The fourth Sunday in Lent.

by the comfort of thy grace
may mercifully be relieved,
through our Lord and Saviour
Jesus Christ. Amen.

The Epistle. Gal. 4. 21.

Tell me, ye that desire to
be under the law, do ye not
hear the law? for it is
written, that Abraham had
two sons, the one by a bond-
maid, the other by a free-
woman. But he who was of
the bond-
woman, was born after the
flesh; but he of the free-
woman was by promise. Which
things are an allegory. For
these are the two covenants;
the one from the mount Sinai,
which gendereth to bondage,
which is Agar. For this Agar
is mount Sinai in Arabia, and
answereth to Jerusalem which
now is, and is in bondage with
her children. But Jerusalem
which is above is free, which
is the mother of us all. For
it is written, Rejoice, thou
barren that bearest not; break
forth and cry, thou that trav-
allest not: for the desolate
hath many more children than
the which hath an husband.
Now we, brethren, as Isaac
was, are the children of pro-
mise. But as then, he that was
born after the flesh, pervered
him that was born after the
spirit, even so it is now. Ne-
evertheless, what saith the Scrip-
ture? Call out the bond-
woman and her son: for the son
of the bond-woman shall not be
heir with the son of the free-
woman. So then, brethren, we
are not children of the bond-
woman, but of the free.


Jesus went over the sea of
Galilee, which is the sea of
Tiberias. And a great mul-
titude followed him, because
they saw his miracles which
he did on them that were dis-
cused. And Jesus went up in-
to a mountain, and there he
sat with his disciples. And the
pass-over, a feast of the Jews,
was nigh. When Jesus then
lifted up his eyes, and saw a
great company come unto him,
he went up, and sat with his
disciples, and a great company
were with him. And Jesus said,
I have meat to eat that ye know
not. Therefore when his dis-
ciples saw it, they said to him,
Behold, thou hast no bread.
Jesus saith unto them, Our
bread is he which cometh
from heaven, and giveth life
unto the world. Then said the
people, What sign shalst thou
perform then, that we may
believe in thee? Thou sayest
Give us bread, and Jesus said,
I am the true bread of life. If
any man eat of this bread,
his soul shall live for ever. And
Jesus said, The bread of life
is the flesh and blood of Jesus
Christ. Then said the Jews,
This is a hard saying; who can
bear it? Unless ye believe in
me, ye shall not see the king-
dom of God. Then said Jesus,
Verily, verily, I say unto you,
Except ye eat the flesh of the
Son of man, and drink his
blood, ye have no life in you.
Who so eateth my flesh, and
drinketh my blood, hath eternal
life; and I will raise him at the
last day. For my flesh is true
bread, which came down from
heaven, that ye may eat of it to
live for ever. And the bread
which I will give is my flesh,
which I will give for the life of
the world. Amen, amen, I say
unto you, he that believeth in
me hath everlasting life. For
I am the bread of life. Your
fathers did eat manna in the
desert, and died; this is the
bread which cometh down from
heaven, that ye may eat and
do not die. This is the bread
of life. Verily, verily, I say
unto you, he that receiveth
my word hath everlasting
life; and I will raise him at the
last day. For I am the living
bread which came down from
heaven. If any man eat of this
bread, he shall live for ever.
And this bread is my flesh,
which I will give for the life of
the world. Amen, amen, I say
unto you, he that believeth in
me hath everlasting life; and I
will raise him at the last day.
Jesus said, Amen, amen, I say
unto you, he that believeth in
me hath everlasting life; and I
will raise him at the last day.

The fifth Sunday in Lent.

The Collect.

We beseech thee, Al-
mighty God, merciful-
ly to look upon thy people;
that by thy great goodness,
ye may be governed and pref-
erved evermore, both in body
and soul, through Jesus Christ
our Lord. Amen.

The Epistle. Hebr. 9. 11.

Christ being come an
high Priest of good things
to come, by a greater and more
perfect tabernacle, not made
with hands, that is to say, not
of this building, neither by the
blood of goats, and calves, but
by his own blood, he entered
in once into the holy place,
having obtained eternal re-
demption for us. For if the
blood of bulls and of goats,
and the ashes of an heifer
sprinkling the unclean, sac-
tificeth to the purifying of the
flesh; how much more shall
the blood of Christ, who
through the eternal Spirit of-
fered himself without spot to
God, purge your conscience
from dead works to serve the
living God? And for this cause
he is the mediator of the New
Testament, that by means of
death, for the redemption of
the transgressions that were
under the first Testament, they
which are called might re-
ceive the promise of eternal
inheritance.


Jesus said, Which of you
convinceth me of sin? and
if I say the truth, why do ye
not believe me? He that is of
God, heareth God's words:
therefore hear them not,
because ye are not of God.
Then answered the Jews, and
said unto him, Say we not well
that thou art a Samaritan, and
ha 'st a devil? Jesus answered,
I have not a devil; but I
honour my Father, and ye do
dishonour me. And I feck not
mine own glory: there is one
that seeketh and judgeth. Ve-
ri ly verily I say unto you; If
a man keep my saying, he shall
never die. Then said the
Jews unto him, Now we know
that thou hast a devil: Abra-
ham is dead, and the prophets;
and thou fayest, If a man keep
my saying, he shall never die.
Art thou greater than our
father Abraham, which is
dead? and the prophets are
dead; whom maketh thou thy-
selv e? Jesus answered, If I ho-

nour myself, my honour is no-
thing: it is my Father that ho-
noureth me, of whom ye say,