinke that he shall receiue any thing of the Lord.

8 A^d wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is exalted:

10 Againe he that is riche, in that he is made lowe: for as the flower of the grasse, shall he vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, & the beaurie of the facion of it perisheth: euen so shall the riche man fade away in all his wayes.

12 * Blessed is the man, that endureth tentacion: for when he is tryed, he shall receiue the crowne of life, which the Lord hathe promised to them that loue him.

13 Let no man say whē he is repected, I am repected of God: for God can not be repected with euil, nether tempteth he any man.

14 But euerie man is tempted, when he is drawne away by his owne concupiscence, and is enticed.

15 Then when lust hathe conceiued, it bringeth forthe sinne, and sinne when it is finished, bringeth forthe death.

16 Erre not, my deare brethren.

17 Euerie good giuing, and euerie perfite gift is from aboue, and cometh downe fro the Father of lights, with whome is no variableness, i nether shadowing by turning.

18 Of his owne wil begate he vs with the worde of trueth, that we shulde be as the first frutes of his creatures.

19 Wherefore my deare brethren, let euerie man be swift to heare, slowe to speake, & slowe to wrath.

20 For the wrath of man doeth not accomplish the righteoufnes of God.

21 Wherefore lay aparte all filthines, & superfluitie of malicioufnes, & receiue with mekenes y^e worde that is graffed in you, which is able to saue your foules.

22 * And be ye doers of the worde, and not hearers onely, deceiuing your owne selues.

23 For if anie heare the worde, & do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

24 For when he hathe considered him self, he goeth his way, & forgetteth immediatly what maner of one he was.

25 But who so loketh in the perfit Law of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shall be blessed in his dede.

26 If anie man among you semeth religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, and widdowes in their aduersitie, and to kepe him self vnspotted of the worlde.

CHAP. II.

He forbiddeth to haue anie respect of persones, 5 But to regarde the poore as wel as the riche. 8 To be louing and merciful, 14 And not to boast of faith where no dedes are. 17 For it is but a dead faith, where good workes followe not.

1 MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persones.

2 For if there come into your companie a man with a golde ring, and in goodlie apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him y^e weareth the gaye clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or sit here vnder my fote stole,

4 Are ye not partial in your selues, and are become iudges of euil thoughts?

5 Hearken my beloued brethren, hathe not God chofen the poore of this worlde, that they shulde be riche in faith, and heires of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. Do not the riche oppresse you by tyrannie, and do not they drawe you before the iudgement seates?

7 Do not they blaspheme the worthie Name after which ye be named?

8 But if ye fulfil the royal Law according can go it: so euerie man is our neighbour, as wel the poore as the riche.

Prou. 17. 27. k That is, prompt to learne.

l For we can not heare God except we be peaceable, & modeste.

m But hindereth Gods worke in vs. n By hearing y^e worde preached.

Mat. 7. 21. rom. 2. 13.

o So Gods worde is a glasse wherein we must beholde our selues, & become like vnto him.

p In so behauiuing him self.

a As esteeming faith and religion by the outward appearance of men

Or, acceptation

b That is, are ye not euil affected?

c Seeing God esteemeth the, we may not contemne the.

d The Name of God and Christ, whereof you make profession: & in that they dishonour God, it is not mete that you his children shulde honour the.

e Which is here taken prouerbially, for the high or brode way, wherein there is no turnings, and euerie man as the riche.

CHAP. III.

Leu. 19. 11. mat. 22. 39. mar. 12. 31. rom. 13. 9. gal. 3. 14. leu. 19. 15. deuter. 1. 17. & 16. 19. Mat. 5. 19. Exod. 20. 14. deut. 5. 18.

f By the mercie of God he deliuereth vs from the curse of the Lawe. g And feareth it not.

Luk. 3. 11. 1. ioh. 3. 17.

h S. Paul to the Romains and Galatians disputeth against the, which attributed iustificatiō to the workes: & here S. Iames reasoneth against them vnto vnterly condēne workes: therefore Paul sheweth the causes of our iustificatiō, and Iames the effectes: there it is declared how we are iustificed: here how we are known to be iustificed: there workes are excluded as not the cause of our iustificatiō: here they are approued as effectes proceeding thereof: there they are denied to go before them that shal be iustificed: and here they are said to followe them that are iustificed.

i In thine owne opinion. Or, without worke.

Gen. 15. 6. rom. 4. 5.

gal. 3. 6. k Here dedes are considered as ioyned with true faith.

