SANCTVM IESV CHRISTI Euangelium secundum Iohannem.

CAPVT. I.

IN principio erat verbum, & verbū erat apud Deū, & Deus erat verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factū est nihil, quod factū est. In ipso vita erat, & vita erat lux hominum, & lux in tenebris lucet, & tenebræ eā nō comprehenderunt. Fuit homo missus a Deo, cui nomē erat Iohannes. Hic venit in testimonium, vt testimoniū perhiberet de lumine, vt omnes crederent per illum. Nō erat ille lux, sed vt testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominē venientem in hunc mundū. In mundo erat, & mundus per ipsum factus est, & mūdus eum nō cognouit. In propria venit, & sui eum non receperunt. Quotquot autē receperunt eum, dedit eis potestatē filios Dei fieri, his qui credunt in nomine eius: qui nō ex sanguinibus, neq; ex voluntate carnis, neq; ex voluntate viri, sed ex Deo nati sunt. Et verbum caro factū est, & habitauit in nobis. Et vidimus gloriam eius, gloriam quasi vnigeniti a patre, plenum gratiæ & veritatis.

Iohannes testimonium perhibet de ipso, & clamat, dicens: Hic erat quem dixi: Qui post me venturus est, ante me factus est, quia prior me erat: Et de plenitudine eius nos omnes accepimus, & gratiam pro gratia: Quia

The holy Gospell of Jesu Christe after S. Jhon.

The fyrst Chapter.

IN the begynnynge A
was the worde, and
the worde was wyth
God, & God was the
worde. The same was
in the begynnyng
wyth God. * All thin Gene.i.a.
ges were made by the Pro.viii.c.
same, & wythout the
same was nothynge
made, that was made. In hym was Ioh.v.c.
* the lyfe, and the lyfe was the * lyght and.xiiii.a.
of men: and the lyghte shyneth in darck *Ioh.viii.b.
nesse, and the darcknesse dyd not compre ix.a.xii.e.
hende it. Ther was sente from God, a
man, whose name was Jhon. The same
came for a wytnesse, to beare wytnesse
of the lyght, that thorow hym they all
myght beleue. * He was not the lyght, Ioh.v.d.
but that he myght beare wytnesse of
the lyght. That was the true lyghte,
whych lyghteth euery man commynge
into thys worlde. He was in the worlde
& the worlde was made by hym, and the
worlde knewe hym not. He cā in to hys
owne, and hys owne receaued hym not.
But as many as receaued hym, * to thē Esay.lvi.b.
gaue he power to become the chyldrē of Ozee.i.a.
God, euen those that beleue in hys na Roma.viii.b
me: whych are borne, not of bloude, nor Gala.iiii.a.
of the fleshe, nether of the wyll of man,
but of God. * And the worde became B
fleshe, and dwelte amonge vs: * and we Baruc.iii.e.
sawe hys glory as the glory of the only Mat.xvii.a.
begotten sonne of the father, full of gra ii.Pet.i.c.
ce and trueth. i.Ioh.i.a.

* Jhon beareth wytnesse of hym, Mat.iii.b.
and cryeth, sayenge: Thys was he, Mar.i.a.
of whome I sayde: He that shall come
after me, was before me, for he was
yer thē I. And we all haue receaued of
hys * fulnesse, euen grace for grace: Collo.ii.b.
For