Iosh. 2. 1.

l So that faith was not ydle. m The more his faith was declared by his obedience and good workes, the more was it knowne to men to be perfect, as the goodnes of a tree is knowne by her good fruite, otherwi-

se no man can haue perfectiō in this worlde: for euerie man must pray for remission of his sinnes, & increase of faith. n Is so knowne & declared to man. o Of that baren and dead faith whereof ye boast. p Meaning hereby all the that were not Iewes and were receiued to grace. q Wherefore we are iustificed onely by that liuelie faith, which doeth apprehende the mercie of God towards vs in Iesus Christ.

to the Scripture, which saith, * Thou shalt loue thy neighbour as thy self, ye do wel. 9 * But if ye regarde the persones, ye commit sinne, and are rebuked of the Law, as transgressours.

10 For * whosoever shal kepe the whole Law, and yet faileth in one point, he is guilty of all.

11 For he that said, * Thou shalt not commit adulterie, said also, Thou shalt not kill. Now thogh thou doest none adulterie, yet if thou killest, thou art a transgressor of the Law.

12 So speake ye, and so do, as they that shal be iudged by the Law of libertie.

13 For there shal be iudgement merciles to him that sheweth no mercie, & mercie reioyceth against iudgement.

14 What auaieth it, my brethren, thogh a man saith he hath faith, whē he hath no workes? can the faith saue him?

15 For if a brother or a sister be * naked and destitute of dailie fode,

16 And one of you say vnto them, Departe in peace: warme your selues, and fil your bellies, notwithstanding ye giue them not those things which are nedeful to the bodie, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it self.

18 But some man might say, Thou hast the faith, & I haue workes: shewe me thy faith out of thy * workes, & I wil shewe thee my faith by my workes.

19 Thou beleuest that there is one God: thou doest wel: the deuils also beleue it, & tremble.

20 But wilt thou vnderstand, o thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the Altar?

22 Seest thou not that his faith wrought with his workes: & through the workes was the faith made perfect?

23 And the Scripture was fulfilled which saith, * Abraham beleued God, and it was imputed vnto him for righteousnes: & he was called the friend of God.

24 Ye see then how that of workes a man is iustified, and not of faith onely.

25 Likewise also was not * Rahab the harlot iustified through workes, whē she had receiued the messengers, and sent them out another way?

26 For as the bodie without the spirit is dead, euen so the faith without workes is dead.

2 He forbiddeth all ambition to seeke honour among our brethren. 3 He describeth the proprietie of the tongue. 15. 16 And what difference there is betwixt the wisdom of God, and the wisdom of the worlde.

1 MY brethren, be not manie masters, knowing that we shal receiue the greater condemnation.

2 For in manie things we * sinne all. * If anie man sinne not in wordē, he is a perfect man, and able to bridel all the bodie.

3 Beholde, we put bits into the horses mouthes that they shulde obey vs, and we turne about all their bodie.

4 Beholde also the shippes, which thogh they be so great, and are driuen of fierce windes, yet are they turned about with a verie smale rudder, whether soeuer the gouerner listeth.

5 Euen so the tongue is a litle member, and boasteth of great things: beholde, how great a thing a litle fyre kindleth.

6 And the tongue is fyre, yea, a world of wickednes: so is the tongue set among our members, that it defileth the whole bodie, and setteth on fyre the course of nature, and it is set on fyre of hel.

7 For the whole nature of beastes, and of birdes and of creping things, and things of the sea is tamed and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruilie euil, ful of deadielie poyson.

9 Therewith blesse we God euen the Father, and therewith curse we mē, which are made after the similitude of God.

10 Out of one mouth procedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place swete water and bytter?

12 Can the figge tre, my brethren, bring forth the oliues, other a vine figges? so can no fountaine make bothe salte water & swete.

13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in mekenes of wisdom.

14 But if ye haue bitter enuying and strife in your hearts, reioyce not, nether be liers against the trueth.

15 This wisdom descendeth not fro above, but is earthlie, sensual, and diuelish.

16 For where enuying and strife is, there is sedition, and all maner of euil workes.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, easie to be entreated, ful of mercie and good frutes without iudging, and without hypocrisy.

18 And the frute of righteousnes is sowne in peace, of them that make peace.

a Vsurpe not through ambition autoritie ouer your brethren.

b Eccle. 14. 1. & 19. 16.

c Or, stumble.

d He that wel considereth himself, shal not be rigorous towards his brethren.

e He that is able to moderate his tongue, hath attained to an excellent vertue.

f Or, matter.

g An heape & ful measure of all iniquitie.

h The intemperancie of the tongue is as a flame of hel fyre.

i Without meditation and dissimulation.

g And examining things w extreme rigor as hypocrites, who onely iustifie them selues, & condemne all others.

h So that their life is according to their profession.

1 Having shewed the cause of all wrong and wickednes, 2 and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit them selues to him, 11 Not speaking euil of their neighbours, 13 But patiently to depend on Gods providence.

1 He threateneth the wicked riche men, 7 Exhorteth vs to pacience, 12 To beware of swearing, 16 One to knowlege his fautes to another, 20 And one to labour to bring another to the trueth.

a For the Law of the members continually fighteth against the Law of the minde.

b He calleth adulterers here after the manner of the Scriptures, the which preferre the pleasures of this worlde to the loue of God.

John 2, 13.

c The imagination of mans heart is wicked, Gene. 6, 5, & 8, 21.

Prou. 3, 34.

1 Pet. 5, 5.

Ephes. 4, 27.

d The Greke worde signifieth that heauines, which is ioynd with a certeine thame fastnes, as appeareth in the countenance.

1 Pet. 5, 6.

e In usurping the autoritie of iudging, & is due to the Law.

Rom. 14, 4.

f He sheweth that this seuerer iudging of others is to deprive God of his autoritie.

g We ought to submit our selues to the providence of God.

Al. 19, 21

1 Cor. 4, 19.

h He answereth to them, which said they knewe what was good, but they wolde not do it.

1 From whence are warres and contentions among you? are they not hence, even of your lustes, that a fight in your members?

2 Ye luste, and haue not: ye enuie, and haue indignation, and can not obtaine: ye fight and warre, and get nothing, because ye aske not.

3 Ye aske, and receiue not because ye aske a misse, that ye might consume it on your lustes.

4 Ye adulterers and adulteresses, knowe ye not that the amitie of the worlde is the enimitie of God? Whosoever therefore wil be a friend of the worlde, maketh him selfe the enimie of God.

5 Do ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace & therefore saith, God resisteth the proude, and giueth grace to the humble.

7 Submit your selues to God: resist the deuil, and he wil flee from you.

8 Drawe nere to God, and he wil drawe nere to you. Clesse your hands, ye sinners, & purge your hearts, ye wauering minded.

9 Suffer afflictions, and forowe ye, and wepe: let your laughter be turned into mourning, and your ioye into heauines.

10 Cast downe your selues before the Lord, and he wil lift you vp.

11 Speake not euil one of another, brethren. He that speaketh euil of his brother, or he that condemneth his brother, speaketh euil of the Law, and condemneth the Law: thou art not an obseruer of the Law, but a iudge.

12 There is one Law giuer, which is able to saue, & to destroye. Who art thou that iudgest another man?

13 Go to now ye that say, To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gaine,

14 (And yet ye can not tel what shalbe to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanisheth away)

15 For that ye ought to say, If the Lord wil, and, If we liue, we wil do this or that.

16 But now ye reioyce in your boastings: all suche reioycing is euil.

17 Therefore, to him that knoweth how to do wel, and doeth it not, to him it is sinne.

1 GO to now, ye riche men: wepe, and howle for your miseries that shal come vpon you.

2 Your riches are corrupt: & your garmets are motheaten.

3 Your golde and siluer is cankered, and the rust of them shalbe a witnes against you, and shal eat your flesh as it were fyre. Ye haue heaped vp treasure for your last dayes.

4 Beholde, the hyre of the laborers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cries of the which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, & in wantones. Ye haue nourished your hearts, as in a day of slaughter.

6 Ye haue condemned and haue killed the iuste, and he hath not resisted you.

7 Be pacient therefore, brethren, vnto the comming of the Lord. Beholde, the husband man waiteth for the precious frute of the earth, and hath long pacience for it, vntil he receiue the former, and the latter raine.

8 Be ye also pacient therefore & secle your hearts: for the comming of the Lord draweth nere.

9 Grudge not one against another, brethre, lest ye be condemned: beholde, the iudge standeth before the dore.

10 Take, my brethren, the Prophetes for an ensample of suffering aduersitie, and of long pacience, which haue spoken in the Name of the Lord.

11 Beholde, we count the blessed which endure. Ye haue heard of the paciēce of Iob, and haue knowe what end the Lord made. For the Lord is verie pitiful & merciful.

12 But before all things, my brethren, we are not, nether by heauen, nor by earth, nor by anie other othe: but let your eyes, be yea, and your naye, naye, lest ye fall into condemnation.

13 Is anie amōg you afflicted? Let him pray. Is anie merie? Let him sing.

14 Is anie sicke amōg you? Let him call for the Elders of the Church, and let them praye for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shalbe forgiven him.

16 Acknowledge your fautes one to another, & praye one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be feruent.

a He menaceth them with the vengeance of God, which shal not onely make them wepe, but to howle and despaire.

b And kindle the wrath of God against you.

Rom. 2, 5. c To suffice til the end of the worlde.

d Which were the dayes of the sacrifices, or feasts when they vied to banquet & fe de more abundantly then other dayes.

e Which is when the corne is sowed, & a litle before it is mowen. f Be not greiued nor alke vengeance.

g That w must be affirmed, as firme it simply and without othe: likewise that w must be denied: by this he taketh not from the magistrare his autoritie who may require an othe for maintenance of iustice, indgement, & and trueth.

Mat. 5, 34.

h The giit of healing was then in the Church.

i Which in those dayes was a signe of the giit of healing, but now the giit being taken away, y signe is to no vie.

Mat. 6, 13.

k In calling on the Name of the Lord.

l Open that ye greiue you, y a remedie may be founde: and this is comanded bothe for him y complaieth, & for h that heareth y the one shulde shew his grieue to the other.

1 King. 17. 1.
ecl. 48. 3.
luk. 4. 25.

17 *Helias was a man subiect to like passiōs as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and six monerhs.
18 And he prayed againe, and the heauen gaue raine, and the earth broght forth her frute.

THE FIRST EPI-
stle general of Peter.

THE ARGUMENT.

HE exhortheth the faithful to denie them selues, and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more speedely attein to the heauenlie kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possesed it by hope, and are therein confirmed by holines of life. And to the intent this faith shoulde not faint, seeing Christ contemned and reiect:ed almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shoulde be the stumbling stone to the reprobate and the sure foundation of saluation to the faithful: therefore he exhortheth them courageously to go forwarde, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue them selues. And because it is appointed for all that are godlie, to suffre persecutions, he sheweth them what good yssue their afflictions shal haue, and contrarie wise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue them selues, forbidding them to vsurpe autoritie over the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope. 7 And how faith must be tried. 10 That the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhortheth them to a godlie conuersation, forasmuche as they are now borne a newe by the worde of God.

6 Wherein ye reioyce, thogh now for a ceason (if nedes require) ye are in heauines, through manifolde tentations,
7 That the trial of your faith, being muche more precious then golde that perisheth (thogh it be tryed with fyre) might be foude vnto your praise, & honour and glorie at the appearing of Iesus Christ:

g And nede doeth so require, when it pleaseth God to lay his crofse vpon his, for to drawe the things & make them partakers of his heauenlie graces.
h At his second comming.

8 Whome ye haue not sene, and yet loue him, in whome now, thogh ye se him not, yet do you beleue, and reioyce with ioye vnspokeable and glorious,
9 Receiuing the end of your faith, euen the saluation of your soules.

i Or, forwarde.

10 Of the which saluation the Prophetes haue inquired and searched, which prophesied of the grace that shulde come vnto you,

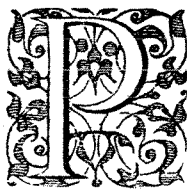
11 Searching when or what time the Spirit which testified before of Christ which was in them, shulde declare the sufferings that shulde come vnto Christ, and the glorie that shulde followe.

12 Vnto whome it was reueiled, that vnto them selues, but vnto vs they shulde minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holie Gott sent downe from heauen, the which things the Angels desire to beholde.

i Their ministerie was more profitable to vs then e them: for we se the thing accomplished which they prophesied.

13 Wherefore

a Which were Iewes to whome he was appointed to be an Apostle.
b The free election of God is the efficient cause of our saluation, the material cause is Christs obedience, our effectual calling is the formal cause, and the final cause is our sanctification.
2. Cor. 1. 3.
ephe. 1. 3.
Or, vnto obedience.
c To wit, of Christ.
d For it is but dead & vaine hope which is without Christ.
e Therefore they ought to loke for no earthly kingdome of the Messias.
f At the day of iudgement



PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galacia, Cappadocia, Asia and Bithynia,

2 Elec according to the foreknowledge of God the Father vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 * Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begoten vs againe vnto a liuelie hope by the resurrectiō of Iesus Christ from the dead,

4 To an inheritance immortal and vndefiled, and that fadeth not away, reserued in heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time: